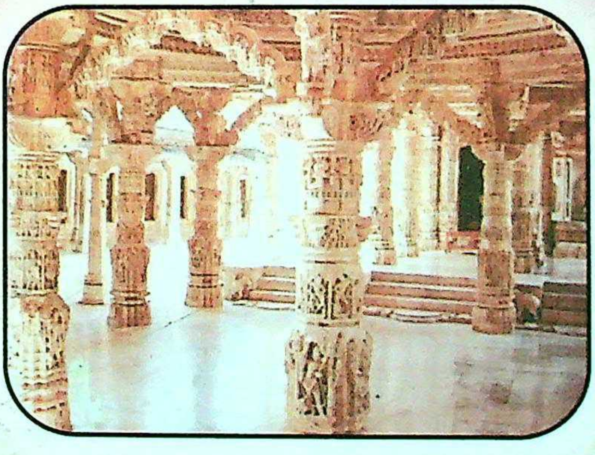
SAMARĀṄGAṆA SŪTRADHĀRA

of

Bhojadeva

An Ancient Treatise on Architecture

(With An Introduction, Sanskrit Text,
Verse by Verse English Translation and Notes)



Translated into English by

Sudarshan Kumar Sharma

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Bhojadeva

*(An Introduction, Sanskrit Text,
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Parimal Sanskrit Series No. 91

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of

Bhojadeva

(Paramāra ruler of Dhārā)

An Ancient Treatise on Architecture

(An Introduction, Sanskrit Text, English Translation and Notes)

Vol. I

Chapters : 1-50

Translated into English with notes by

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पुस्तकालय
167236
गुरुकुल कांगडी विश्वविद्यालय

167236

PARIMAL PUBLICATIONS
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Published by
PARIMAL PUBLICATIONS
Office : 27/28, Shakti Nagar, Delhi-110007 (INDIA)
Retail Outlet : 22/3, Shakti Nagar, Delhi-110007 (INDIA)
ph. : +91-11-23845456, 65441516, 47015168
e-mail : parimal@ndf.vsnl.net.in
url : http://www.parimalpublication.com

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Second Edition : Year 2012

ISBN : 978-81-7110-302-7 (Set)
978-81-7110-303-4 (Vol. I)

PRICE : Rs. 1600.00 (Set of 2 Vols.)

Printed at
J.N.Printers
251, Street No.8, Padam Nagar, Delhi - 110007

Introduction

According to Dr. Pratipāla Bhatia[1] Muñja's nephew Mahārājādhirāja Kavirāja Śiṣṭa Śiromaṇi Dhāreśvara, Śrī Bhojadeva was first and foremost a man of great learning, a versatile scholar, a polymath indeed, for he has been credited with works in almost every branch of knowledge. According to Ājaḍa[2] who wrote a commentary named Padakaprakāśa on Sarasvatī Kaṇṭhābharaṇa[3], Bhoja wrote 84 works giving them names with his own titles and binds. Prabhācandra Suri Prabhāvaka Carita[4] refers to Bhoja's works in several branches of learning. Of the works ascribed to him, the authorship of the following can be traced with Rājamārtaṇḍa a commentary on Patañjali's Yogasūtra, Sarasvatī Kaṇṭhābharaṇa (grammar) and Sarasvatī Kaṇṭhābharaṇa (Poetics), Śṛṅgāra Prakāśa (Poetics and Dramaturgy), Tattva Prakāśa (a manual on Agamic Śaivas), Bṛhadrājamārtaṇḍa (dharmaśāstra grantha), Rājamṛgāṅkā[5] (medicine), and a work on Astronomy (1042 A.D.)

Dr. Mahesh Singh also details the works of Bhoja as under :-

I. Anthology - Subhāṣita Prabandha.

II. Architecture - Samarāṅgaṇa Sūtradhāra

III. Astronomy and Astrology - Āditya Pratāpa Siddhānta : Rājamārtaṇḍa : Rājamṛgāṅka (Karaṇa) Vidvajñānavallabha (Praśna Vijñāna)

IV. Dharmaśāstra, Rājadharma and Polity - Bhujabula (nibandha) Bhūpāla Paddhati. Bhūpāla Samuccaya or Kṛtyasamuccaya. Cāṇakyanītiḥ or Daṇḍanītiḥ. Cauncaryā; Vyavahāra Samuccaya; Yuktikalpataru; Pūrtamārtaṇḍa; Rājamārtaṇḍa; Rājanītiḥ.

V. Grammar - Śabdānuśāsana

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1. The Paramāras Chapter XVI. Literature, Architecture and Art, p.316. Munshi Ram Manohar Lal 54 Rani Jhansi Road, New Delhi-55. 1970.
2. A descriptive catalogue of the Manuscripts in the Jaina Bhāṇḍāras at Pattan. Introduction, p.48. Ibid., p.316
3. इति (ह हि) शिष्टशिरोमणि निखिलनिरवद्यविद्यानिर्मले(र्मा)ण पूर्वं प्रजापति प्रचण्डभुजदण्डपराक्रमार्जितं चतुरशीति विरुद् प्रकाशितस्वकृतग्रन्थसमाज: श्रीभोजराज: शास्त्रारम्भो। Ibid., cff 4, p.316.
4. Prabhāvaka Carita of Prabhācandra Sūri p.185 quoted by Dr. Pratipāla Bhatia, Cff 5 p.316. भोजव्याकरणं ह्येतच्छन्दशास्त्रं प्रवर्तते। असौ हि मालवाधीशो विद्वच्चक्रशिरोमणि:। शब्दालंकारदैवज्ञतर्कशास्त्राणि निर्ममे। चिकित्साराजसिद्धान्तरसवास्तूदयानि च। अंकशकुनवाद्यात्मस्वप्नसामुद्रिकान्यपि। ग्रन्थान् निमित्तव्याख्यानप्रश्नचूडामणीनिह विवृत्तिं चायसद्भावेऽर्धकाण्डे (अर्थशास्त्रं) मेघमालया।
5. Paramāras, pp.316-321.

VI.	Lexicography	-	Nāmamālikā
VII.	Medicine	-	Āyurveda Sarvasva; Rājamārtaṇḍa or Yogasāra Saṁgraha Rājamṛgārika; Śālihotra; Viśrānta Vidyāvinoda.
VIII.	Music	-	Saṅgīta Prakāśa
IX.	Philosophy	-	Rājamārtaṇḍa - a commentary on Patañjali's Yoga Sūtra; Rājamārtaṇḍa (Vedānta); Siddhānta Saṁgraha; Siddhānta Sāra Paddhati; Śiva tattva ratnakalikā; Tattva Prakāśa or (Śiva tattva Prakāśikā)
X.	Prākṛta poems	-	Kūrmāṣṭaka 2 vols.
XI.	Sarasvatī Kaṇṭhābharaṇa	-	Śṛṅgāra Prakāśa
XII	Sanskrit poetry and prose	-	Campūrāmāyaṇa; Mahākālivijaya; Śṛṅgāra Mañjarī and Vidyāvinoda - only 38 compositions. Though K.M. Munshi and Dr. Ganguly doubt the handiwork of Bhoja on all. A general editor he may have been.

Samarāṅgaṇa Sūtradhāra is a voluminous treatise dealing with technical subjects such as town planning, house architecture, temple architecture and sculptural subjects like Pratimā Lakṣaṇa, Iconography, Iconometry, Iconoplastic art together with Mudrās, the different hand poses and the poses of the body as well as the postures of legs. It deals with the canons of painting and devotes a big chapter to the art of mechanical contrivances, the yantras. The Yukti Kalpataru (also architecture, arts and crafts) Śṛṅgāra mañjarī kathā (an ākhyāyikā in prose). The Vyavahāra-mañjarī referred to by Vimalabodha, a commentator of Mahābhārata Campūrāmāyaṇa or Bhoja Campū, Avani Kumāra Śataka (having two Prākṛta poems engraved on a stone slab in Bhojaśālā at Dhārā) each having 109 stanzas in Āryamitra! Vidvajñānavallabha Praśna Jñana (predictions on dreams), Nāma Mālikā and Śālihotra (lexicography and veterinary science). A work on music quoted by N.P. Cakravarty records two Prākṛta poems engraved on a stone slab in the Bhojaśālā.

Samarāṅgaṇa Sūtradhāra is in eighty three chapters with chapter thirty one specialising in the mechanical contrivances and yantras, having verses 95-100 dealing with the construction of bird shaped aerial cars and verses 101-107 dealing with the Robots meant to act as guards.

लघुदारुमयं महाविहङ्गं दृढ सुश्लिष्टं तनुं विधाय तस्य उदरे रसयन्त्रमादधीत ज्वलनाधारमधोऽस्य चाग्निपूर्णम्।।

i.e. Having made a wooden large bird having body very stout and well knit, in the interior or abdomen of that one mercury, one may pour down. In its lower portion the fire place having fire filled in–

तत्रारूढः पुरुषः तस्य पक्षद्वन्द्वोच्चाल प्रोज्झितेनानिलेन।

सुप्तस्वान्तः पारदस्यास्य शक्त्या चित्रं कुर्वन् अम्बरे याति दूरम्।।

i.e. mounted over or into that the man by the breeze released owing to flapping of wings twain by the energy of its mercury, taking to marvels- flies far away into the sky. Samarāṅgaṇa Sūtradhāra, GOSE, pp.183-184.)

A wooden bird in whose hollow body is placed a copper contrivance one inch long and one quarter inch high, of slender cylindrical shape in two well joined halves allowing a hole at the centre along which air passes when the bird moves creating a pleasing sound.

(Translation of verse 89-90)

अङ्गुल्लेन मितमङ्गुल्लपादेनोच्छ्रितं द्विपुटकं तनुवृत्तम्।
संविधेयमृजु मध्यगरन्ध्रं श्लिष्टसन्धि दृढताम्रमयं तत्।।८९।।
दारवेषु विहगेषु तदन्तः क्षिप्तमुद्गतसमीरवशेन।
आतनोति विचलन्मृदुशब्दं शृण्वतां भवति चित्रकरं च।।९०।।

Also in the hollow of the bird above, mentioned is placed a small drum like piece in halves and with an air passage as in the previous yantra; the interior device is to be loosely hung and as the bird oscillates a highly pleasing sound is created which reduces the anger of the ladies who are cross.

सुश्लिष्टखण्डद्वितयेन कृत्वा सरन्ध्रमन्तर्मुरजानुकारम्।
ग्रस्तं तथा कुण्डलयोर्युगेन मध्ये पुटं तस्य मृदु प्रदेयम्।।९१।।
पूर्वोक्तयन्त्रे विधिनोदरेऽस्य क्षिप्तेऽथ शय्यातलसंस्थमेतत्।
ध्वनिं ततः सञ्चलनादनङ्गक्रीडारसोल्लासकरं करोति।।९२।।

Having created by a brace of well knit pieces having shape of a small drum (placed) inside, having a hole, a concavity softer one deserves to be made, in the centre with a brace of ear penduncles or coils entwined as such in the mechanical contrivance already spoken of having a hollow, in a systematic manner, contrived as such. Then this bedroom accessory owing to mobility or fluctuation creates a sound that creates a thrill for a sport of love.

According to Dr. Narayana Manilal Kansara[6]- The word ''Vāstu'' literally means a place of residence or a house site and a house proper. Varāhamihira uses ''Vāstu'' in the strictly limited sense of a residential building.[7] (Vāstu Vidyādhyāya) (No. 53) Verse 2 and 3 refers to the ''Vāstu'' nara as (p.317).

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6. The Vāstu Vidyā of Varāhamihira, Sambodhi vol. XXII. 198-99 edited by Dr. J.B. Shah and N.M. Kansara, L.D. Institute of Indology, Ahmedabad, pp.108-118.
7. *Ibid*., and VBS (Varāhamihira's Bṛhat Saṁhitā. Chapter 52, 1, 11, 15, 22, 31-37; 55.9; 106.6; as per Text by Ram Krishna Bhat, Delhi, 1981 with English translation Part I.
   But Chapter 53 to 56 in the text available with me p.317, 382 and 622 वास्तुज्ञानमथातः कमल भवान्मुनि परम्परा क्रियतेऽधुना मयेदं विदग्धसांवत्सरप्रीत्यै।। edited by Acyutananda Jha Sharma, Vidya Bhavana Granathamala, 41, V aranasi.

किमपि किल भूतमभवद्रुन्धानं रोदसी शरीरेण।
तदमरगणेन सहसा विनिगृह्याधोमुखम् न्यस्तम्।
यत्र च येन गृहीतं विबुधेनाधिष्ठितः सः तत्रैव।
तदमरमयं विधाता वास्तु नरंकल्पयामास।

or "Vāstu Puruṣa" referred to by L.S. Rajgopalan in the article (p.24) entitled Construction of the Kūttambalam Temple Theatres - of Kerala from (Trichur). (Saṁskṛta Raṅga Annual Vol. VIII, Silver Jubilee Volume (1980-1987). Edited by Dr. S.S. Janaki. The Sanskrit Raṅga, 84, Roypettah High Road, Mylapore, Chennai.

Chapter II of Nāṭyaśāstra entitled "प्रेक्षागृहाणाम् त्रिविधः सन्निवेशः, भूमिविभागः सूत्रप्रसारणादीति च, रङ्गगृहविभागः, दारुकर्म, भित्तिकर्म चित्रकर्म च and चतुरस्र त्र्यस्र गृहाणां लक्षणम् is a practical example of Architectural designing of square, triangular and rectangular house designed theatre houses. The word "जर्जर" in Nāṭyaśāstra I.73.[8]

अहो प्रहरणं दिव्यमिदमासादितं त्वया नाट्यविध्वंसिनः सर्वे येन ते जर्जरकृताः।
'तस्माज्जर्जर' इत्येव नामतोऽयं भविष्यति शेषाः ये चैव हिंसार्थमुपयास्यन्ति विघ्नकाः।

The Pūjā of Jarjara is also obtained in Nāṭyaśāstra III.11, 74 and 81[9]

Jarjara was the bamboo stick as banner staff with which Indra used to smash the Asuras. Bṛhat Saṁhitā and Nāṭyaśāstra also refer to the Indramaha or Indradhvaja festival.[10]

Dr. D.N. Shukla's edition however takes it as Chapter XIII in the text portion picked by him.

Dr. U.N. Upadhyaya in his article "Skandhāvāra, as precursor of Ancient cities[11]" has expounded the theory of construction of a city after a warfare the army camp; equipped with all the details of town planning and building materials meant for the army personnel, on the basis of B.B. Datta's town planning in Ancient India quoting from Artha Śāstra, Mahābhārata, Rāmāyaṇa, Gṛhyasūtras and other sources.

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8. Nāṭyaśāstra (NŚ) Part I, p.7 by Manmohan Ghosh Maniṣā Granthālaya Private Limited, 4/3B Bankim Chatterjee Street, Calcutta, 1967. Gaekwad Oriental Series ed. p.31 have variant reading in verse 72 and 73 as under.
अहो प्रहरणं दिव्यमिदमासादितं त्वया जर्जरीकृतसर्वाङ्गाः येनैते दानवाः कृताः। यस्मादनेन ते विघ्नाः सासुराः जर्जरीकृताः। तस्माज्जर्जर एवेति नामतोऽयं भविष्यति and शेषाः ये चैव हिंसार्थमुपयास्यन्ति हिंसकाः in the Pādas 1-2 of verse 74 (Chapters 1-7) edited by Ram Krishna Kavi, Revised and critically edited by K.S. Rama Swamy Shastri, Oriental Institute, Baroda, 1956.
9. Manmohan Ghosh ed. pp. 24, 29 and 30, GOSE verses 12, 73 and 82 pp.72, 80, 81) and verses 11, 74 and 82 in Kedāranātha ed..
10. 1-68 pp. 344-360 GOS Edition, Baroda, and Samarāṅgaṇa Sūtradhāra Ch.17
11. Journal of the Gaṅganātha Jhā Kendriya Sanskrit Vidyāpītha, Allahabad edited by G.C. Tripathi and Maya Maḷanya Vol. XLI. Dec.-Jan., 1985 pts. 1-4, pp.11-17.

CONTENTS

CHAPTER 1

Mahāsamāgamana (The Insurgence of Mahāsamā (Pṛthivī) 1

CHAPTER 2

The conversation between Viśvakarmā and his sons (Mānasa Putras) 6

CHAPTER 3

Praśna i.e. A Questionnaire 9

CHAPTER 4

The creation of the Mahat etc. (The Description of Creation) 22

CHAPTER 5

Bhuvana-kośa 28

CHAPTER 6

Sahadevādhikāra (Bhavana Janma Kathā) 46

CHAPTER 7

The Segregation of Varṇas and Āśramas (The order of Society & the stages of life) 53

CHAPTER 8

Bhūmi Parīkṣā 60

CHAPTER 9

Hasta Lakṣaṇam 74

CHAPTER 10

The founding of a city 82

CHAPTER 11

Vāstu-traya Vibhāga (The Division of Triad of Architectural Establishments) 109

CHAPTER 12

The determination of the Nāḍīs and Sirās or Śiras 115

CHAPTER 13

Marma Vedha (The obstruction regarding the vulnerable points i.e. precautions against vulnerable points in Architectural structure) 123

CHAPTER 14

The decision regarding the glossary of words (in respect) of deities or gods and the variety of limbs of the House God or the gods permeating the limbs of the House God (Vāstupuruṣa) 128

CHAPTER 15

Rājaniveśaḥ (The planning of the Kings' Abode) 135

CHAPTER 16

Vana Praveśa (The wood supply or timber requirements) 145

CHAPTER 17
The observations on the Indra's Banner (marking Indra's victory over the asuras - a symbolic illustration of victory of good over evil) 158

CHAPTER 18
The nomenclature of Nagara or Town and the like 194

CHAPTER 19
The Illustration of Catuśśāla i.e. square round buildings or four apartmented building or four chambered houses 206

CHAPTER 20
Fruits of the designation of Saṁghaääa, the three chambered and two chambered houses, the fruit of the auspicious houses, the fruit of balconies or the good effects of balconies and the names of Chattra and the likes. The fruit of the high and low landed buildings 246

CHAPTER 21
Fruits of the designation of Saṁghaääa, the three chambered and two chambered houses, the fruit of the auspicious houses, the fruit of balconies or the good effects of balconies and the names of Chattra and the likes. The fruit of the high and low landed buildings 252

CHAPTER 22
The definition of two chambered houses 261

CHAPTER 23
The Definition of single chambered houses 270

CHAPTER 24
The definition of door, pedestal, wall, measurements, the art of wood planking and defective or deficient buildings 276

CHAPTER 25
The enumeration of the number of all the houses 283

CHAPTER 26
About Income and Expenditure 306

CHAPTER 27
Sabhāṣäakam (Eight Assemblies) 319

CHAPTER 28
The extends of the household materials 321

CHAPTER 29
Śayanāsana Lakṣaṇa 330

CHAPTER 30
Rajagṛha (The King's Palace) 341

CHAPTER 31
Named Yantravidhānaṁ (Dealing with the Preparation of Mechanical Contrivances) 363

CHAPTER 32
The Elephant Stud or Equery for Tuskers 407

CHAPTER 33
The Equery of Steeds 409

CHAPTER 34
Practicable and impracticable materials 420

CHAPTER 35
The Rite named the iaying of Foundation Stones 428

CHAPTER 36
The offering of Bali to the Gods 436

CHAPTER 37
Kīlaka Sūtrapāta (the insertion of nails and threads) 440

CHAPTER 38
Vāstusaṁsthāna mātṛkā 453

CHAPTER 39
The defects and merits of doors or qualities and disqualification's of doors and gates 457

CHAPTER 40
The Measurement of a Pedestal or Basement 457

CHAPTER 41
Cayavidhih - The edifice laying 469

CHAPTER 42
The Ritual of Propitiatory Rites 474

CHAPTER 43
The Fruit of the damage in a door 485

CHAPTER 44
The definition of an Architect 493

CHAPTER 45
The definition of Eight Components 497

CHAPTER 46
Toraṇabhaṅgādi Śāntikaḥ (The pacificatory Rite on the collapse of an arched portal) 504

CHAPTER 47
The pre-requisites of a Vedī 510

CHAPTER 48
The observations on the defects of building constructions 513

CHAPTER 49
The definition of Prāsādas such as Rucaka 534

CHAPTER 50
The good and bad indication of Prāsādas 565

List of abbreviations used in this book

1. AC – Abhidāna Cintāmani.
2. AK – Amarakośa.
3. BPN – Bhāvaprakāśa Nighaṇṭu.
4. BS – Bṛhat Saṁhitā of Varāha Mihira.
5. COD – Concise Oxford Dictionary.
6. EOHA – Encyclopaedia of Hindu Architecture by P.K.Ācārya.
7. GOSE – Samaraṅgaṇa Sūtradhāra, Gaekwad Oriental Series edition.
8. GRNE – Raghuvaṁśa, G.R. Nandargikar edition.
9. HN – Hemacandra's Nighaṇṭuśeṣa.
10. HS – Harṣacarita.
11. IASITBSOVM – India as seen in the Bṛhatsaṁhitā of Varāhamihira
12. KAŚ – Kautilya Arthaśāstra by R.P.Kangle.
13. MS – Manusmṛti
14. MW – Sanskrit Engish Dictionary, Monier Williams.
15. PK – Paurāṇika Kośa.
16. PS - Prāsāda-śikhara, R.P.Kulakarṇī.
17. VSA – Sanskrit Engish Dictionary, V.S.Apte.
18. VV – Vāstuvidyā of Varāhamihira.

।।श्रीगणेशाय नमः।।

(Obeisance be to Gaṇeśa)

SAMARĀṄGAṆA-SŪTRADHĀRA

of

Mahārājādhirāja Śrī Bhojadeva Paramāra

CHAPTER 1

Mahāsamāgamana

(The Insurgence of Mahāsamā (Pṛthivī)[1]

देवः स पातु भुवनत्रयसूत्रधारस्त्वां बालचन्द्रकलिकाङ्कितजूटकोटिः।
एतत् समग्रमपि कारणमन्तरेण कात्स्न्यादसूत्रितमसूत्र्यत येन विश्वम्।।१।।

May that god, the architect of the triad of worlds, having the tip of the crest knot marked by the digit of the New Moon, protect you, by whom, was created this entire universe not created in complete form barring aside the entire source (of creation) of an ulterior norm, (samavāyī, asamāvāyi and nimitta).[2]

सुखं धनानि ऋद्धिः सन्ततिः सर्वदा नृणाम्।
प्रियाण्येषां तु संसिद्ध्यै सर्वं स्याच्छुभलक्षणम्।।२।।

Riches, prosperity and progeny for men are (invariably) a (source) of comfort for men. The agreabilities (connected) with these are (meant) for thorough accomplishment. (Therefore) all may be such as having auspicious marks.

यच्च निन्दितलक्ष्मा (च ?त्र) तदेतेषां विघातकृत्।
अतः सर्वमुपादेयं (यद्) भवेच्छुभलक्षणम्।।३।।

Whatever here stands as one having marks abominable that invariably is such as offering obstacles or harms. Therefore all that may be admirable (Upādeya) or acceptable[3] or agreable, may be one as having auspicious marks.

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1. महासमा (पृथ्वी) का आगमन - Interpreted by Dr. Dvijendra Natha Sukla in Adhyāya I, Title page I - समराङ्गणसूत्रधार, प्रथम भाग published by Mehar Chand Lacchamanadas, New Delhi.
2. Dr. D.N. Sukla in verse I, Hindi translation. असमवायि separable cause : समवायि - Inseparable cause and निमित्त the apparent cause- the three fallacies in Vaiśeṣika Philosophy.
3. Sanskrit English Dictionary, Monier Williams (MW), p.213.

देशः पुरं निवासश्च सभा वेश्मासनानि च।
यद्यदीदृशमन्यच्च तत्तच्छ्रेयस्करं मतम्।।४।।

The country, the town, a residence, assembly or a court, a building and the seats whatever this way may be of such a sort, that is deemed as affording bliss.

वास्तुशास्त्रादृते तस्य न स्याल्लक्षणनिश्चयः।
तस्माल्लोकस्य कृपया शास्त्रमेतदुदीर्यते।।५।।

Barring aside the science of Architecture (the site of a house, building ground, site; a house, an abode, a dwelling place)[1] of that there may not be any definite conclusion regarding the auspicious marks. Hence out of gracefulness for the populace this science is being dilated upon.

अथैकदा जगज्जन्महेतुमम्बुरुहासनम्।
पृथ्वी पृथुभयभ्रान्ता चकिताक्षी समाययौ।।६।।

Once, however, unto the one having seat for a lotus (i.e. Brahmā), gone nervous owing to the terror of Pṛthu[2] (the king) having eyes bewildered (lit. enmarvelled) the Earth became encrouched or became shrunk down.

प्रणम्य प्रणतिप्रह्वनिखिलात्रिदशेश्वरम्।
सगद्गदमुवाचेति भूतधात्री पितामहम्।।७।।

Having offered obeisance, to the Lord of gods (Tridaśas)[3] in entirety prostrated in obeisance, spoke out sobbingly the bearer of the beings (bhūtas), to Pitāmaha (i.e. Brahmā).

भगवन्नहमेतेन पृथुना पृथुतेजसा।
उप(द्र? द्रु) ता त्वां शरणं प्राप्ता त्रायस्व मां ततः।।८।।

Oh adorable one! I, having been made to flee away by this Pṛthu, of mighty (lit. vast) radiance or prowess, having sought refuge under you. You may protect me from him.

वदन्त्यामिति मेदिन्यामाविरासीदथो पृथुः।
संरम्भमुक्तहृदयो ब्रह्माणं प्रणनाम च।।९।।

The earth supplicating this way, there appeared forth Pṛthu and bowed unto Brahmā having heart gone reft of exasperation.

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1. Sanskrit English Dictionary, V.S. Apte, for 505 on Vāstu, also MW, p.948.
2. Name of a king, son of Vena, son of Aṅga, the primeval monarch from whom the earth received the name Pṛthvī. VSA, p.347.
3. A god, an immortal : The Thirty three gods.

जगादैनमथ स्निग्धध्वनिगम्भीरया गिरा।
कुर्वंस्तद्यानहंसानां पयोदध्वनिशङ्कितम्।।१०।।

To this one he reported with a voice or speech pleasant and sombre, creating an apprehension of the rumble of clouds for the swans the very vehicles of that one.

त्वयास्मि जगतां नाथ! जगतोऽधिपति: कृत:।
स्थापितानि च भूतानि सर्वाण्यपि वशे मम।।११।।

By you, Oh Lord of the sentient Beings or mobile beings! I have been made the overlord of the Universe and all the beings have been established as amenable to me.

तेष्वियं मम विश्वेश! कदाचिद् वशवर्तिनी।
समीकरोमि पाषाणजालान्यस्या: किलाधुना।।१२।।

Amongst them, Oh Lord of the Universe (Viśva), sometimes acting in subservience to me (is this Earth). Therefore, now I render levelled or even the networks of stones (uneven so far).

व्यस्तानि धनुषा तावद् गौर्भूत्वेयं पलायिता।
दोग्धुकामोऽहमप्येनां चिरमन्वगमं महीम्।।१३।।

And disordered as such, by the bow fled as it had having assumed the form of a cow. And desirous of milking this one even, I chased this earth for long.

यत्रक्वापि प्रयात्येषा तत्र मामेव पश्यति।
अपश्यन्त्यन्यतस्त्राणमदुग्धा त्वामुपस्थिता।।१४।।

And wherever, it went, there it saw me alone and not seeing on any other side a rescue, (operation) unmliked as such it presented itself to you.

अस्यां वर्णाश्रमस्थानविभागश्च विधास्यते।
इयं च दुर्गमानेकक्षोणीधरकुलाकुला।।१५।।

On this very one, the division of the orders of society and the stages of life shall be undertaken. And this one stands crowded over by intractable groups of many mountains.

विधास्येऽस्यां कथं त्वेतदिति मे शङ्कितं मन:।
पृथुनेत्यथ विज्ञप्तो भगवानब्जसम्भव:।।१६।।

How shall I organise over it this much, this way mind has gone apprehensive— this way was reported to by Pṛthu, the adorable lotus born one.

उवाच बोधयन्नेनं कृत्वा भूमिं च निर्भयाम्।
इयं मही महीपाल! विधिवत् पालिता सती।।१७।।

Spoke out making this understood that having rendered the earth free of terror this earth, Oh protector of the Earth (i.e. king)! having been guarded as per legal implications.

सस्यैरुत्पाद्य निष्पन्नैस्तव भोग्या भविष्यति।
यच्च ते स्यादभिप्रेतं स्थानादिविनिवेशनम्।।१८।।

By the corns or agricultural produce having been made affluent, having produced, it will become fit for enjoyment for you. Whatever for you may be agreable a spot and the like an establishment.

तदेष त्रिदशाचार्य: सर्वसिद्धिप्रवर्तक:।
सुत: प्रभासस्य विभो: स्वस्त्रीयश्च बृहस्पते:।।१९।।

That same, the preceptor of the gods initiating all the accomplishments, the son of Prabhāsa, Vibhu and sister's son of Bṛhaspati.[1]

विश्वाभिसायिधी: सर्वं विश्वकर्मा करिष्यति।
राजन्नसौ महेन्द्रस्य विदधावमरावतीम्।।२०।।

The one having intellect circumambiating all, Viśvakarmā shall accomplish all that, Oh King! He, verily, built the Amarāvatī of Mahendra.

अन्या अप्यमुना रम्या: पुर्यो लोकभृतां कृता:।
त्वया क्षेत्रीकृतां मूर्त्तिं दृष्ट्वा साद्रिद्रुमामसौ।।२१।।
सन्निवेशान् पुरग्रामनगराणां विधास्यति।
तद् गच्छ वत्स! लोकानामितस्त्वं हितकाम्यया।।२२।।

Even other towns fascinating ones, of these bearing the lokas i.e. kings, have been built by this one. Having seen your image (i.e. face) having been organised into a field[2] or locality or having been occupied or taken possession of or having been levelled by you having mountains and trees (included), he will establish the unions[3] or areas of puras[4] (i.e.

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1. सुत: प्रभासस्य विभो: स्वस्त्रीयश्च बृहस्पते: Verse 19 p.3 of Oriental Institute Baroda (OIBE) and p.7 Text part I Dr. D.N. Shukla ed. (DNSE). Dr. D.N. Shukla has substituted word वसु (Vasu) for Vibhu in his Hindi translation on p.6, verse 19 Adhyāya I समराङ्गणीय भवन निवेश का एक अध्ययन (प्रथम खण्ड और अनुवाद द्वितीय खण्ड)।
2. Dr. D.N. Shukla renders क्षेत्रीकृताम् as समीकृता i.e. rendered even or levelled as such MW p.1153 समीकरण- Levelling the act of making even.
3. VSA, p. 584 सन्निवेशान्.
4. A place containing large buildings surrounded by a ditch and extending not less than a Kośa in length 2 ft., it extended for half the distance, it is called a Kheṭa, if less then that a Kharvaṭa or small market town : any smaller cluster of houses is called a grāma or a village MW, p.635.

towns), grāmas[1] and nagaras.[2] Then proceed, Oh Child! for the desire of beneficence of the people, from here.

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[1] An inhabited place : village : hamlet MW p.373. Community : Race : Any number of men associated together : multitude : troop (of soldiers).

[2] Naga + ra : a town : a city नगाः रायो यस्य तत् नगरम्। नगाः पर्वताः वृक्षाश्च। शैलोऽद्रिः शिखरी शिलोच्चयगिरि गोत्रोऽचलः सानुमान्। ग्रावा पर्वतभूधरधराहार्या नगाऽथोदयः। वृक्षोऽगः शिखरी च शाखी फलदावद्रिहरिद्द्रुमो जीर्णो दुर्विटपी कुठः क्षितिरुहः कारस्करो विष्टरः नन्द्यावर्त्तकरालिकौ तरुवसू पुलाक्यङ्घ्रिपः सालाऽनोकहगच्छपादपनगाः रूक्षागमौ पुष्पदः। Abhidhāna Cintāmaṇi IV.93, IV.180

In both the instances नग has been taken as mountain as well as a tree. समराङ्गणसूत्रधारम् - There is apparent paradox in the affinity of the title with the subject matter. The entire work deals with the Hindu Science of Architecture but the title means - The Architect of the battle field. For this - The learned article of Dr. U.N. Upadhyaya entitled - ''Skandhāvāra of Ancient Cities'' Journal of the Gaṅgānātha Jha, Kendriya Sanskrit Vidyapeeth, Allahabad-2 pp.11-17 Vol.XLI. January-December 1985 parts 1-4.

The summary of the article runs as under : In Ancient times, the military camps (Skandhāvāra) played a prominent role in the establishment and development of cities. Before commencing a site was selected to serve as a base for military operations against enemies. These bases gradually grew into well developed cities. Dr. Upadhyaya has based his article mainly on B.B. Datt's Town planning in Ancient India, p.39 saying - It was almost an invariable principle emphasised by the Śilpaśāstras that each new ruling dynasty layout own capital. Here new capital as suggested by Mr. Dutt must have developed from Skandhāvāra's site which possessed all requisite characteristics of a planned city.

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Dr. Upadhyaya refers to Arthaśāstra X1.1-17 text p.233 स्कन्धावार निवेशः as referring to the establishment of the camp translated as setting up of the camp by R.P. Kangle pp. 501-503 KAŚ Part II, (Kautilīyam Arthaśāstram Part I, p.233 and Part II English Translation and Notes, Bombay University 1960 and 1963 Dr. Upadhyaya quotes his own text which has his point illustrated in Arthaśāstra Pt-I.IX p.154 which actually is Pt-I.X.1.p.233 (R.P.Kangle text) and p.103 part III 8-15 Adhikaraṇas, edited by T.Gaṇapati Sastri.

Dr. Upadhyaya's version:- Arthaśāstra also confirms that site selection saṁskāra for Skandhāvāra was invariably performed by Nāyaka and Mauhūrttikāh (astrologers) who measured a circular or square site for the Skandhāvāra with a provision of four gateways, six roads, ditches, parapitwalls, watch towers which probably formed the essential parts of the planning on text as under:-

वास्तुकप्रशस्ते वास्तुनि नायकवर्धकिमौहूर्तिकाः स्कन्धवारं, वृतं दीर्घं चतुरस्रं वा भूमिवशेन वा चतुर्द्वारं षट्पथं नवसंस्थानं मापयेयुः खातवप्रसाल द्वाराट्टालकसम्पन्नं भये स्थाने च।

भयोज्झिता त्वमप्युर्वि! पृथोः प्रियकरी भव।
काले स्मृतः स्मृतः पुण्यो राज्ञः प्रियचिकीर्षया।।२३।।

Oh Earth! Divested of apprehension even you may assume an etiquette of doing good to Pṛthu having the merit of the king remembered repeatedly out of desire for rendering obligation.

त्वमप्यखिलमेवैतद् विश्वकर्म(न्)! करिष्यसि।
इत्युक्त्वा गमनमुपेयुषि प्रजेशेस्वं स्थानं क्षितिभुजि चाश्रिते मुदोर्व्याम्।
प्रालेयावनिभृतमाजगाम खेलत्सिद्धस्त्रीपरिगतमाशु विश्वकर्मा।।२४।।

You, too, Oh Viśvakarman! shall undertake all this. Having said so the Lord of the subjects approaching i.e. yearning, for the occupation of his own place and the enjoyer of the Earth and the Earth as well taking recourse to their own spots with joy, came to the mountain of frost or snow having the circumambiation of the Siddha females sporting thereon, quite hastily Viśvakarmā.

इति महाराजाधिराजश्रीभोजदेवविरचिते समराङ्गणसूत्रधारापरनाम्नि
वास्तुशास्त्रे महासमागमनो नाम प्रथमोऽध्यायः।।१।।

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CHAPTER 2

The conversation between Viśvakarmā and his sons (Mānasa Putras)

अथ पृष्ठे हिमगिरेः शशाङ्कशुचिरोचिषि।
सिद्धामरवधूभुक्तमणिमञ्जुगुहागृहे।।१।।

Then on the top of the Himagiri (i.e. Himālaya) having gleam pellucid like the moon, having abodes of grottoes beautiful owing to the gems enjoyed by the spouses of Siddhas and Gods.

विस्तीर्णासनमासीनं सर्वज्ञमथ संस्मृताः।
आययुर्विश्वकर्माणं चत्वारो मानसाः सुताः।।२।।

R.P.Kangle's translation as a site approved by experts in the science of building, the commandant (nāyaka), carpenters (vardhaki) and astrologers should cause the camp to be setup, circular, rectangular or squarer in conformity with the nature of the ground, with four gates, six roads and nine divisions, endowed with a moat, a rampart, a parapet, gates and towers, when there is danger and where the army has to halt, don't tally with Dr. Upadhyaya quotations from Arthaśāstra.

In vịcinity of (lit. towards Viśvakarmā) the omniscient, seated on a broad seat, came the four sons, the mind born ones.

जयो विजयसिद्धार्थौ चतुर्थश्चापराजितः।
तमुपागम्य शिरसा नेमुः प्राञ्जलयो मुनिम्॥३॥

Jaya, Vijaya, Siddhārtha and Aparājita having approached the sage offered obeisance to him having hands folded.

तानुवाच मुनिर्वत्साः! विदितं वो यथा पुरा।
वास्तु ब्रह्म सदा विश्वं व्याप्नोति सकलं जगत्॥४॥

To them spoke out the sage— Oh Children! well known it is to you that earlier, the entire mobile creation circumambiating the Universe, had perennially an architectural evolution[1] or material cause of the visible universe or all pervading soul and spirit of the universe from which all created things are produced and into which they are absorbed.

धर्म्यं कर्म तदा स्वेष्टप्राप्त्यै लोकावनानि च।
व्यवस्थाप्य चकारैष लोकपालश्च कल्पनाम्॥५॥

Then for the gain of his own cherished end, having well established the acts suited to spiritual good or piety or law and (conducive to) the protection of the populace or people or world, brought about this imaginative understanding being the Lokapāla, i.e. the guardian of the Universe.

अहमप्यमुना विश्वनाथेनाम्बुजजन्मना।
लोकानां सन्निवेशार्थमादिष्टोऽस्मि स्वयम्भुवा॥६॥

Even I, by the Lord of Viśva (Universe), the one having birth from the lotus (i.e. Brahmā) for the sake of setting up the lokas (the habitations or people), have been ordained by Svayambhū the self born one.

रम्याणि नगरोद्यानसभास्थानान्यथो मया।
सुरासुरोरगादीनां निर्मितान्यात्मबुद्धितः॥७॥

By me, by dint of my intelligence have been built fascinating Assembly Halls, gardens and towns of gods, demons and Uragas i.e. Nāgas.

गत्वोर्वीं वैन्यनृपतेर्वत्साः! प्रियचिकीर्षया।

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[1] Sanskrit English Dictionary, Monier Williams op cit cff 3 above p. 737. Brahman evolution p. 948 (Vāstu) site or foundation of a house. A dwelling place VSA, p. 505. समीभूता दृष्टिस्त्रिभुवनमपि ब्रह्म मनुते VSA p.394. Bhartṛhari Vairāgya Śataka verse 82 having समीभूता दृष्टिः etc. Vairāgya Śataka, M.R. Kale ed. has this verse at No. 9 among the संकीर्ण श्लोका at the end of the actual text.

नगरग्रामखेटादीन् करिष्यामि पृथक् पृथक्।।८।।

Now having gone over to the Earth in light of the cherished end for a creation of the king Vainya (son of Vena, i.e. Pṛthu), shall create separately, nagaras, grāmas and kheṭas.[1]

कार्ये त्वमुष्मिन् सकले मम विश्वसृजार्पिते।
सम्यक्साहायकैर्भाव्यं भवद्भिरिति नः स्थितम्।।९।।

It stands intentioned by us that by you all should be acted as adjuncts or helpers or co-ordinators quite suitably in that task in entirety devolved on me by the creator of the Universe.

यतस्त्रिभुवनालोकप्रोद्यतस्याब्जिनीपतेः।
सहायतां तमश्छेदे कलयन्ति मरीचयः।।१०।।

Because the rays of the Lord of lotuses, i.e. the sun render succour in obviation of the gloom when risen up as illuminator of the lokas i.e. the spacious spheres or the worlds, you likewise help me in this task which is meant to radiate or elevate the glory of the world.

स्वयं करिष्येऽहमथो निवासाय पृथोः पुरीम्।
विचित्रनगरग्रामखेटामतिमनोहराम्।।११।।

I shall create myself a city i.e. a habitat for a residence of Pṛthu having variety of nagaras, grāmas and Kheṭas and highly gorgeous or fascinating.

भवन्तः पुनरागत्य चत्वारोऽपि चतुर्दिशम्।
तांस्तान् निवेशान् कुर्वन्तु पृथग्जनकृताश्रयान्।।१२।।

You all then having turned up, all of you four, within the four quarters may create those habitats having shelter accorded to men of distinct statures.

अन्तरेष्वध्वपाथोधिशैलानां सरितां तथा।
विधातव्यानि दुर्गाणि नृपाणां भयशान्तये।।१३।।

For the obviation of the fear of the kings between the spaces, land routes, oceans and mountains the forts deserve to be created or built.

वर्णप्रकृतिवेश्मानि संस्थानानि च लक्ष्मभिः।
विधेयानि प्रतिग्रामं प्रतिपूः प्रतिपत्तनम्।।१४।।

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[1] खेटः पुरार्द्धविस्तरः -An half portion of Pura, Khetaḥ- A small town, A village, Khetaka- Residence of agricultural peasants. Abhidhāna Cintāmaṇi IV.38 p.241. शाखापुरं तूपपुरं ibid., IV. नगरी पूः पुरीद्रङ्गः पत्तनम् पुटभेदनम्। ibid., IV.37, p.240. निवेशनमधिष्ठानम् स्थानीयं निगमोऽपि च। Ibid. स्कन्धावारो राजधानी। ibid., IV.39, p.241. Op cit cff 11 above.

The abodes of castes or orders of society, the constituent elements of the state (Prakṛti)[1] or subjects and the Institutes or Institutions by demarcation deserve to be created in every village, town and pattana.

तानित्थमात्मतनयानभिधाय सम्यक् सारार्थभूतमपरिस्फुटतोज्झितं च।
स्थानार्पितोरुभरनिर्वृतचित्तवृत्तिस्तूष्णीं प्रभासतनयो नयविज्जगाम॥१५॥

Having addressed this way gracefully to those sons, having tendency of mind thoroughly satisfied, having burden supported on the liability indistinctly attributed being of an essence grounded one, the son of Prabhāsa, a diplomat or a polity skilled one, observed silence.

इति महाराजाधिराजश्रीभोजदेवविरचिते समराङ्गणसूत्रधारापरनाम्नि वास्तुशास्त्रे
विश्वकर्मण: पुत्रसंवादो नाम द्वितीयोऽध्याय:॥

* * *

CHAPTER 3

Praśna i.e. A Questionnaire

अथ तेषु जयो नाम वाक्यं तद् विश्वकर्मण:।
श्रुत्वा कृताञ्जलि: प्राह स्निग्धगम्भीरया गिरा॥१॥

Then among them the one named Jaya having heard that expression of Viśvakarmā, having hands folded, spoke out in a voice pleasing and sombre.

ज्ञानैकनिधिरप्यस्मान् यत् सहायतया किल।
वृणोषि तेन न वयमात्मानं बहु मन्महे॥२॥

As sole quarry of learning or knowledge, the way you are choosing us by way of help (i.e. helping hands), by that we do not deem ourselves as highly esteemed[2] or by that we are deeming ourselves as highly honoured.[3]

तदिदानीं हितार्थे न: प्रजानामपि च प्रभो!।
अप्रमेयप्रभावस्त्वं सर्वमाख्यातुमर्हसि॥३॥

Therefore, now for the sake of well being of the subjects also of ours or descendants or

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1. स्वाम्यमात्यजनपददुर्गकोशदण्डमित्राणि प्रकृतय: KAŚ I.VI.1.1 p. 169. KAŚ pt. II VI.1.1 p. 364.
2. The text in Dr. D.N. Shukla's ed. text p.9 verse 2 has letter "na" missing in pāda 3 thereby rendering the metre short by one syllable in वृणोषि तेन न वयमात्मानं बहु मन्महे though in Baroda ed. p.6 the word न incorporated gives the sixth letter or syllable or short and hence the metre faulty as per rule श्लोके षष्ठं गुरुज्ञेयं सर्वत्र लघुपञ्चमं द्विचतु:पादयोर्ह्स्वं सप्तमं दीर्घमन्ययो: pādas 1. 2 and 4 are quite metrically correct.
3. Dr. D.N. Shukla's translation in Hindi p.10, Plinth- स्तम्भमूलं तलम्, प्राकारमूलम्।

progenies of ours. Aye Lord! you being one as having power of unmeasurable norm or inestimable nature, deserve to narrate all that.

पूर्वमेकार्णवे जाते जगति प्रलयं गते।
महाभूतामरपुरीज्योतिषां कथमुद्भवः।।४।।

The Universe having gone to dissolution and an ocean of a solitary extent having ensured, how the birth of huge animals or mighty beings and the luminaries of the city of gods took genesis or how the birth of Amarapuri or the city of gods and luminaries came about.

किमाकारा किमाधारा किंप्रमाणा च मेदिनी।
विस्तृतिः परिधिश्चास्या बाहुल्यमपि कीदृशम्।।५।।

What shaped, what plighted or what propped one or how based one, what extended one, is the Earth and what circumference (paridhiḥ) and what covering area is of this one and its vastness (bāhulya) or plenitude is of what sort?

उच्छ्रायव्यासदीर्घत्वैः कैः केऽस्यां कुलभूभृतः।
कति ख्यातानि वर्षाणि द्वीपा नद्योऽब्धयस्तथा।।६।।

By height, expanse and length or by height, latitude and longitude and width or breadth (Vyāsa) which ones are its Hereditary mountains[1] (Kulabhūbhṛtaḥ) or principal mountains (supposed to exist in each division of the continents). How many are known as the Varṣas (divisions of the world)[2] and the Islands, rivers and the oceans.

काः सूर्येन्दुग्रहर्क्षादिगतयश्च पृथक् पृथक्।
भूमेरुपरि किं चैषामन्योन्यं प्रोक्तमन्तरम्।।७।।

What are the separate circulations of the sun, moon, planets and the constellations or signs of the zodiacs or the seven stars called the pleiades afterwards the seven Ṛṣis and over the Earth what variation proper or distinction proper or reaction proper of these is proclaimed as such?

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1. महेन्द्रो मलयः सह्यः शुक्तिमानृक्षपर्वतः। विन्ध्यश्च पारियात्रश्च सप्तैते कुलपर्वताः।। MW. p.155.
2. Raghuvaṁśa XII.25 p. 368. G.R. Nandargikar ed. MLBD, Delhi fourth ed. 1971.

   प्रययावातिथेयेषु वसन् ऋषि कुलेषु च। दक्षिणां दिशमृक्षेषु वार्षिकेष्विव भास्करः।।

   i.e. halting at the hermitages of hospitable sages, he proceeded towards the southern quarter as the sun after residing in the autumnal lunar mansions (i.e. the ten as terisms (goes down to the south GRNE p. 368 English translation.) Mallinatha has- वर्षासु भवानि वार्षिकावितेषु ऋक्षेषु नक्षत्रेषु राशिषु वा भास्करः वसन् दक्षिणां दिशं प्रययौ। which makes lunar mansions of the rainy season and not autumnal lunar mansions.

किमाधारं दिवि ज्योतिश्चक्रं भ्रमयते च कः।
लोके कथं महाभूतान्यूर्ध्वाधो बिभ्रति स्थितिम्॥८॥

What prop or fulcrum in the sky makes the circle of stars rotate and in the universe, how the mighty beings sustain the position above and below.

युगधर्मव्यवस्थाभिः काश्चादौ लोकवृत्तयः।
कश्चादिमस्ततो राज्ञां ग्रहाणां वर्णिनां कथम्॥९॥

By the legacies of the law codes in the aeons what were in the beginning the tendencies of the people? Who then was the primeval one among the kings, the planets or comets and the varṇins (the persons of the four castes)?

कति देशाः कति भुवः पृथक्त्वेन निरूपिताः।
कार्यः क्व च कथं सन्निवेशो जनपदाश्रयः॥१०॥

How many countries, how many lands were demarcated by way of distinction. And where is to be established the habitat of those recumbent on the Janapadas (the principalities of the people).

व्यक्तचिह्नैः स्वनस्पर्शगन्धवर्णरसादिभिः।
काः शस्ता निन्दिताः काश्च पुराणामपि भूमयः॥११॥

By the apparent marks, by the colour, scent, touch and sound and the like, what appreciable and what detestable are the lands of the cities?

कार्यं केन विधानेन भूभृत्पुरनिवेशनम्।
किं फलं सुनिविष्टेऽस्मिन् दुर्निविष्टे च किं पुनः॥१२॥

And by what arrangement are to be the establishments of towns and mountains or the capitals of kings are to be organised. What outcome crops up when this much stands well organised and when malorganised.

कतिप्रकारं दुर्गं च दुर्गकर्मक्रमश्च कः।
किमग्रपुरसंस्थानमनिन्द्यं किं च निन्दितम्॥१३॥

What variety of forts exists and what is the serial order of the construction of forts? And what is the situation of the advance located towns (containing large buildings, surrounded by a ditch, and not less than one Krośa in extent) worth a repute and what worth a disrepute?

कश्चात्रानुक्रमविधिः प्रमाणैरुपपादितः।
प्राकारगोपुराट्टालपरिखावप्रकर्म च॥१४॥

And which one modicum of organisation stands established by factual representations and what (work) regarding the (creation) of ramparts, turrets, and balconies or upper-storeyed apartments, the moats, mounds or the gates of fortified towns[1] or ditches, has been undertaken.

तमङ्गनिर्गमद्वारप्रतोल्यट्टालकादिभिः।
कीदृशः प्रविभागश्च रथ्याचत्वरवर्त्मभिः।।१५।।

By the platforms[2] and exit gates the Broad ways or Principal roads through towns and villages and the upper roofs or balconies and by the routes of the sequence or quardrangles and streets or lanes or arcades, what sort of divisions stand organised.

भूमिप्रमाणसंस्थानं सीमा च क्षेत्रदिक्पथैः।
नगरग्रामखेटानां निवेशाः स्युः पृथक् पृथक्।।१६।।

By the routes in the directions having fields or agricultural lands, the demarcations or border lands, and the institutions of measurements of lands of nagaras, grāmas and kheṭas[3], the establishments may be quite separated as such.

पुरस्याभ्यन्तरे पूर्वं कैर्द्रव्यावयवक्रमैः।
कस्मिन् स्थाने कथं कार्यं शक्रध्वजनिवेशनम्।।१७।।

By what series of the material parts within the towns in what spot the establishment or erection of the Indradhvaja (Śakradhvaja) is to be done.

प्रतिसंवत्सरं तस्य नियुक्तस्य कथं पुनः।
हिताय नृपलोकानां विधातव्यो महोत्सवः।।१८।।

Every year of that one having been initiated or introduced, then how possibly again for the well being of the kings folk, should be solemnised, a great festival (the Śakradhvajotsava or Indramaha or Indradhvaja).[4]

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[1] Skt. Eng. Dict., V.S. Apte, p.491.

[2] Monier Williams, p.438 तमङ्ग- a platform.

[3] खेटक - A residence of agricultural peasants, MW, p.340.

[4] इन्द्रध्वजसम्पदध्याय of बृहत्संहिता of वराहमिहिर - chapter 43 given as 42 by Dr. Ajaya Mitra Shastri in his "India as seen in the Bṛhat Saṁhitā of Varāha Mihira" p. 73 : Detailed description on pp. 119-123,

ब्रह्माणमूचुरमराः भगवन् शक्ताः स्म नासुरान् समरे।
प्रतियोधयितुमतस्त्वां शरण्यशरणं समुपयाताः।
देवानुवाच भगवन् क्षीरोदे केशवः सः वः केतुम्।
यं दास्यति तं दृष्ट्वा नाजौ स्थास्यन्ति वो दैन्याः।।
लब्धवराः क्षीरोदं मत्वा ते तुष्टुवुः सुराः सेन्द्राः।

गृहेषु केषु केष्वत्र कासु कासु ककुप्सु च।
भागैर्बाह्यान्तरैः कैः कैः कार्याः काः काश्च देवताः।।१९।।

In what proper houses and in which proper directions and by what regions or areas external as well as internal ones, what deities are to be created.

कैः कैर्यानपरीवारवर्णरूपविभूषणैः।
कार्याः कैः कैः सुरा वस्त्रवयोवेषायुधध्वजैः।।२०।।

And which gods are to be created having ornaments, forms, colours, entourage, and vehicles and flags, weapons, attires, energy (both bodily and mental) or even food (or sources of enjoyment)[1] and costumes?

प्रमाणमितिसंस्थानसङ्ख्यानोच्छ्रयलक्ष्मभिः।
प्रासादाः कस्य के वा स्युः सुरराजद्विजातिषु।।२१।।

श्रीवत्साङ्क कौस्तुभमणि किरणोद्भासितोरस्कम्।।
....
....
ध्वज एव चाभिधास्यति जगति निमित्तैः फलं सदसत्।
पूजा तस्य नरेन्द्रैर्बलवृद्धिजयार्थिभिर्यथापूर्वम्।
शक्राज्ञया प्रयुक्ता तामागमतः प्रवक्ष्यामि।।
तस्य विधानं शुभकरणादिवसनक्षत्रमङ्गलमुहूर्ताः
प्रास्थानिकैर्वनामियाद्दैवज्ञसूत्रधारश्च।।

Bṛhatsaṁhitā 43 : 1-12 pp. 235-237. Dr. Ajay Mitra Shastri has consulted Bṛhatsaṁhitā edited with Bhaṭṭotpala's commentary by Sudhakar Dwivedi 1895-97 and the one edited by Kern, BI. Calcutta 1865 and the one with English translation by V. Subrahmanya Sastri and M. Ramkrishna Bhat 2 vols. Bangalore, 1947. Among the post Gupta records Mandsor Praśasti of Naravarman 404 A.D. (Mālava Saṁvat-461) refers to श्रीमालवगणाम्नाते प्रशस्ते कृतसंज्ञिते एकषष्ट्यधिके प्राप्ते मनस्तुष्टिकरे नृणाम्। मद्ये प्रवृत्ते शक्रस्य कृष्णस्यानुमते तदा निष्पन्नव्रीहियवसा काशपुष्पैरलङ्कृताभिरभ्यधिकं भाति मेदिनी सस्यमालिनी।। A study of Ancient Indian inscriptions by Dr. Vāsudeva Upādhyāya Part II Mūlalekha p. 95 LL 1-3. Motilal Banarsi Dass, Bungalow Road, Jawahar Nagar, Delhi, 1961.

Bharata Nāṭyaśāstra I.54, p.5 I.75 p.7. refers to ध्वजमह and शक्रमह as the typical words. Nāṭyaśāstra volume I chapter I XXVII by Manmohan Ghosh.

महानयं प्रयोगस्य समयः समुपस्थितः। अयं ध्वजमहः श्रीमान् महेन्द्रस्य प्रवर्तते।।

and प्रयोगे प्रस्तुते ह्येवं स्फीते शक्रमहे पुनः Ibid., I.75, p.7 and ततस्तस्मिन् ध्वजामहे निहतासुरदानवे, प्रहृष्टाभरसंकीर्णे महेन्द्रविजयोत्सवे।। NŚ I 55-56; Varāhamihira does not give the measures of the flag. Garga gives the following measurements –

अष्टाविंशत्करा यष्टिरष्टहस्ता ततोऽपरा। विष्कम्भश्चाङ्गुलैस्तस्याः षड्भिर्द्विगुणितैः स्मृतः।।
समग्रमनुलोमं या तक्षं प्राक् शिखयान्वितम्। कुर्यादिन्द्रध्वजं शुभ्रं सारदारुमयं शुभम्।।

[1] MW p.920 on वयस्।

In extent, measurements, institutional capacity or configuration or common place of abode enumeration, height, and auspicious marks what mansions of which one and which ones may be the allocation among the gods, kings and the Dvijātis (i.e. Brāhmaṇas, Kṣatriyas and Vaiśyas).

प्राकारपरिखागुप्तं पुरे स्याद् गोपुरं क्व च।
युग्ममध्याम्बुवेश्मानि क्व च स्युः क्व महानसम्॥२२॥

And in the capital town where should be located the principal gates or turrets guarding the moat and the fortification and wherein should there be the confluence's of two streams[1] or junctions of stations or double storeyed or double quartered pavilions or mansions as well as the medium sized mansions and water (pavilions) and where should be (established) the kitchen?

कोष्ठागारायुधस्थानभाण्डागारनिवेशनैः।
व्यायामनृत्तसङ्गीतस्नानधारागृहादिभिः॥२३॥

The magazine (Koṣṭhāgāra)[2] and the armoury[3] or arsenal, a container of commodities or a tool for weighing or store for manufactured articles[4] by their establishments and by the (construction) of Fountains, for bath or ablution, (Halls) for music, dance and physical exercise.

शय्यावासगृहप्रेक्षावेश्मादर्शगृहैः पृथक्।
क्रीडादोलाश्रयारिष्टगृहान्तः पुरवेश्मभिः॥२४॥

And by separately (created) a mirror house, a theatre hall, a toilet makeup pavilion, and a sleeping lounge and by the Aśoka tree arbours, and by the creeper portieres established as such and also by the sport pavilions, swing-houses or hammock-houses, the lying in chambers, harem or seraglio and allied chambers.

विटङ्कभ्रमनिर्यूहकक्षासंयमनादिभिः।
अशोकवनिकाभिश्च लतामण्डपवेश्मभिः॥२५॥

By (the provision) of aviaries or dove cots, merry go rounds, or water courses or potter's

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1. Ibid., p.854 on युग्म।
2. Kauṭilyam Artha Śāstraṁ Part-I (KAŚ I.II.15,I. p.63) by R.P. Kangle, University of Bombay 1965. A store house, a store room, a greenery. VSA p. 165 : A treasury. Any enclosed space or area, MW p.314 Manusmṛti IX.280 p. 415 कोष्ठागारायुधागारदेवतागारभेदकान् हस्त्यश्वरथहर्तृंश्च हन्याद्वाविचारयन्॥ Manusmṛti with मन्वर्थमुक्तावली of कुल्लूकभट्ट, Nirṇaya Sāgara Press, Bombay 1946.
3. KAŚ I.II.18.1 p. 68 KAŚ II.18.1, p.150.
4. KAŚ I. II.3.33, p.37 II.5.3 p.40 II.14.10 44p.61, 62 II.7.2 p.43 II.17.15 p. 67; V.21.12 p.73 II.14.15 p.61 II.15.62 p.65; II.16.10 p.66. Glossary p.58.

wheels, a grindstone or gimlet (vedhanikā, āsphoṭanī)[1] projections (on columns or gates)[2] or pegs or brackets or helmets[3] surrounding walls or courtyard areas or enclosures, inner apartments or private chambers squares of four houses, by the Aśoka tree arbours and the enclosures having pavilions of creepers.

वापीभिर्दारुगिरिभिश्चित्राभिः पुष्पवीथिभिः।
एतैर्विशेषैरन्यैश्च विचित्रैर्विपिनाश्रयैः।।२६।।

By the oblong tanks and by the wooden hillocks and by picturesque or variegated floral arcades, by these the specialities and by the other variety of resorts having sylvan retreats.

मानोन्मानक्रियायामद्रव्याकृतिविनिर्मितः।
निकेतननिवेशः स्याद् राज्ञां भागाश्रितः कथम्।।२७।।

In the activity of measurements and weights,[4] having been constructed in the shape of a structure not susceptible to the activity of melting down i.e. crumbling or (adravya = na dravanāya yogyā) (ākṛti i.e. the structure not susceptible to crumbling facing ravages of seasons and onslaughts of the opponents), the residential establishment of the kings should be endowed with partitions or subdivisions or compartments.

पुरोधःसैन्यभूश्रेष्ठदैवचिन्तकमन्त्रिणाम्।
कं कं च भागं प्राप्य स्युर्निवेशा नृपवेश्मनः।।२८।।

The chaplain (purodhaḥ) the army-in-chief and the Brāhmaṇa (bhūsreṣṭha) (Bhūsura)[5] a soothsayer or an astrologer, and counsellor having occupied which spot proper should have their establishments from the palace of the kings.

पुरे स्युर्दिक्षु भागेषु पदभागेषु केषु च।
विप्रराजन्यविट्शूद्रास्तज्जैरन्तरजैः समम्।।२९।।

In the town or capital in what quarters, areas and spot locations should (stay) Brāhmaṇas, Rājanyas (i.e. Kṣatriyas), Vaiśyas and Śūdras, accompanied by those born from them (as Anulomas and Pratilomas) as also with those bred in the body as worms[6]

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1. Eng. Skt. Dict., V.S. Apte, p.182 Gimlet.
2. Mallinātha takes निर्यूह as मत्तवारणाख्यः उपाश्रयः quoting वैजयन्ती perhaps it was so called because of its resemblance to the shape of an elephant in rout Dr. V.V. Mirashi takes *matta vāraṇake* as an "Aisle". Literary and Historical studies in Indology, p. 74, MLBD, Delhi.
3. A peg or a bracket, MW p.557, निर्यूहः शिखरे द्वारे निर्य्यासे नागदन्तके Medinikośa 18 verse.
4. उन्मान A measure of size or quantity; price. Māna a standard of measurement verse 27 translation has been missed by Dr. D.N. Shukla on p. 12 though (23-27) labellingas evident.
5. भूश्रेष्ठ has been translated as Brāhmaṇa by Dr. D.N. Shukla p.12 in verse 28 translation (Hindi medium).
6. MW p. 43 अन्तर्जः – bred in the interior of the body as a worm.

(*antarajaiḥ samam*) i.e. vertebrates, the oviparous (aṇḍajas) and viviparous ones (Jarāyujas).[1]

तथा कृषितुलाशिल्पकलापण्योपजीविनः।
हिंसाश्रिताश्च पुरुषा निवेश्याः स्युः कथं क्व च॥३०॥

And likewise, those subsisting upon agriculture or husbandry, balance beams (i.e. weighing), Arts (fine or mechanical arts) and crafts, practical arts[2] commodities or vendible articles, or saleable goods or trade and those subsisting on killing i.e. butchers and hunters or savages or shamble keepers or subsisting on slaughtering in slaughter houses, (persons of such sorts) should be settled and wherein and how possibly.

निवेशाः कीदृशाश्चैषां कियन्तो वा भवन्ति ते।
शस्यं लोकेन वा तेषां कैः प्रवेशजलभ्रमैः॥३१॥

The habitat's of these are of what sort, and how many do occur? What is commendable by the world or people for them by which areas of ingress and water courses and fountains as also movements? or by whom they are held in commendation for which ones and by what (sources) of entrances, water passages or courses and movements or fountains?[3]

धिष्ण्यमाद्यं कतिविधं द्रव्याण्याद्यानिं कानि वा।
हेतुरेषां च सर्वेषां स्याच्च किदृगनुक्रमः॥३२॥

And of which sort or what type of residence and food,[4] and what articles or materials fit

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1. Four classes of generations are :- नृगवाद्याः जरा युगाः -viviparous, स्वेदजाः (born from the moisture) कृमिदंशाद्याः पक्षिसर्पादयोऽण्डजोः (oviparous - born of eggs - उद्भिदस्तरु गुल्माद्याः। Kumāra Sambhava of Kālidāsa, Ed. M.R. Kale notes (I-VIII) p.64 on śloka III.42. निष्कम्पवृक्षं निभृतद्विरेकं मूकाण्डजं शान्तमृगप्रचारम्। तच्छासनात्काननमेव सर्पं चित्रार्पितारम्भमिवावतस्थे Text p.49.
2. Sixty four enumerated in Kāmasūtra (I.3.15 and Sanskrit English Dictionary, M. Williams, p.261) and Śukranitiḥ IV.3.23-101, pp. 225-237
3. शस्यं लोके न वा तेषां कैः प्रवेशजलभ्रमैः GOSE p.7 verse 31. pādas 3-4 have शस्यन्ते केन वा केषां कैः प्रवेशजलभ्रमैः in Dr. D.N. Shukla's ed. text part p.11 verse 31 pādas 3-4.
4. Raghuvaṁśa XV.59 p.480 GRNE, MLBD, Delhi 1970 fourth ed.

   दिग्भ्यो निमन्त्रिताश्चैनमभिजग्मुर्महर्षयः।
   न भौमान्येव धिष्ण्यानि हित्वा ज्योतिर्मयान्यपि॥

   Being invited great sages came to him from several quarters, leaving behind not only their earthly residences (dhiṣṇyāni) but even the starry (luminous) ones. धिष्ण्यं स्थाने गृहे भेऽग्नौ भाग्यं कर्म शुभाशुभम्। Amarakośa III.3.155 p.131. A place, house an asterism : strength and fire. धिष्ण्यम् a sort of subordinate or side altar (generally a heap of earth covered with sand on which the fire is placed and of which 8 are enumerated, viz. the Agnidhriya, (in the Agnīdhra) those in the Sadas belonging to the hotrī, the Maitrivaruṇa or praśāstrī, the Brāhmaṇāccaṁśin, the potrī, neṣṭrī and Acchā vāk and the Mārjālīya). Also a site, a place, an abode, the planet Venus; a meteor star, to be eaten and which one and what purpose behind all these may be there and what sort the processing or procedural etiquette is to be therein?

भजन्ते योगमन्योन्यं कानि द्रव्याणि कैः सह।
कानि योगं न गच्छन्ति कैर्वा कः क्व वसेत् पुमान्॥३३॥

What materials attain to combination or affinity with another and with which ones and which ones do not attain to affinity and with which ones and where a man may live.[1]

इष्टकाकर्म किं चेष्टं कीर्तिता कतिधा च भूः।
परिकर्मक्रमस्तासां वह्न्यम्बुपवनैश्च कः॥३४॥

What brick work and what variety of brick or what sort of brick work is desired and what sort of land is requisitioned and of what quantity or extent or measurement or area or of what nature and by the fire, water and wind what sort of baking process (*Parikarma*) may be taken in hand.

गुरुवर्णिध्वजोर्वीशतद्भृत्यप्रतिमा पुराम्।
वृक्षाः के के प्रशस्ताः स्युर्गृहार्थे के च गर्हिताः॥३५॥

The principal castes[2] persons or highly coloured or chequered flags and the kings or the teachers, the celibates the flags and the kings as also of their subordinates, the images of these ones among the trees of the towns which ones are conducive (lit. auspicious ones) and which ones are unconductive for a house?

तच्छेदस्त्रावसंभूतं शब्ददिक्पातगर्भजम्।
विज्ञायते कथं कर्तृकारकादिशुभाशुभम्॥३६॥

What good and evil and the like pertaining to the worker and the one making to work, is understood as born from the interior when having the fall from the quarters or an explosion

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asterism, (looking like the fire on the side altars) the orb of an asterism on which the light seems to centres MW p.516.

[1] आद्यम् MW p.138 VSA p.80, Atharvaveda VIII.2.19 यदश्नासि यत्पिबसि धान्यं कृष्याः पयः। यदाद्यम् यदनाद्यम् सर्वं तेऽन्नमविषं कृणोमि। Also see English Translation of William D. Whitney.–``What thou eatest! what thou drinkest of slain, milk of the plowing what should be eaten, what should not be eaten - all food, make for thee poisonless." धिष्ण्यमा वसथः स्थानम् पस्त्यं संस्त्याय आश्रयः। ओको निवासः आवासो वसतिः शरणं क्षयः धामागारं निशान्तञ्च। Abhidhāna Cintāmaṇi IV.57 p.244. Haragovinda Sastri ed. Chowkhma Vidya Bhawan, Varanasi, 1964. Dr. D.N. Shukla has taken धिष्ण्यमाद्यम् as how many types of first place? as the meaning p. 12 verse 32. If आद्य is taken as आदेः भावः आद्यम् then it may be taken to mean - The abode or residence fit for a first (occupation) or as a starting point.

[2] Dr. D.N. Shukla takes गुरुवर्णिध्वज as चातुर्वर्ण्य i.e. the group of 4 castes - What trees are auspicious and inauspicious towards the construction of a building, Indradhvaja, palaces, temples and the icons of deities.

caused by leakage and overflow.

प्रमाणं तक्षणच्छेदैः शोधितानां कथं भवेत्।
आहृत्य स्थापनं पूर्वं दारूणां स्थानके क्व च॥३७॥

What proof is ascertained (regarding the durability of the trees) carved out by the chiselling and hewing? Having carried where are they to be adjusted to begin with and the storage of woods where (can be arranged)?

सामान्यतोऽखिलानां काः काश्च जातेर्विशेषतः।
प्रशस्तैर्लक्ष्मभिर्युक्ता भूमयः परिकीर्तिताः॥३८॥

Normally, of all what quality specifically can be ascertained and endowed with laudable auspicious marks and what proper lands can be allocated as per prescribed norm? Or as per notation of all these with specific reference to the caste (allocation) what lands endowed with appreciable marks stand enumerated as per location as such.

शल्योद्धारविधिः कीदृक् कीदृशं भूमिकर्म च।
दिग्ग्रहः सूत्रणं चाधिवासनं च कथं भवेत्॥३९॥

What sort is the process of weeding out of thorns and what sort is the procedure proper for requisitioning of land? The demarcation of land and its measuring and putting in order fragrant plants.

प्रमाणं मूलपादस्य शिलान्यासे च को विधिः।
विभज्यते कथं वेश्म शालालिन्दविभाजनैः॥४०॥

What proof stands understood of the plinth[1] and what is the way to lay a foundation in stone? How is a mansion or a house or a building or a palace, is subdivided by the divisions or partitions of rooms, porches and the like?

मानानि कानि भित्तीनां पीठानामुच्छ्रयाश्च के।
कथं तानि विकल्प्यानि वर्णानां मेखलादिभिः॥४१॥

What are the measurements of the walls and what are the heights of the pedestals or aisles or upper storeys or roofs? How possibly are those to be demarcated as per engirtments of the castes or measuring tapes.

समस्तकानां स्तम्भानां द्वारस्तम्भासनैः सह।
नागवीथ्युपधानानां समं कण्ठविनिर्गमैः॥४२॥

Of the pillars crest located accompanied by the fixation spots of the pillars at the gates, and of the coverages of the nāgavīthis (blind alleys) by the outlets at the upper what sort is the provision.

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[1] प्राकारमूलम् स्तम्भमूलम् = मूलपादः Eng. Skt. Dict., V.S. Apte, p. 347.

जयन्तीसङ्ग्रहतुलाकार्याणां वास्तुनोऽपि च।
कीदृशं फलकानां च प्रमाणं परिकीर्तितम्।।४३।।

What sort of measurement or adjustment is provided for the planks, of the architecture and the works of Jayantī, Saṅgraha and tulā (i.e. flag hoisting meant to establish the mark of allocation or start of the construction work, and Saṅgraha may be the collection of materials for the same and tulā may mean the balancing of the structure by beams i.e. tulā may be a beam).

स्वमानात् सर्ववर्णानां तलोच्छ्रायास्तु कीदृशाः।
का गवाक्षकपोतालिवेदिकाजालकक्रियाः।।४४।।

By personal measurement or out of personal regard of all the castes or all the figures what sort are the heights and the surfaces. What sort are the activities referring to the lattices, the balconies or balustrades, dove cots and the windows.

स्थूणा निसृष्टिकोत्सूका मृगा(ल्यो? ल्यु) पतुलास्तथा।
सान्तःप्राणिशिरोवंशाः किंप्रमाणाः प्रकीर्तिताः।।४५।।

The beams,[1] the sluices, utsūkas and mṛgālikas and upatulās and śirovaṁśas having beings within what measured stand enunciated.

छाद्योदयाः कियन्तः स्युर्वृत्तच्छाद्यक्रमश्च कः।
त्र्यश्राणां खण्डवृत्तानां लुपानां च क्रियाः कथम्।।४६।।

How many are the ways of cleavaging[2] and what is the method or way of carving out in circular form? What are the ways of creating shelves or plugs in the crevices or grafting the gorges of triangular shapes?[3]

सीमालिन्दशिरस्तासां कीदृशी चावलम्बना।
कतिप्रकाराः प्रासादशिरसां च विकल्पनाः।।४७।।

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1. MW p. 1265. Technical terms : Sthūṇāḥ; post or pillar of a house in post or pillar in general Skt. Eng. Dict., V.S. Apte, p. 624. An iron statue or image.
    - निसृष्टिक - may be sluices or channels or water outlets.
    - उत्सूका - may be elevations : Dove cots : sheds
    - मृगाली - may be some row of eaves a roosting rod etc.
    - उपतुला - may be some smaller beam or shelf.
2. See Dr. Shukla : छाद्योदय p.13.
3. Dr. Shukla takes it to mean मेहराव लुपाः, p.13.

What are the limits and what sort of porches and tops in case of those grafted gorges are there provided as such and what sort is their supporting beam. What kinds of structuring (or designing.) of the roofs of the palaces are required as ordained.

यच्चान्यदेवमादि स्यात् प्रासादभवनादिषु।
द्रव्यकाष्ठकलासङ्गि प्रमाणं तस्य कीदृशम्।।४८।।

And whatever may be the requirements in case of Prāśdas and bhavanas connected with the materials such as wood and the allied paraphernalia meant for their adjustments.

शालालिन्दप्रमाणानि चतुःशालेषु धामसु।
ज्यायोमध्ययवीयस्सु मूषाभिः काष्ठकल्पना।।४९।।

In four roomed buildings what are the dimensions of rooms and porches and what is the designing of wood work with the help of crucibles[1] or round windows or air holes.

एकद्वित्रिचतुःशालान्येषां संयोगतोऽपि च।
कथं कति च वेश्मानि कल्प्यन्ते प्रविभागशः।।५०।।

By partitioning how and how many houses having one, two and three and four rooms adjoining each other, are required to be designed as such.

कथं च षोडशचतुःषष्ट्येकाशीतयः शतम्।
संविभागाः पदानां स्युः कथमत्रामरस्थितिः।।५१।।

What are the divisions of the spots in sixteen, sixty four, eighty one and hundred in structuring the architectural designing and how are the architectural gods or temples designed thereby.

आद्यो नवपदो वास्तुरन्त्यः साहस्रिकः कथम्।
अङ्गप्रत्यङ्गभागेषु केषु केषु क्व तस्थुषः।।५२।।

The opening one the architectural structure of nine portions or periodicals and the last one the thousand folded one in the designing of what sort stands demarcated is ordained as such.

कथमेते सुराः सर्वे वास्तोरस्य व्यवस्थिताः।
एतद्वंशशिरश्चक्षुःकुक्षिहृन्मूर्धमर्मसु।।५३।।
जायेत पीडा द्रव्येषु सन्निविष्टेषु कस्य का।
वास्त्वारम्भप्रवेशेषु यात्रायां स्थापनेषु च।।५४।।

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[1] तैजसावर्त्तनी। Eng. Skt. Dict., V.S. Apte, p.88 on crucible - मु (मू) षा षी तैजसावर्त्तनी। MW p.827 - A round window : air hole.

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And in which spots are installed all the gods (conducive) to architectural designing? Of the archetype of ideal pattern of a house personified as a deity,[1] the spine, crest, eyes, abdomen, heart and the cerebrum having vitals what sort of acrimonising stands ordained if some substances are fixed on them. In the foundation lay out of houses and in the ceremonial initiation or entry as well as ceremonial pilgrimages and establishments what auspicious and inauspicious omens stand entailed in light of dreams and couriers?

पुस्तकालय
167236
गुरुकुल कांगड़ी विश्वविद्यालय

दूतस्वप्ननिमित्ताद्यैः कथं ज्ञेयं शुभाशुभम्।
दारुक्रियासु चित्रेषु तथा लेप्यक्रियासु च।।५५।।
योज्यं किं किमयोज्यं च किं भूपभवनादिषु।
हस्तस्य लक्षणं मानसंज्ञा वै ज्ञायते कथम्।।५६।।

In the mansions of the kings and the like in matter of wood works, paintings and plastering what deserves to be alloyed and what deserves not to be alloyed, joined or disjoined? The definition of ''Hasta'' (Cubit)[2] and how is understood the measurement (of length etc.).

किं हव्येष्वग्निलक्ष्म स्यात् किं च निर्युक्तलक्षणम्।
अनुक्रमेण वर्णानां बलिकर्म च कीदृशम्।।५७।।

In materials of oblations or in sacrificial oblations what is the mark of fire or extent of fire and what is the designing of construction work or erection and the like? And in line with the varṇas (castes) or syllables what is the procedure of the activity of offerings (fire consuming materials).

विधेयं विधिना केन भवने च प्रवेशनम्।
पतिते स्फुटिते जीर्णे प्लुष्टे वज्राशनिक्षते।।५८।।

And by what ceremonial an entry into a house is to be initiated a house, crumbled down or collapsed one, broken or leaked or dilapidated, burnt and even damaged by thunderbolt and lightning.

निमग्नभग्ननिर्भिन्नप्रशीर्णेषु च वास्तुषु।
मधुवल्मीकसंभूतौ प्रविरूढे च दारुणि।।५९।।
जायते किं फलं कुत्र प्रायश्चित्तेन को विधिः।

In the case of buildings sunk low or water laden broken, dwindled and splintered as also- in the event of wood having got pecked or moth eaten or endured or reduced to a sandy clod, what fruit is entailed and what expiation or atonement is stipulated?

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[1] वास्तु-नर-पुरुष taken for एतद् by Dr. Shukla on p.14 verse 53.

[2] Cubit - हस्तः, किष्कुः अरत्निः Eng. Skt. Dict., V.S. Apte, p. 89. किष्कुः - A Cubit - a span. Hasta - The four arm, cubit, a measure of length equal to 24 Angulas or about 18 inches being the distance between the elbow and the top of the middle finger.

इत्येवमादिकमनेकविधं विधानं वेश्मोपगं च पृथगाश्रयसंभृतं च।
अस्मास्वनल्पकरुणार्द्रितचित्तवृत्तिर्व्याख्यातुमर्हसि समस्तमनुक्रमेण।।६०।।

This way and the like, of many types, provision for the bonding structuring and dealing with allied materials and proceedings has been dilated upon? Therefore in due order, you are competent enough to dilate upon unto us having the tendency of mind emollient owing to compassion of a great norm.

इति महाराजाधिराजश्रीभोजदेवविरचिते समराङ्गणसूत्रधारापरनाम्नि वास्तुशास्त्रे प्रश्नाध्यायस्तृतीयः।

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CHAPTER 4

The creation of the Mahat etc.

(The Description of Creation)[1]

जयस्येति समाकर्ण्य विश्वकर्मा च तद् वचः।
जगाद गर्जदम्भोदध्वनिगम्भीरया गिरा।।१।।

This way having listened to the expression as such of Jaya, Viśvakarmā exclaimed in a voice sombre like the sound of the cloud rumbling as such.

साधु वत्स! त्वया सम्यक् प्रज्ञयातिविशुद्धया।
प्रश्नोऽयमीरितो वास्तुविद्याब्जवनभास्करः।।२।।

All right Oh Child! by you by intellect highly pure rightly has been put forth this question the very sun for the grove of lotuses in the form of science of architecture.

स त्वं निधाय प्रश्नानां समुदायममुं हृदि।
वदतो मेऽवधानेन शृणु यद् ब्रह्मणोदितम्।।३।।

That (same) you having kept in mind, the volley of questions, you may listen with care while I am saying what has been spoken by Brahmā.

इदमासीद् युगान्ताग्निप्लुष्टं संवर्तकादिभिः।
समुत्सृजद्भिरम्भांसि विश्वमेकार्णवीकृतम्।।४।।

This universe was such as having been transformed into one ocean by the cloud of dissolution or fire of destruction or submarine fire[2] or periodical destruction or dissolution

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1. Dr. D.N. Shukla names the chapter IV as Sṛṣṭi-Varṇana (Mahadādi Sarga), p.15.
2. Skt. Eng. Dict., V.S. Apte, p. 571.

of the world[1] and the like, generating waters having been calcined by the fire of the end of the aeon.

तमोभूते ततस्तस्मिन् भोगिपर्यङ्कमाश्रितः।
हरिः सुष्वाप सलिले कृत्वोदरगतं जगत्॥५॥

Then that having got converted into a gloom resorted on to the couch of serpent Viṣṇu slept in water having rendered the mobile existence as gone into the stomach.

अथास्य नाभावम्भोजमभूत् तस्मिन्नजायत।
सर्वज्ञानाश्रयः श्रीमांश्चतुर्वक्त्रः सुरेश्वरः॥६॥

Then in the navel of this one a lotus sprang up. In that took (birth) the Lord of gods the four faced one, the illustrious one, the one repose of all the knowledge or sciences.

स कदाचिद् दधच्चेतः प्रजासृष्टिं प्रति प्रभुः।
महान्तमसृजतम् तत्र पूर्वं विश्वस्य हेतवे॥७॥

That Lord, sometimes having heart composed as such, regarding the creation of progeny, created a gigantic one a being, therein to begin with for the purpose of the universe.

त्रिधाहङ्कृतमेतस्मान्मनोऽभूत् सात्त्विकादतः।
राजसादपि चाक्षाणि तन्मात्राणि च तामसात्॥८॥

Three times from that an egoism or ahaṅkāra got created and from that the Sāttvika one mind was born and from the rājasa one senses got birth and from the tāmasa the tanmātrās i.e. the subtle and primary elements such as- śabda, rasa, sparśa, rūpa and gandha.

तेभ्यः पञ्च महाभूतान्याविरासन्ननुक्रमात्।
व्योमादीनि धरान्तानि स्वैः स्वैर्युक्तानि तैर्गुणैः॥९॥

From those (elements) five gigantic beings appeared forth in serial order, starting with sky and ending with earth endowed with individual merits of their respective categories.

अधरोत्तरभावश्च सम्यगेषामथोच्यते।
आदौ पृथ्वी ततोऽधस्तादापस्तासां च पावकः॥१०॥
तस्याप्यधस्तात् पवनस्ततः खमवकाशदम्।
भूतादिस्थं वियत् सोऽपि महता परिवारितः॥११॥

The idea of their being above and below is now properly being dilated upon. To begin with the earth and below that the waters and below these the fire. And even below that is the wind and thereafter (below) that the sky affording an open space or hemisphere. And having beings well established the sky (even exists as such). And that one even (i.e. the wind) stands enveloped by a gigantic norm.

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[1] Skt. Eng. Dict., MW, p. 1116.

महांश्च विशति व्यक्तं व्यक्तमव्यक्तकं पुनः।
ग्राह्यग्राहकभावेन व्यक्तो भूतसमुद्भवः॥१२॥

And the gigantic one enters the specific one or the distinct one and the specific one gets into the indistinct or unspecific one. By the ideology of grāhya and Grāhaka (i.e. one fit to be accepted and the one who accepts or seizes, the specific one is the very provenance of beings.

आधाराधार्यभावश्च यथार्थौ च स्थितिव्ययौ।
महाभूतानि सगुणान्येवं सृष्ट्वा ततः प्रभुः॥१३॥

And the ideology of the prop and the one fit to be propped and the existence and defunction being of a signification, having created the gigantic beings, endowed with guṇas or merits the Lord.

मनः पुनरसौ सर्गे भौतिके सम्यगादधौ।
सुरासुरान् सगन्धर्वान् यक्षरक्षांसि पन्नगान्॥१४॥

Concentrated the mind once again quite evidently on the elemental creation. To the gods and demons, accompanied by the Gandharvas, the Yakṣas, the Rākṣasas and the serpents (Pannagas).

नागान् मुनीनप्सरसो मनसा समजीजनत्।
अर्केन्दू चक्षु (षी?षो) जातौ गगनभ्रमणक्षमौ॥१५॥

The nāgas, the sages, the nymphs he created through mind. The sun and the moon took birth in the eye capable of wandering in the firmament.

गात्रेभ्योऽपि च नक्षत्रचक्रमस्मादजायत।
इन्द्रियेभ्यश्च पञ्चभ्योऽभूत् ताराग्रहपञ्चकम॥१६॥

And from the limbs also the constellation of stars or group of planets and from the five senses took birth the pentad of planets and comets.

ग्रहत्वं पुनरेतेषामिन्द्रियग्रहणाद् विदुः।
सुरेन्द्रचापचिह्नानां विद्युद्वलयशालिनाम्॥१७॥

The seizure of these having marks of Rainbow glamour with the lightning globes they understood by the seizure of the senses or by the suppression of the senses.

भीमाशनिभृतां चासीत् केशोभ्योऽम्बुमुचां भवः।
विश्वमापूरयन् कृत्स्नमाविरासीत् तदिच्छया॥१८॥

त्रिलोकीपावनस्तिर्यग्गामी चण्ड: समीरण:।
ततश्चण्डानिलोद्धूतमुपर्यर्कांशुतापितम्॥१९॥
वायुभि: शोषमानीतं जगाम घनतां पय:।
तस्योपरिष्ठादम्भोधेरध: कुण्डलितं वपु:॥२०॥

Of these bearing terrific lightning, the water releasing ones i.e. clouds, the provenance came along from the curls. And inflating the universe in entirety there appeared forth by the desire of these ones, the terrific squall moving in a circuitous movement. Then quaked by the terrific squall heated by the solar beams above, by the breezes brought to desiccation the water assumed floridity or density. from the top of that one below the ocean the body rolled down as such.

विष्णो: सज्या(?शय्या)त्वमभ्येत्य धत्तेऽनन्तोऽखिलां भुवम्।
न तप्तं येषु येष्वम्भ: प्रदेशेष्वर्करश्मिभि:॥२१॥

Of Viṣṇu having attained to the state of a couch Ananta props up the entire earth and the areas proper in which the water was not; heated by the solar rays.

नीतं न वानिलै: शोषं तत्र तत्राब्धयोऽभवन्।
महाम्भोवीचिसङ्घाता विक्षिप्ताश्चण्डमारुतै:॥२२॥

Nor was it brought to the state of desiccation. There and in other spots oceans developed. And the floods of the ripples or showers of billows of vast waters splashed forth by terrific hurricanes.

यत्र यत्रापुरैक्यं ते तत्र तत्राद्रयोऽभवन्।
निश्चलत्वार्थमवनिश्चर्मवद् वितताथ तै:॥२३॥
शैलै: कीलैरिव स्थानेष्वाचिता तेषु तेष्वियम्।
वृद्धिं गताद्रिनि:ष्यन्दैर्भूभृतां प्रविभागजा॥२४॥
निम्नगाभूत् ततोऽम्भोधे: कान्ता निम्नानुसारिणी।
मेदिन्यन्तेषु जलधिपर्यन्तेषु विनिर्ययु:॥२५॥

Where ever they attained to the state of oneness, there the mountains grew up. For the sake of immobility, the earth spread like the skin or hide. And by those mountains, like nails or spikes it was rounded off in those and other spots. Attained to growth by the spread of the mountain springs sprung from the division of mountains stream got created. Then in the corners of the earth, the spouse of the ocean following the lower regions got out from out of the extremities of ocean.

अम्भांसि यत्र यत्रासंस्ते द्वीपाश्चित्ररूपिण:।
सनिम्नगाम्बुधिद्वीपा विभक्ताखिलभूधरा॥२६॥

Where-so-ever there were waters those became Islands of varied extent and the entire earth got divided into Islands with oceans and rivers.

व्यक्ता बभूव कृत्स्नैवं भूमिर्भूतानि बिभ्रती।
स चक्रे रौरवादीनां निरयाणामधः क्षितेः॥२७॥

Bearing the beings the entire earth became apparent. And He (i.e. Brahmā created below the earth the region of Hells such as Raurava[1] and the like.

स्वकर्मफलभुक्त्यर्थं स्थानं दुष्कृतकर्मणाम्।
जरायुजाण्डजोद्भिज्जस्वेदजैः सह स प्रभुः॥२८॥

[One of the twenty Hells named - Tāmisra, Andhatāmisra, Mahāraurava, Raurava, and the hell named Kālasūtra, as also the Mahānaraka, Sañjīvana, Mahāvīcī, Tapana, Sampratāpana, Saṁhāta, Sakākola, Kuḍmala, Pratimūrttika, Lohaśaṅku, Ṛjiṣa, Pāntha, Śālmali Nadī, Asipattravana and Lohadāraka] for the sake of suffering the out come of personal failings being (the abode) of evil deeds, along with the viviparous (Jarāyujas)[2] oviparous (aṇḍajas), germination born as plants (Udbhijjas) and those born from moisture (Svedajas).

चतुर्धेत्यसृजल्लोके भूतग्रामं चराचरम्।
द्वेधा जरायुजास्तत्र मनुष्याः पशवस्तथा॥२९॥

He created in the world or universe, the classification of beings the mobile as well as immobile, the viviparous were of two kinds, the men and the animals.

ग्राम्याः सप्ताभवंस्तेषु सप्तारण्यकृतालयाः।
पुमान् गौस्तुरगच्छागौ मेषो वेगसरः खरः॥३०॥

Seven among them were known as those belonging to the grāmas or villages or habitats and seven having abodes for forests; viz. the man, the cow, the horse, the goat, the sheep, the mule and the donkey.

ग्रामवासैकनिरताः सप्तैते परिकीर्तिताः।
सिंहद्विपोष्ट्रमहिषाः शरभो गवयः कपिः॥३१॥

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1. Manusmṛti IV.87-90
यो राज्ञः प्रतिगृह्णाति लुब्धस्योच्छास्त्रवर्तिनः। सः पर्यायेण यातीमान्नरकान्नेकविंशतिम्।
तामिस्रमन्धतामिस्रं महारौरवरौरवौ। नरकं कालसूत्रं च महानरकमेव च।
संजीवनं महावीचिम् तपनं सम्प्रतापनम्। संहातं च सकाकोलं कुड्मलम् प्रतिमूर्तिकम्।
लोहशङ्कुमृजीषं च पन्थानं शाल्मलीं नदीम्। असिपत्रवनं चैव लोहदारकमेव च॥
2. Kumārasambhava of Kālidāsa notes p.64. M.R. Kale. Eng. Skt. Dict., V.S. Apte, p. 326 oviparous - अण्डज। Viviparous p. 488. Ibid., जरायुज।

अरण्यगोचरा जीवा: सप्तैते वत्स! निर्मिता:।
धर्माधर्मविवेकित्वाच्छ्रेयान् ग्राम्येषु पूरुष:।।३२।।

Engaged in sole habitation in the grāmas or habitats, seven these stand illustrated. The lion, the elephant, the camel or dromedary, the bison or buffalo, Śarabha (the octopus) the Yāk or Ox and the ape or monkey are the beings prowling along on the ground of the forests. These seven Aye! child have been created owing to circumspection of *dharma* (piety) and *adharma* (impiety) better one is the man in the habitats.

अरण्यचारिषु श्रेष्ठ: सिंह: शौर्यबलादिभि:।
सुपर्णा भुजगा: कीटा येऽपि च स्यु: पिपीलिका:।।३३।।
चतुर्धेत्यण्डजन्मानो जन्मिनस्ते प्रकीर्त्तिता:।
क्लेद (केप?केश)समुद्भूता: कृमियूकादिजन्तव:।।३४।।

Among the forest prowlers lion is the greatest one on account of physical; valour and courage. The vertebrates or winged ones, the snakes, the worms and whatsoever may be the ants. The oviparous ones are of four varieties, the creatures[1] as such they stand proclaimed. Those ones born from the moisture and shags the worms and the leeches and lice and other creatures.

सर्वेऽपि स्वेदजन्मानस्ते प्रजापतिना कृता:।
उद्भिज्जा: पञ्चधा भूत्वा निर्दिष्टा: स्थावराश्च ते।।३५।।

All of them are sweat or moisture born having been created by the creator. The germination ones as plants having assumed five forms have been indicated as the immobile ones.

द्रुमा वल्ल्यश्च गुल्माश्च वंशा: सतृणजातय:।
छन्नान्त:करणत्वं च स्वस्थानात्त्यागितापि च।।३६।।
छिन्नप्ररोहिता चैषां वैशेषिकगुणत्रयम्।
गायत्री भूतसंज्ञै(षां?षा) चतुर्विंशतिपर्विका।।३७।।

The trees, the creepers, the bushes or under-woods or stalks, the bamboos or reeds and those of the species of water breeds. Those having the idea of inner conscience unravelled and the point of not learning the spot (of growth) having the norm of growing when pruned or lopped off or cut off, the quality triad is quite patent with them Gāyatrī (the catechu plantation of trees)[2] having the nomenclature of bhūtas is of twenty four joints.

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1. See for जन्मिन Skt. Eng. Dict., V.S. Apte, p.216
2. Hemacandra's Nighaṇṭuśeṣa I.64, p.37. खदिरेस्याद्रक्तसार: कण्टकी दन्तधावन: गायत्री बालपत्रश्च जिह्नशल्य: क्षितिद्रुम: । L.D. Bhāratiya, Saṁskṛti Vidyā Mandira, Ahmedabad. Also M.W. p. 352 गायत्री catechu.

ज्ञात्वैनां पुरुषः पुण्यां भवति स्वर्गभाजनम्।
भुवनभूजलवह्निमरुद्वियत्प्रमुख एष भवस्तव कीर्त्तितः।
वसुमतीपरिमाणविनिश्चयं कथयतः श्रृणु सम्प्रति वत्स! मे।।३८।।

Having known this the sacred one the man becomes an object of Heaven. The universe, the earth or ground, the water, the fire, the wind and the sky or atmosphere headed by these this creativity for you has been declaimed . The extent of the earth its determination, Oh child, you may hear now, when I am talking of it.

इति महाराजाधिराजश्रीभोजदेवविरचिते समराङ्गणसूत्रधारापरनाम्नि
वास्तुशास्त्रेमहदादिस(ङ्ग?र्गा)ध्यायश्चतुर्थः।।४।।

CHAPTER 5

Bhuvana-kośa[1]

अथो यथाक्रमं भूमेः कृत्स्नायाः कथयामि ते।
विष्कम्भपरिधी वत्स! बाहुल्यमपि च स्फुटम्।।१।।

Now as per serial order I shall dilate upon Aye child! the extension or length[2] and circumference or periphery or epicycle as also the dimensions of the whole earth.

विष्कम्भोऽस्याः समुद्दिष्टो दशयोजनकोटयः।
लक्षाण्यपि च मेदिन्यास्तद्वदेकोनविंशतिः।
विष्कम्भत्रिगुणो यावद् विष्कम्भांशश्च पञ्चमः।।२।।
मेदिन्याः परिधिस्तावद्योजनैः परिकीर्त्तितः।
द्वात्रिंशत्कोटयः षष्टिर्लक्षाणि परिधिः क्षितेः।।३।।

The extension (Viṣkambha) of the earth stands enunciated as ten crores of yojanas with lacs amounting to nineteen. Three times[3] more than the extension added by fifth portion of the extension the circumference of the earth extending to that many yojanas stands confirmed thirty two crores and sixty lacs of (yojanas) is the circumference of the earth.

अशीतिश्च सहस्राणि योजनानां प्रकीर्त्तितः।
योजनानां सहस्राणि विंशतिर्लक्षयोर्द्वयम्।।४।।

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1. Dr. D.N. Shukla translates it as- ''Bhūgolavarṇana'' The Geographical Data and the Description of the Globe of the Earth. M. Williams p. 760 takes it to mean the globe or sphere of the earth.
2. Skt. Eng. Dict., V.S. Apte, p. 525. Viṣkambha or Diameter. MW, p.998 width or extension.
3. Dr. D.N. Shukla, takes 3. 1/5 times more than the extension of the earth is the circumference of the earth. Bāhulya = Kṣetraphala, Kṣetraphala = area or superficial contents.

इति बाहुल्यमेतस्याः क्षितेर्वत्स! तवोदितम्।
चतुर्णां सलिलादीनां भूतादेर्महतोऽपि च॥५॥
उत्तरोत्तरमुर्वीतो मानं शतगुणं विदुः।
तोयादिषु स्थितेयं भूश्चक्रवद् वृत्तशालिनी॥६॥

(Added on to these) Eighty thousand of yojanas enunciated as such. The twenty thousands of yojanas and two lacs or lac twain is the bāhulya or Kṣetraphala or area superficial contents of this one Oh child! (this has been) told to you as such of the four such as water, fire, wind etc.) and of the Mahat headed by Bhūta (i.e. ākāśa) and the like, even one after the other following the earth the measurement is known as a hundred fold. This earth is stationary in waters having the glamour globular like a circle or wheel.

पात्रस्थापरपात्रश्रीहारीण्यन्यान्यपि क्रमात्।
प्रमाणमिदमेतेषां क्षित्यादीनां तवोदितम्॥७॥

Just as a pot within a pot having glory of one wrested by the other affords an appearance (i.e. as one pot), likewise the structure of this earth is of the same type in due course of viability. Therefore the extent of the earth stands illustrated before you.

द्वीपादीनां तु पाथोधिनिवेशः पुनरुच्यते।
द्वीपानामम्बुधीनां च सप्तानामपि मध्यगः॥८॥

Of the islands the ocean as the receptacle is being illustrated and gone within the centre of the seven islands and the oceans.

जम्बूद्वीपो भवेद् वृत्तः सहस्रशतविस्तृतः।
हिमाद्रिर्हेमकूटाख्यो निषधो नीलसंज्ञितः॥९॥
श्वेतः शृङ्गी च षडमी भवन्त्यस्मिन् कुलाचलाः।
एतस्मादुत्तरेणाद्रेस्तुषाराङ्कितमेखलात्॥१०॥

Jambūdvīpa may be the one having circular form extended to hundred thousands (of yojanas) Himādrī (Himālaya) and the one Hemakūṭa by name Niṣadha and the one called *Nīla*, Śveta and Śṛṅgi those six as such—stand defined ones as hereditary mountains (Kulācalas). To the north of this mountain having slopes covered (lit. marked by snow).

पूर्वापरायताः सर्वेऽप्यद्रयो यावदम्बुधि।
अन्तरा नीलनिषधौ जम्बूद्वीपस्य नाभिगः॥११॥

Extended in East and West all the mountains even down to the ocean and in between Nīla and Niṣadha gone within the navel.

वृत्तः पुण्यजनाकीर्णः श्रीमान् मेरुर्महाचलः।
उदग्याम्यायते मेरोः प्राग्भागे माल्यवान् गिरिः॥१२॥

Circular globular as such and promiscuous by or inhabited by the Puṇyajanas[1] (demons, goblins or Yakṣas,[2] endowed with glory or beauty, Meru the great mountain. In the north-southern[3] stretched out frontal part or fore part.[4] (Prāgbhāga) of Meru, there is the Mālyavān mountain.

सेवित: सिद्धनारीभिरानीलनिषधायत:।
सुमेरो: पश्चिमेनाद्रिर्गन्धर्वकुलसङ्कुल:।।१३।।

Waited upon by the Siddha damsels and extended upto *Nīla* and *Niṣadha* to the west of Sumeru is the mountain Gandhamādana. The two mountains situated in the space between these two, are Himavān i.e. Himālaya and Śṛṅgavān.

माल्यवत्सदृशायामो महीभृद् गन्धमादन:।
पर्वताबुभयान्तस्थौ हिमवान् शृङ्गवांस्तथा।।१४।।
योजनानां सहस्रे द्वे सार्धे स्यादुच्छ्रयस्तयो:।
श्वेतश्च हेमकूटश्चेत्यन्तयो: पृथिवीधरौ।।१५।।

And of these two the height is two and a half thousands of yojanas. Śveta and Hemakūṭa mountains are situated on the intermediary space of these two.

योजनानां सहस्रार्धमेकैकस्योच्छ्रयस्तयो:।
निषधाचलनीलाद्रिमाल्यवद्गन्धमादना:।।१६।।
सहस्रयोजनोच्छ्रायाश्चत्वारोऽमी पृथक्पृथक्।
एतेऽष्टावपि शैलेन्द्रा: सहस्रद्वयविस्तृता:।।१७।।

Of each one of these two the height is five hundred yojanas. Niṣadha mountain, the Nīla

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1. Dr. D.N. Shukla, construes Puṇyajanas as Yakṣas. p. 18.
2. Raghuvaṁśa XIII.60,
   पयोधरै: पुण्यजनाङ्गनानाम् निर्विष्टहेमाम्बुजरेणु यस्या:।
   ब्राह्मं सर: कारणमाप्तवाचो बुद्धेरिवाव्यक्तमुदाहरन्ति।।
   This is the river Sarayū whose sources, persons of reliable testimony, declare to be the lake Brahma, the pollen of whose golden lotuses is enjoyed by (has on account of their sporting in it adhered to) the beasts of the wives of the Puṇyajanas (Yakṣas) as the invisible principle (प्रकृति or productive principle) is the cause of intelligence, the great principle.
3. Yāmya - southern, Skt. Eng. Dict., V.S. Apte, p.457.
4. प्राग्भाग - Ibid., p.375. Dr. D.C. Sircar says - in ``Studies in Geography of Ancient and Mediaeval India", In connection with Mount Meru mention is made of four Viṣkambha parvatas or supporting ranges viz., Mandara in the east, Gandhamādana in the south, Vipula in the west and Supārśva in the north, which have respectively the following lakes on them, Aruṇoda, Mānasa, Sitoda or Śitoda and Bhadras per Matsya Purāṇa Ch. 113; Vāyu Purāṇa Chapter 35-36 etc..

mountain, Mālyavān and Gandhamādana are a thousand yojana in height the four as such existing separate as such. These eight mountains are two thousand in extension.

उच्छ्रयार्धमधश्चापि विलग्नाः सह मेरुणा।
मेरोः समुच्छ्रयोऽशीतिः सहस्राणि चतुर्युता।।१८।।
षोडशाधः सहस्राणि द्वात्रिंशन्मूर्ध्नि विस्तृतिः।
जम्बूतरुर्महान् मध्ये सुमेरोर्निषधस्य च।।१९।।

And half in height even below stand clung on alongwith Meru, and the height of Meru eighty thousand added by four (yojanas). And below sixteen thousand and on the top thirty two thousand of yojanas is the extension or extensiveness and in between the Sumeru and Niṣadha, a Jambu tree the huge one stands as such.

द्वीपस्यामुष्य यद्योगाज्जम्बूद्वीप इति श्रुतिः।
शृङ्गैर्हिमशिलानद्धैः सर्वतो हिमवानयम्।।२०।।

On account of the affiliation of this (very tree). Jambūdvīpa or Island stands (named as such) such a popularity is in vogue. And by the peaks strung up with snow slabs all around (stands) Himavān i.e. Himālaya.

महान्तो निवसन्त्यत्र पिशाचा यक्षराक्षसाः।
कूटैर्हेममयैर्हेमकूट इत्यवनीधरः।।२१।।

Stupendous figured abide here the Piśācas, Yakṣas and Rākṣasas and with peaks made of Hema (i.e. gold), Hemakūṭa, this one was (known) as the mountain (avanidhara).

यं सर्वतो निषेवन्ते सदा चारणगुह्यकाः।
तरुणार्कप्रभाजालप्रतिमो निषधाचलः।।२२।।

To which serve perennially or to which one keep occupied perennially Cāraṇas (heavenly charioteers)[1] and Guhyakas and there is the Niṣadha mountain a compeer to the net work of fresh solar rays.

निवसन्ति सुखं तत्र शेषवासुकितक्षकाः।
हेमाब्जकर्णिकाकारः सुमेरुर्मणिकन्दरः।।२३।।

Abide along there cosily, Śeṣa (nāga) Vāsuki and Takṣaka as also (stands) there Sumeru having bejewelled grottoes having shape of the pericarp of golden lotus.

अत्रामराः साप्सरसस्त्रयस्त्रिंशद् वसन्ति ते।
वैडूर्यनद्धैः शिखरैर्नीलो नीलमहीधरः।।२४।।

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[1] Manusmṛti XII.44, चारणाश्च सुपर्णाश्च पुरुषाश्चैव दाम्भिकाः। रक्षांसि च पिशाचाश्च तामसीषूत्तमा गतिः।।

Here do abide the gods (Amaras) along with the nymphs thirty three (in number) overladen by the peaks inlaid by Turquoise or lapis lazuli is the azure hued Nīla mountain.

कलयन्ति तपोनित्या यत्र ब्रह्मर्षयः स्थितिम्।
श्वेतः स काञ्चनैः शृङ्गैर्गगनोल्लेखिभिर्वृतः॥२५॥

And where assume abode the sages unending in austerities and Śveta with golden peaks the sky scraping ones (stands) encompassed all over.

दोर्दर्पशालिनां यत्र निवासस्त्रिदशद्विषाम्।
महानीलमयो बर्हिपिच्छच्छायो बहिर्महान्॥२६॥
पितृणामालयः शृङ्गैरुच्छ्रितैः शृङ्गवान् गिरिः।
हिमाचलस्य याम्येन क्षाराब्धिवृतमन्यतः॥२७॥

Where there in is the abode of the enemies of gods englamoured by the prowess of arms the one made of sapphire stones, is the great one, on the outside a huge one having shade of the peacocks plumes, the very resort of the manes, with lofty peaks the mountain Śṛṅgavān through the southern direction of Himālaya surrounded by the salt ocean from the other side.

वर्षं स्याद् भारतं नाम प्रथमं कार्मुकाकृति।
तुषारनिलयस्याद्रेर्हेमकूटाचलस्य च॥२८॥
मध्ये किंपुरुषं नाम द्वितीयं वर्षमीरितम्।
अन्तरे हेमकूटस्य निषधस्य च भूभृतः॥२९॥

The *Varṣa* may be named "Bhārata" the very primeval one, having shape of an arc or bow. And in the middle of the mountain being a store house of Tuṣāra[1] and the mountain Hemakūṭa the second varṣa named *Kiṁpuruṣa* stands extended. In between the Hemakūṭa and Niṣadha the mountain.

हरिवर्षमिति प्रोक्तं तृतीयं वर्षमुत्तमम्।
निषधाचलनीलाद्रिमाल्यवद्गन्धभूभृताम्॥३०॥
चतुर्णां मध्यगं वर्षं तुर्यमस्मिन्निलावृतम्।
उत्तरे नीलशैलस्य याम्ये च श्वेतभूभृतः॥३१॥

"Harivarṣa" this way proclaimed, the third varṣa, the best one; and gone in the middle of the four mountains Niṣadha, Nīla, Mālyavān and Gandha (Mādana) the fourth varṣa here in is the "Ilāvṛta" (varṣa) in the north of Nīla mountain and to the south of Śveta mountain.

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[1] Himālaya- snow clad mountain.

पञ्चमं वर्षमत्यर्थरम्यं रम्यकसंज्ञितम्।
श्वेतशृङ्गवतोः शैलराजयोरनयोरिह॥३२॥
मध्ये षष्ठं हिरण्यांशुरम्यं हैरण्यकाह्वयम्।[1]
अस्योत्तरे शृङ्गवतो याम्ये च क्षारवारिधेः॥३३॥

The fifth varṣa highly gorgeous is known as Ramyaka. In the middle of Śṛṅga mountain and the kings of mountains these two, here is the varṣa named Hairaṇyaka the sixth one, lovely like the network of golden beams. In the north of this one and in the southern quarter of the salt ocean.

कुरुवर्षाभिधं वर्षमुत्तरेण प्रचक्षते।
अन्तरा नीलनिषधौ प्राग्भागे माल्यवद्गिरेः॥३४॥

Kuruvarṣa, named as such, the one calls it so as the northern one (the seventh one). In the forepart of the *Mālyavān giri* are Nīla and Niṣadha in between.

भद्राश्वमष्टमं वर्षं प्राक्समुद्रान्तमीरितम्।
गन्धमादनशैलस्य प्रत्यक् प्राक् चापराम्बुधेः॥३५॥

The Bhadrāśva varṣa, the eighth one stands stretched upto the ends of the eastern ocean. To the west of Gandhamādana mountain and to the east of the western ocean.

नवमं वर्षमाचार्याः केतुमालं प्रचक्षते।
इति प्रोक्तानि वर्षाणि नवामूनि मया तव॥३६॥

The Ācāryas, call as Ketumāla, the ninth varṣa. This way have been declaimed those nine *varṣas* Oh child before you, by me.

साम्प्रतं पुनरेतेषां प्रमाणमवधारय।
प्रमाणेन सहस्राणि चतुस्त्रिंशच्चतुर्दिशम्॥३७॥

Now you may take into consideration the extent of these, by extensiveness, thirty four thousand of yojanas in the four quarters.

योजनानामिहेच्छन्ति चतुरश्रमिलावृतम्।
प्राक्प्रत्यग्भागगे वर्षे तस्योदग्याम्यतः समे॥३८॥

Here do take note of the square shaped Ilāvṛta. In the varṣa extending towards the east and the west, and to the north and south of that one, being equal (in extent).

एकत्रिंशत्सहस्राणि किञ्चित् प्राक्प्रत्यगायते।
यान्युक्तानि षडन्यानि वर्षाण्येभ्योऽवराणि ते॥३९॥

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1. हैरण्यकाद्वयम् in GOSE p.16 is an error for हैरण्यकाह्वयम् See D.N. Shukla's ed. p.19.

Thirty one thousand somewhat having longitude in the east and west whichever have been declaimed as the other ones, whichever are the six other varṣas quite of a smaller size than these.

तेषां नवसहस्राणि प्रत्येकं विस्तृतिर्मता।
वर्षे किम्पुरुषे नार्यो नराश्च प्लक्षभोजनाः॥४०॥

Of those nine thousand is recognised as the extension of each. In the varṣa (named) Kiṁpuruṣa the ladies and gents are inured to eating Plakṣa.[1]

जीवन्त्ययुतमब्दानां जात्यजाम्बूनदत्विषः।
हरिवर्षे नरा नार्यो वसन्तीक्षुरसाशिनः॥४१॥

And live upto the span of ten thousand amariad years, being by complexion as of burnished gold colour as such. In the Harivarṣa the men and women live having been fed on the sugarcane juice.

सायुतं च सहस्रं ते जीवन्ति रजतत्विषः।
इलावृते नराः पद्मरागभासोद्गतास्तथा॥४२॥

Silvery white complexioned ones they live to the span of a ten thousand and one thousand years. In the Ilāvṛtavarṣa the men are such as emerged out of as topaz complexioned.

जम्बूफलरसाहाराः सपादायुतजीविनः।
नास्मिन् मेरुतटच्छन्ने तारकार्केन्दुरश्मयः॥४३॥

Having food for the rose apple fruit juice, having life upto quarter of ten thousands of years. In this one covered by the surface of Meru, the rays of sun, moon and stars are conspicuous by their absence.

स्वाङ्गप्रभाभिः किन्त्वत्र कृतोद्योता वसन्त्यमी।
कैरवोदरसच्छाया भद्राश्वे साङ्गना नराः॥४४॥

But by the gleam of their personal bodies having illumination offered they keep on living, having good complexion like the hollow of a white lotus opening at moon rise.

नीलाम्रकफलाहारा भवन्त्यत्रायुतायुषः।
दलत्कुवलयश्यामाः केतुमाले शरीरिणः॥४५॥

Having food for the blue mango fruit become as having age equal to that of the ten thousand years azure hued like the blowing blue lotus, in Ketumāla the embodied ones.

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[1] The Indian Fig tree. The waved leaf fig tree, The Ficus Infectoria a large and beautiful tree with small white fruit.

शारदामयुतं तेषामायुः पनसभोजिनाम्।
श्वेताभो रम्यके रम्ये न्यग्रोधफलभुग् जनः॥४६॥

Their age being of ten thousand of years (Śarads). Of the ones having food for panas (the bread fruit)[1]. In the lovely *Ramyaka* (varṣa), the men having white complexion, partake of the fruit of the Banyan tree.

हरिवर्ष इव प्रोक्तमेतस्मिन् मानमायुषः।
श्यामत्विषः स्त्रियो वर्षे पुमांसश्च हिरण्यके॥४७॥

Like that of the Harivarṣa the extent of age in this varṣa stands enunciated as such. Dark complexioned are the ladies in this varṣa and men in the Hiraṇyakavarṣa (are dark complexioned)?

जीवन्त्ययुतमब्दानां सर्वेऽपि लकुचाशिनः।
कुरुष्वभीष्टदैर्वृक्षैर्जीवन्ति स्त्रीयुता नराः॥४८॥

They live upto a ten thousand of years all being the partakers of Lakuca fruit (a kind of bread fruit).[2] In Kuru varṣa or Janapadas the men and women subsist upon the trees that shower forth (the fruits) cherished by them.

सपादमयुतं देवगर्भभा गौरकान्तयः।
पुण्यकर्मा वसत्येषु वर्षेषु निखिलो जनः॥४९॥

Upto ten thousand (years) (added to) one quarter i.e. Twelve and a half (years) (they live) and bear white complexions of the gleam of the Devagarbhas i.e. the gods progenies. In these varṣas the entire stock of people abides having merited acts (assumed).

शोकव्याधिजरातङ्कशङ्कोन्मुक्तः सदा सुखी।
वनैः कीर्णानि सर्वाणि कुसुमस्तबकानतैः॥५०॥
उद्भिज्जाद्भिर्नदीभिश्च तैस्तैस्तुङ्गैश्च पादपैः।
उदञ्चद्वीचिमालेन लावणेनाब्धिना बहिः॥५१॥
परिक्षिप्तोऽयमुक्तस्ते जम्बूद्वीपो मयाखिलः।
द्वादशाम्बुनिधावत्र पृथग् भूमिभृतः स्थिताः॥५२॥

Free of grief, ailment decrepitude or decay, awe, apprehension or terror and perennially happy or blissful infested with forests or (surrounded all over by forests) having groves overladen (lit. bearing bunches) with flowers, born through germination or sprouting

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1. पनसः कण्टकिफलो Amarakośa II.4.61, p.39. The bread fruit or tree. लकुचो लिकुचो उहुः Amarakośa II.4.61.
2. A tree containing large quantity of sticky milky juice. Skt. Eng. Dict., V.S. Apte, p.473.

process, waters and streams and by those and those lofty trees or plants coloured from outside by the salt ocean having upsurgings of billows or tiding ripples floating apart, this Jambūdvīpa (Island) has been illustrated before you, by me in its entire (structure). Here in the one having twelve oceans the mountains stand separately.

त्रयस्त्रयो दिशि दिशि स्फारोर्मिस्थगितोपलाः।
मैनाकश्च बलाहश्च चक्रनामा च दक्षिणे।।५३।।

Three each as such in every quarter having stones enblocked by vast ranging ripples. Maināka Balāha and Cakra named one in the south.[1]

नारदाख्यो वराहाख्यः सौमकाख्यश्च पश्चिमे।
उदग्भागेऽपि च द्रोणकङ्कचन्द्रा इति त्रयः।।५४।।

the one named Nārada, Varāha and Saumaka in the west and in the northern part also Droṇa, Kañka and Candra, this way the triad of these.

धूम्रको दुन्दुभिश्चैव सार्द्रकश्चेति पूर्वतः।
सहस्त्रं योजनानां ते दीर्घास्तस्यार्धमुच्छ्रिताः।।५५।।

Dhūmraka, Dundubhi and Ārdraka in the east; all extended upto the length of a thousand of yojanas and half of that extent lofty or tough as such.

मग्नास्तदर्धमम्भोधौ विस्तृताश्च धराधराः।
जुष्टाः सर्वे सुरैः शृङ्गप्रौढिलीढविहायसः।।५६।।

These vast or outstretched mountains (lit. bearers of the earth) have half of them sunk in the ocean associated by gods, all of these, having sky scraped by the height of the peaks.

ज्वलितौषधयः कान्तविचित्रद्रुमवीरुधः।
द्वीपाः शाककुशक्रौञ्चशाल्मल्य इति च क्रमात्।।५७।।

Having medicinal herbs illumined and having creepers and trees of variety florescent (lit. shining) or of cherished ends are the Dvīpas (Islands), such as *Śāka, Kuśa, Krauñca* and *Śālmalī.*

गोमेदः पुष्कराख्यश्च षडमी बाह्यतः स्थिताः।
क्षीराज्यदधिमद्येक्षुरसस्वाद्वम्भसोऽर्णवाः।।५८।।

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1. Balāhaka, Ṛṣabha, Cakra and Maināka are mountains extending upto the Lavaṇa ocean. (Matsya Purāṇa 121.72 GEOAAME i.e. Geographical Encyclopaedia of Ancient and Medieval India, K.D. Bajpai and others Part I, Varanasi, 1967.
द्रोणश्च शतशृङ्गश्च चक्रद्वारश्च पर्वताः। मम सत्रेषु सर्वेषाम् चिताः मघवता सह। Mahābhārata Śānti Parva 320/185, p. 680 Part III, Gita Press ed. Gorakhapura, 1957.

Gomeda and *Puṣkara* named as such those six stand on the outskirts. And the oceans *Kṣīra, Ājya, Dadhi* and *madya, Ikṣurasa* as also sweet watered ones.

द्वीपान् शाकादिकानेते परिवार्य स्थिताः क्रमात्।
स्वद्वीपतुल्याः सर्वे ते प्रमाणेन यथाक्रमम्।।५९।।

(All) these stand established as having surrounded such as *Śaka* and others, in due order. In extent also they are all similar to them own Islands as per enumeration.

अमी शाकादयो द्वीपा जम्बूद्वीपप्रमाणतः।
यथाक्रमं स्युर्द्विगुणास्तथाम्भोनिधयोऽपि च।।६०।।

Those Islands *Śāka* and others, as per extent of the Island *Jambu* may be twice as per extent in serial order and likewise the oceans, too.

शाके सप्ताद्रयस्तेषूदयो जलधरस्तथा।
नारको रैवतः श्यामो राजतोऽथाम्बिकेयकः।।६१।।

In the Śākadvīpa, there are seven mountains such as *Udaya, Jaladhara, Nārada, Raivata, Śyāma Rājata* and *Āmbikeyaka*.

चतुःसाहस्त्रिकस्तेषां विष्कम्भोऽर्ध्वं समुच्छ्रयः।
तदर्धं भूप्रदेशश्च सेवितानां सुरर्षिभिः।।६२।।

Their supporting Beam is of four thousand (yojanas) and height is half of that (i.e. two thousand yojanas). Half of that is the land slope of these waited upon by the gods and sages.

वृत्तानां द्वीपवत् तेषां बाह्यतोऽमून्यनुक्रमात्।
वर्षाणि सन्निविष्टानि सप्त तानि ब्रवीमि ते।।६३।।

Of these globular ones, like the Islands, from the external regions, in due orders *seven varṣas* stand incorporated. I shall dilate upon them.

जलदाख्यं कुमारं च सुकुमारं मणीचकम्।
कुसुमोत्तरमोदाकीमहाद्रुमवनानि च।।६४।।

The one named *Jalada*, *Kumāra*, *Sukumāra*, *Maṇicaka*, *Kusumottara*, *Modāki* and *Mahādrumavana*.

कुशे विद्रुमहेमाख्यौ द्युतिमानथ पुष्पवान्।
कुशेशयो हरिक्ष्माभृन्मन्दरश्च कुलाचलाः।।६५।।

In Kuśa (dvīpa) the two known as *Vidruma* and *Hema*, *Dyutimān* and *Puṣpavān*, *Kuśeśaya* and *Harikṣmābhṛti* and *Mandara* are the hereditary mountains.

विष्कम्भोऽष्टसहस्त्राणि तेषां प्रत्येकमीरितः।
तदर्धमुच्छ्रयस्तद्वदुच्छ्रयार्धमधोगमः।।६६।।

Among those of each the *Viṣkambha* or supporting pillar is eight thousand yojanas, stretched out as such and half of that is the height and likewise half of the height is the downward slope.

उद्भिदं वेणुवत्संज्ञं सरालमथ लम्बनम्।
वर्षं श्रीमत् प्रभाकृच्च कपिलं पन्नगाभिधम्।।६७।।

Udbhid, Veṇuvat, named as such *Sarāla* and *Lambana, Śrīmat, Prabhākṛt, Kapila* and the one named *Pannaga* is the varṣa (i.e. are the varṣas).

क्रौञ्चे क्रौञ्चोऽन्धकारश्च देवो गोविन्दवामनौ।
द्विविदः पुण्डरीकश्चेत्यस्मिन् सप्त कुलाद्रयः।।६८।।

In *Krauñca, Krauñca, Andhakāra, Deva, Govinda* and *Vāmana, Dvivida Puṇḍarika*- such are the seven hereditary mountains.

विष्कम्भोऽयुतमेतेषां विष्कम्भार्धं समुच्छ्रयः।
अधोगतिस्तदर्धं च वर्षाण्येषां तु बाह्यतः।।६९।।

The Viṣkambha or support pillar or width of these is Ayuta or ten thousand (yojanas) and height is half the supporting pillars and the downward movement or declivity or slope is half of even that of these *varṣa* from exterior are.

कुसलाख्याष्टवर्षाख्ये परापतमनोनुगे।
मुनिवर्षान्धिकाराख्ये सप्तमं दुन्दुभीति च।।७०।।

The one named *Kusala* the *Aṣṭavarṣa Parāpata Manonuga, Munivarṣa* and *Andhakara* and *Dundudbhi* - this way proclaimed as such.

गिरयः शाल्मलिद्वीपे रक्तः पीतः सितस्तथा।
वैपुल्यमेषां द्वात्रिंशत्सहस्राणि प्रचक्षते।।७१।।

The hills or mountains in the *Śālmalidvīpa* or Island are *Rakta, Pīta* and *Sita.* The extent of these is thirty two thousand yojanas, they say as such.

वैपुल्यार्धं समुच्छ्रायस्तदर्धमवनौ गतिः।
वर्षे शान्तभयं वीत भयं चेत्यत्र संस्थिते।।७२।।

The height is half as the *vaipulya* or extensiveness and half as that one is the downward sloping. Varṣas are *Śāntabhaya* and *Vītabhaya*, herein established as such.

गोमेदे तु सुरश्चेति कुमुदश्चेति भूधरौ।
योजनानां चतुःपष्टिस्तौ सहस्राणि विस्तृतौ।।७३।।

In *Gomeda*, Sura and Kumuda are the mountains. These two are extended upto sixty thousands of yojanas.

उच्छ्रायो विस्तरस्यार्धं तदर्धं चाप्यधोगतिः।
धातकीखण्डनामास्य मध्ये वर्षमुदीरितम्।।७४।।

The height is half of the extensiveness or stretch out and half of that is the down sloping. *Dhātaki khaṇḍa* by name, of this one is the varṣa in its centre, proclaimed as such.

अस्त्यद्रिः पुष्करद्वीपे मानसोत्तरसंज्ञितः।
बाह्यतो वर्षमेतस्य महावीतमिति स्मृतम्।।७५।।

Clung over to the north of Mānasa is the mountain or *Mānasottara* by name is the mountain in the *Puṣkara Island* and from exterior the varṣa of this one is *Mahāvīta* known as such.

विस्तृतोऽष्टौ सहस्राणि शैलोऽयं द्वे तथायुते।
सहस्रशतमन्यच्च सुरसिद्धर्षिसेवितः।।७६।।

Spread out to eight thousand added on to two *ayutas* i.e. twenty thousand, thousand yojanas i.e. one hundred and twenty eight thousand yojanas (*sahasraśata manyacca* i.e. hundred thousand + twenty thousand and eight thousand) combined this mountain is adhered to or waited upon by Suras (gods) Siddhas and Sages.

व्यासार्धेनोच्छ्रयस्तस्य तदर्धेनाप्यधोगमः।
सुरेशानां नगर्योऽस्मिन् मया वत्स! निवेशिताः।।७७।।

By the half of the extension the height being therein and by a half of (the height) the downward sloping or declivity the towns of the lords of gods or lordly gods, have been incorporated by me in it.

ऐन्द्री वस्वोकसारा प्राग् याम्या संयमनी ततः।
प्राचेनसी सुखा पश्चात् तथा सौम्युत्तरे विभा।।७८।।

That of Indra, the one (named) *Vasvokasārā*,[1] eastwards (i.e. prāg), *Saṁyamanī*[2] being of the southern quarter : *Sukhā* being of Prācetasa i.e. *Varuṇa* westwards and *Vibhā* in the north of Soma[3] (i.e. Kubera).

धर्मरक्षार्थमेतासु चत्वारश्चतसृष्वपि।
तथा लोकव्यवस्थार्थं पृथग् लोकभृतः स्थिताः।।७९।।

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1. वस्वौकसारा - V.S. Apte, Skt. Eng. Dict., p.497. Name of Amarāvatī, the city of Indra. Name of Alakā the city of Kubera, Name of a river attached to Amarāvatī and Alakā, MW p. 932.
2. Name of the city of Yama p.570, V.S. Apte, Skt. Eng. Dict., MW p.1112.
3. Skt. Eng. Dict., V.S. Apte, p. 615. Soma- name of Kubera. MW, p.1249. Vibhā as the city of Kubera is not traceable in lexicons and Dictionary. Dr. D.N. Shukla has rendered it as the city of Kubera.

For the sake of security of moral ardour in these four directions, four likewise for the provision of the lokas or people or for the habitation of people, the lokabhṛtas or lokapālaṣ i.e. quarter guardians such as Indra, Kubera, Varuṇa and Yama have been deputed.

लोकालोकाचल: स्वादुसलिलाद् द्विगुणो बहि:।
स्वादूदाब्धिप्रमाणात् स विस्ताराद् द्विगुणोऽपि च।।८०।।

Lokāloka mountain redoubled than even the extent of the sweet ocean on the outskirts and also twice in extent as the sweet ocean in point of expanse being therein.

समुच्छ्रितोऽसौ नियुतं नियुतार्धमधो गत:।
पञ्च क्रोशा: प्रतिदिशं नियुतानि तथा नव।।८१।।

In height that is Niyuta (A million or a hundred thousand) ten thousand crores or 100 Ayutas and a half niyuta in downward slopes or declivity. In every direction and nine niyutas is the outstretch.

तद्वच्च नियुतस्यार्धं मेरुमध्यात् तदन्तरम्।
समुद्भासितदेहार्धस्तिग्मांशो: किरणैरयम्।।८२।।

And likewise of half a niyuta from the centre of Meru, is its internal extensiveness and having half of its frame enflamed having the velocity of the rays of the sharp rayed one i.e. the Sun.

तत्समेन च भूम्यर्धेनावृत: परत: पुन:।
भौतान्यावरणान्युर्व्या यस्यैतानि स्थितान्यध:।।८३।।

And by the half an area of the land equal in extent to that it is screened on[1] the other wise or on all sides.[2]

बाह्यतोऽपि च भूम्यूर्ध्वं निविष्टानि तथानघ!।
इति वत्स! तव प्रोक्त: सन्निवेशोऽखिल: क्षिते:।।८४।।

The elemental materials or demoniacal beings that remain underneath this one as the coverages, from outside too, above the earth those stand incorporated as such.[3]

स्थितिं गतिं च कथयाम्यर्कादीनामत:परम्।
सूर्येन्दुधिष्ण्यज्ञसितभौमार्कित्रिदशार्चिता:।।८५।।

This way, Aye Child! has been dilated upon the entire establishment of the whole earth.

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1. परत: पुन:- GOSE, p.20 verse 83.
2. परित: पुन: - Dr. D.N. Shukla's text p.22, pādas 3-4, verse 83, pādas 1-2 verse 84.
3. Skt. Eng. Dict., V.S. Apte, p.413 भौतानि।

I shall now talk of the position and movement of the Arka i.e. sun and the like after this the Sun, the Moon, the Nakṣatras (Dhiṣṇyas)[1] Jña (Buddha) Sita (Śukra-Venus) Maṅgala (Bhauma) or mars, Ārki, Bṛhaspati (Tridaśarcitāḥ i.e. the venerable ones adored by the gods i.e. Bṛhaspati).

सप्तर्षयो ध्रुवश्चेति भूमेरूर्ध्वं क्रमात् स्थिताः।
चत्वारि द्वे तथा भूमेरूर्ध्वमा सूर्यनन्दनात्॥८६॥

The seven sages (Ursa major Marīci, Atri, Aṅgirā, Pulastya, Pulaha, Kratu and Vasiṣṭha)[2] and Dhruva the polar star[3] stationed in due order up above the earth.

षडेवमन्तराणि स्युः सहस्राणां शतं शतम्।
ग्रहान्तराणि यान्यन्यान्यवशिष्टान्यनुक्रमात्॥८७॥

The six these may be having the intervals of a hundred thousand each (in yojanas) and there are other grahas. or planets also which having become the remainders or subordinates stand at positions in quite a serial order.

तानि चत्वार्यपि द्वे द्वे लक्षे प्रोक्तानि मानतः।
धरित्रीध्रुवयोर्मध्ये योजनानां चतुर्दश॥८८॥

And those four as well (i.e. Śani, Bṛhaspati, Saptarṣi and Dhruva) are spoken of as being a two lacs yojanas in extent. Between the earth and the polar star are the fourteen of the yojanas.

नियुतानि समुत्सेधस्त्रैलोक्यस्य प्रकीर्त्तितः।
एकाथ द्वे चतस्रोऽष्टावन्तरं कोटयः क्रमात्॥८९॥

The millions distanced height or elevation in light of the triad of the worlds, enunciated as such, one, two, four and eight crores in serial order.

महोजनस्तपःसत्यलोकानामुपरि ध्रुवात्।

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1. Dr. D.N. Shukla takes `dhiṣṇya' as Nakṣatra, Jña as Budha, Sita as Śukra, Bhauma as Maṅgala. Ārki as Śanaiścara, Tridaśarcitāḥ as Bṛhaspati and Saptarṣl- the Ursa Major and Dhruva (the pole star). But V.S. Apte takes it as - name of Śukra, the preceptor of the demons. The planet Venus : A meteor, fire, star and asterism, p.272, Skt. Eng. Dict., (धिष्ण्य). Jñaḥ as planet Mercury i.e. Budha. Ibid. Also planet Mars i.e. Maṅgala, Sita as the bright half of the lunar month : planet Venus : ibid., p.602. Bhauma as planet Mars, Ibid., p.413. ārki - Name of planet Saturn, Monier Williams, Skt. Eng. Dict., p.151,V.S. Apte, Skt. Eng. Dict., p.86. आर्किः Monier Williams also takes धिष्ण्य as planet Venus, p.516.
2. The seven sages, Marīci, Atri, Aṅgiras, Pulastya, Pulaha, Kratu and Vasiṣṭha : here the constellation called Ursa Major, the seven stars of which are said to be the seven sages.
3. Monier Williams, Skt. Eng. Dict p.276.

ये स्थिताः सत्यलोकोर्ध्वमधस्तादण्डकर्परात्।।९०।।

Being the elevation of *Maharloka, Janaloka, Tapaloka* and *Satyaloka* above the polar star, and which ones are standing above the Satyaloka, below the Aṇḍakarpara (the primordial Egg).

एका कोटिर्भवेत् तेषां पञ्चाशन्नियुतान्विता।
अथावरणयोगोऽस्य विहितः (स?प)द्मजन्मना।।९१।।

One crore may be their (elevation) added by fifty millions. Then the āvaraṇa yoga (enveloping power) of this one (i.e. Universe) was undertaken by the lotus born one i.e. Brahmā.

यथैवाधस्तथा तिर्यक् तथैवोर्ध्वमपि क्रमात्।
वहेऽब्दाः प्रवहे सूर्यः स्थितः शीतांशुरुद्वहे।।९२।।

Just as below that very way in the horizontal or traverse way and that very way overhead in due order, in ''Vaha'' the clouds, in ''Pravaha'' the sun, stood as such and the cool-rayed one i.e. Moon in the *Udvaha*.

संवहस्थानि नक्षत्राण्यावहस्थाः पुनर्ग्रहाः।
सप्तर्षयः परिवहे ध्रुवश्चापि परावहे।।९३।।

The nakṣatras staying in *Saṁvaha* and the planets and meteors in the *āvaha* saptaṛis in *Parivaha* and *Dhruva* also in *Parāvaha*.

प्रदक्षिणममी सप्त मरुतो भ्रमयन्त्यमून्।
मेघीभूतः स्थितो मध्ये सुमेरुक्ष्माभृति ध्रुवः।।९४।।

Circumambulating all those seven, the winds make them revolve all around (But) converted into a cloud, stays in the midst, on the mountain (Kṣmābhṛt) Meru, *Dhruva* i.e. the polar star.

समस्तमपि तद्बद्धं ज्योतिश्चक्रं भ्रमत्यदः।
सप्ताश्वेनैकचक्रेण रथेन रथिनां वरः।।९५।।
तेजोमयेन सततं भ्राम्यति ज्योतिषां पतिः।
केतुमाले (रजन्यर्धं?व्रजन्नूर्ध्वं) करोत्यस्तं कुरुष्वपि।।९६।।

And bound along wholesamely, the circle of constellations or stars revolves along with one wheeled chariot having seven steeds, the best among the charioteers, the lord of the stellars i.e. the sun moves on constantly, (the chariot) being endowed with radiance. In Ketumāla moving half the night long, it (makes its movement) overhead and in Kuru - countries, it sets down accordingly.

मध्यन्दिनं च भद्राश्चे(ष्द्र? स्तं ग)च्छन् भारते रविः।
रसाब्धिपक्षसंख्यानि योजनानि निमेषतः॥९७॥

In the midday going towards the setting horizon, the sun, Bhadrāśva[1] in Bhārata, (moving) to the yojanas (covering) the earth (rasā) the ocean, and fortnights counted as such, moment by moment, the lord of the day.

सप्तविंशतिकां चाष्टौ भागान् सर्पत्यहर्पतिः।
योजनान्य(ध्विनन्दर्नु?ब्धिनन्दर्तु) गुणसंख्यानि काष्ठया॥९८॥
नवांशकचतुष्कं च क्रामत्यहिमदीधितिः।
वह्न्यग्निवसुखेन्द्रक्ष्मासख्यातान्यब्जिनीपतिः॥९९॥

The lord of the day i.e. the sun crawls along 8/27 arts[2] and yojanas by a Kāṣṭhā as covering the multiples of oceans and the seasons counted in line with that nine parts by four (4/9) does move the cool rayed one i.e. the moon. the fire, the lord of riches and the sky, the earth counted as such, the lord of the lotuses.

योजनस्य त्रिभागं च प्रयाति कलयैकया।
वियत्खव्योमभूताश्विगुणपावकसङ्ख्यया॥१००॥

Three part of a yojana moves within one Kalā (minute) (moves) by the counting of Pāvaka, aśviguṇa and viyat, kha, vyoma, and the bhūtas.

योजनान्युष्णकिरणो मुहूर्तेन प्रसर्पति।
रात्र्यहेण सहस्राणि पञ्चाशन्नवकोटयः॥१०१॥

The Yojanas (moves) the hot rayed one, i.e. sun crawls along within a muhūrtta, and within the day and night fifty thousand added to nine crores as such.

लक्षाणि सप्तनवतिर्गतिः स्यात् तिग्मरोचिषः।
मध्येन पुष्करद्वीपस्यार्को गत्यानया व्रजन्॥१०२॥

With ninety seven lakhs (incorporated within) i.e. nine crore, ninety seven lakh and fifty thousand yojanas) may be the movement of the hot rayed one within day and night. By the middle of the Puṣkaradvīpa the sun moving by this much gait.

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[1] A dvīpa, called after the name of son of Agnīdhra. A name of a country.–Paurāṇika-kośa, Pub. by Jñāna Maṇḍala Ltd. Varanasi. Vāyupurāṇa (Chapt.34) has it as–
स तु मेरुः परिवृतो भुवनैर्भूतभावनैः। चत्वारो यस्य देशा वै नानापार्श्वेष्वधिष्ठिताः।।५६।।
भद्राश्वो भरतश्चैव केतुमालश्च पश्चिमः। उत्तरा कुरुवश्चैव कृतपुण्यप्रतिश्रयाः।।५७।।

[2] Dr. D.N. Shukla counts 246 8/27 yojanas in a nimeṣa for the sun's movement. 3694 4/9 yojanas in one Kāṣṭhā and 110 833 1/3 yojanas in a Kalā and 3325000 yojanas in a muhūrtta. Combined he takes nine crores ninety seen lakhs and fifty thousand yojanas as the movement of the sun in a day as well as night. p.24 समराङ्गणसूत्रधार प्रथम भाग।

नभस्तलेन पुनरप्युदयादुदयं श्रयेत्।
इत्थं गतिरियं सम्यक् तिग्मभानोर्निरूपिता।।१०३।।

Within the vault of the sky once again may seek refuge from one rise to another. This way this movement adequately of the hot rayed one has been declaimed.

गतिं चन्द्रग्रहर्क्षाणां भोगं चार्काद् विभावयेत्।
प्रोक्तं तवेत्यहोरात्रप्रमाणमधुनानघ!।
पक्षमासर्तुवर्षादीन् व्यवहाराय कल्पयेत्।।१०४।।

Now the movement of the moon, the stars and the planets their jurisdiction may be calculated from that of the sun. This has been well explained before you by me Oh Innocent One! The fortnight, the month the seasons and the varṣa and the like one may stipulate for the sake of practical purposes.

इति निगदित एष द्वीपशैलाम्बुधीनामवनिवलयवर्त्ती कात्स्र्न्यतः सन्निवेशः।
गतिरपि दिनभर्त्तुः कीर्त्तिता विश्वमानं पुनरिह युगधर्मं कीर्त्त्यमानं निबोध।।१०५।।

This way has been spoken this establishment of Islands, mountains and the oceans around the circle of the earth in totality. The movement of the Lord of the day has also been calculated along with the extent of the universe. Now you may understand the yugadharma i.e. the extent of the Yugas being narrated in the (Vāstuśāstra).

इति महाराजाधिराजश्रीभोजदेवविरचिते समराङ्गणसूत्रधारापरनाम्नि वास्तुशास्त्रे भुवनकोशाध्यायः पञ्चमः।।५।।

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Appendix to Chapter V

Bhuvana Kośa

Dr. Kailash Nath Dwivedi in his article entitled -Saptadvīpavatī Pṛthvī, published in Saṁskṛta Vimarśaḥ; Pañcadaśaḥ Khaṇḍaḥ Dvitiyo Bhāgaḥ edited by Dr. Maṇḍana Miśra, Director, Rashtriya Sanskrit Sansthana, Institutional Area, New Delhi-58, pp. 27-32 has identified the Seven Dvīpas referred to in Abhijñāna Śākuntala VII-33

''पुरा सप्तद्वीपां जयति वसुधाम प्रतिरथ:'' and Raghuvaṁśa-VI.38
''सङ्ग्राम निर्दिष्ट सहस्रबाहुरष्टा दशद्वीप निखात यूप:'' and Viṣṇu Purāṇa II.2.5-6
जम्बूं प्लक्षाह्वयौ द्वीपौ शाल्मतश्चापरो द्विज।
कुश: क्रौञ्च: तथा शाक: पुष्करश्चैव सप्तम:।
एते द्वीपा: समुद्रैस्तु सप्तसप्तभिरावृता:।
लवणेक्षुसुरासर्पिर्दधिदुग्धजलै: समम्।।

Jambūdvīpa he takes as the ''Asia Archipelago'' : Plakṣa as North American Archipelago Śālmala as African Archipelago, Kuśadvīpa as South American Archipelago, Krauñcadvīpa as Europe Archipelago Śākadvīpa as Indo China Prāyadvīpa, Puṣkaradvīpa as Antarctic Mahādvīpa i.e. Archipelago. Dr. Kailāśa Nātha Dwivedī has also quoted the views of Dr. S.M. Ali Mahodaya (Geography in the Purāṇas, Lucknow, 1967) and given his own emendations after refuting his points.

CHAPTER 6

Sahadevādhikāra

(Bhavana Janma Kathā)[1]

अथ प्राक्कथितादस्माद् भूतसर्गादनन्तरम्।
प्रजासीदमरैः सार्धमियं पूर्णजनाकुला।।१।।

Now after this creation of Beings having been illustrated earlier, the progeny or this creation continued along with the devas (Amaras), brimful with the men of fulsome (glory).

शोकव्याधिजरातङ्कविमुक्तास्त्रिदशा इव।
पुराभवन् कृतयुगे पुमांसः स्थिरयौवनाः।।२।।

Like the Tridaśas (gods), reft of grief, disease, decrepitude, and awe, in the Kṛta Yuga (i.e. the golden age) happened to be the male beings having youth stabilised as such.

ते निकुञ्जेषु शैलानां नदीषु च सरस्सु च।
वनेषु च विचित्रेषु चिक्रीडुर्दैवतैः सह।।३।।

Along with the gods (devatās) they played in variegated forests, lakes, streams, mountains and groves.

हेलया ते समुत्पत्य कदाचिदमरैः सह।
निरर्गलाः समासाद्य स्वर्विचेरुः सुरा इव।।४।।

Easily or sportingly or contemptuously[2] or amorously or under ardent carnal craving, they having flown together along with the gods, unbridled, sometime roamed about in the heaven like the gods.

चित्राम्बरावृताः सर्वे नानाभरणशालिनः।
विमानाकृतयस्तेषामासन् कल्पद्रुमा द्रुमाः।।५।।

Variegated costumed as such all of them, decked with many ornaments, having forms of the aerial cars of those ones, the trees were such as the wish granting trees (i.e. the abodes yielding all equipments).

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1. Dr. D.N. Shukla has taken Sahadevādhikāra as Bhavana Janma Kathā on page 26. Actually सहदेवैः अधिकारः सहदेवाधिकारः i.e. the creation of beings from gods to the mortal beings having taken birth as per Ṛgveda X.129 Nāsadīya Sūkta (1-7 Mantras), See Wilson's English Translation.
2. हेला Skt. Eng. Dict., V.S. Apte, p. 643, MW., p. 1305, Wanton sport, amorous dalliance, frivolity.

मनोज्ञाभिः सह स्त्रीभिर्विचित्राभर(णास्त्रि?णश्रि) यः।
कल्पद्रुमेष्वकार्षुस्ते वासं क्रीडां च तेष्वथ॥६॥

Along with the ladies agreeable to the minds (lit. understanding the minds) i.e. lovely ones having glory of variegated ornaments on the wish granting trees they occupied their abodes as also (enjoyed) dalliance or sports.

क्षुत्तृड्दुःखोज्झिताः सर्वे बभूवुरयुतायुषः।
रत्नावदातदेहास्ते कदाचिद् भूरसाशिनः॥७॥

All (of them) shorn of hunger, thirst and grief happened to be of age of ten thousand (years). Having bodies pellucid like gems they sometimes fed on bhūrasa[1] (sugarcane).

रतिप्रायास्तदासंस्ते स्वेच्छाहारविहारिणः।
स्वीकारविग्रहच्छेदविशदीकृतचेतसः॥८॥

They normally were inured to physical unions, wantonly getting fed and promenading about and having hearts englamoured by condescend and dissidence or strife and separation or asseveration.

नास्मिन्नर्कस्तपत्युग्रं न वाति प्रबलोऽनिलः।
नीहारच्छेदसुन्दर्यो निशाः पूर्णेन्दुभूषणाः॥९॥

Neither sun blazed torridly nor the breeze blew violently. The nights grew pleasant owing to paucity of frost or snow or dew having ornamentation of full moon.

भिन्नस्निग्धाञ्जनश्यामाः सतडिन्मन्द्रनिस्वनाः।
अचण्डाशनयश्चासन् कबरीकान्तयो घनाः॥१०॥

Azure hued like the pounded glossy antimony or collyrium having rumbles shrill having lightning associated and having, gently flashing lightning normed and having gleam like the braid of tresses[2] were the clouds.

माद्यत्पिकवधूदष्टमाकन्दमुकुराङ्कुराः।
आसन् सदापुष्पफलाभोगा येषां वनालयाः॥११॥

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1. Dr. D.N. Shukla interprets भूरस as who drinks juice of sugarcane; In the synonyms of Ikṣu, Bhāva-prakāśa-nighaṇṭu (Ikṣu varga) I, p.450 has भूरिरसः word which may be a synonym of Bhūrasa known to Bhoja. By Viśvanātha Dwivedi, MLBD, Delhi, reprinted 2002.
ईक्षुर्दीर्घच्छदः प्रोक्तस्तथा भूरिरसोऽपि च। गुडमूलोऽसिपत्रश्च तथा मधु तृणः स्मृतः॥
इक्षवो रक्तपित्तघ्नाः वल्याः वृष्याः कफप्रदाः। स्वादुपोकरसाः स्निग्धाः गुरवो मूत्रलाः हिमाः॥
2. कवरी - It is given as braid of tresses by the dictionaries and lexicons but Dr. D.N. Shukla takes it to mean- Like a sound of drum or clouds resembling Kavarī cow.

Whose sylvan retreats were such as having out precincts (decked) with fruits and flowers of ever florescent norm with sprouts and filaments of the mango blossoms bitten by the cuckoos inebriate as such.

एकोऽग्रजन्मा वर्णोऽस्मिन् वेदोऽभूदेक एव च।
ऋतुर्वसन्त एवैकः कुसुमायुधबान्धवः॥१२॥

The order of society solely was the Brāhmaṇa in it and the Veda alone was the sole single (i.e. the Ṛgveda). The season alone was the vernal one, the sole ally of the flower arrowed or weaponed one i.e. Cupid.

रूपश्रुतसुखैश्वर्यभाजस्ते निखिला अपि।
समत्वान्नाभवत् तेषामुत्तमाधममध्यता॥१३॥

All those even being endowed with beauty, education, bliss and affluence, owing to equality there could be no optimum of high medium and low or superior, mediocre and the inferior most.

न खेटनगरग्रामपुरक्षेत्रखलादिकम्।
न दंशमशकक्रव्याद्भयं वा न ग्रहादि च॥१४॥

There was no (distinction) of kheṭa[1], nagara,[2] grāma[3], pura[4], kṣetra and khala and the like and no fear of rodents, mosquitoes, and the carrion eaters and no ominous ensign or malignant planet or evil omen or a comet or portent happened to befall.

कल्पद्रुमाप्तभोगानां न चैषां प्रभुरप्यभूत्।
पुरास्मिन् भारते वर्षे तेषां निवसतामिति॥१५॥

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1. An agriculturist's village.
2. Nagara - nagāḥ rāyo yasmin saḥ nagaraṁ. The mountainous town.
3. Grāmaḥ - grāvṇām mahaḥ yeṣu te gramiḥ. the festivity of stones.
4. Puraṁ - Davamānaḥ rai yasmin tat puraṁ.

   पुर - MW p.635 - Fortress, castle, city, town (A place containing large buildings surrounded by a ditch and extending not less than one Kosa in length. If it extends for half that distance it is called a Kheṭa. If less than that a Kharvaṭa; or small market town any smaller cluster of houses; is called Grāma or village. The female apartment : Gynaecinu. Kauṭilya in II.1.2, 4, p.32 refer to villages consisting mostly of Śūdra Agriculturists with a minimum of one hundred families and a maximum of five hundred families with boundaries extending over one krośa or 2 krośas (and) affording mutual protection. He also refers to sthānīya in the middle of eight hundred villages, a Droṇamukha in the middle of four hundred villages and Kārvaṭika in the middle of two hundred villages and a Saṁgrahaṇa in a group of ten villages. शूद्रकर्षकप्रायं कुलशतावरम् पञ्चकुलशतपरं ग्रामं. क्रोशद्विक्रोशसीमानमन्योऽन्यरक्षं निवेशयेत् अष्टशतग्राम्याः मध्ये स्थानीयम् चतुःशतग्राम्या द्रोणमुखम्। द्विशतग्राम्याः कार्वटिकम् दश ग्रामीसंग्रहेण संग्रहणं स्थापयेत्, 1960, Kauṭilyam arthaśāstram, R.P. Kangle, Part I-II.1.2, 4, pp.32-33.

Of those abiding in this Bhārata varṣa earlier, having enjoyment acquired of these with granting trees, there happened to be no master.

जगाम सुबहुः कालः सुरैः सार्धं सुर(स्त्रि?श्रि)याम्।
अज्ञाततत्प्रभावानां सहसंवाससंभवा।।१६।।
अथैषामभवद् दैवादवज्ञा त्रिदशान् प्रति।
अपूज्यमानास्ते पूज्याः सर्वेऽप्यखिलवेदिनः।।१७।।

Sufficient time got elapsed of those having abode with the gods and of those ones having ideas and realities or real intuitions unknown or having emotions and sentiments unknown. By luck there ensued great disrespect towards the gods sprung from a residence in association. Not being adored being adorable as such, all of them became the knowers of all.

आदाय तत्कल्पतरुं निपेतुर्द्यां दिवौकसः।
दिवंगमनशक्तिश्च दिव्यो भावश्च तद्गतः।।१८।।

Having taken hold of that wish granting tree the denizens of heaven fell down from the heaven. Then the power of going to the heaven as also the divine existence of those vanished away.

सरसः परमो भूमौ भूरसश्च न्यवर्तत।
स्मृत्वा कल्पद्रुमांस्तांस्तान् क्रीडास्ताश्च सुरैः सह।।१९।।

The fluid laden Bhūrasa, i.e. sugarcane of the highest order took a backward turn and having remembered the wish granting trees, and these sports with the gods.

व्यलपन् बहुधात्यर्थमनर्थकृतचेतसः।
ततो विलपतां भूरि स्वैरमाहारहेतवे।।२०।।

Raved along manifoldly to the extreme having hearts imbued with (the feeling) of calamitous situation there for them raving along abundantly, voluntarily for the sake of food.

प्राणत्राणार्थमेतेषामभूत् पर्पटको भुवि।
भूरसेनैव तेनैते कुर्वाणाः प्राणरक्षणम्।।२१।।

For the rescue operation of these ones there grew up the tree called Parpaṭaka on the ground. Managing their survival (lit. the safety of life) with the same bhūrasa[1] (sugarcane)

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[1] Bhāva Prakāśa Nighaṇṭu इक्षुवर्गः- इक्षुर्दीर्घच्छदः प्रोक्तस्तथा भूरिरसोऽपि च, pe. 450. MLBD, Delhi, reprint ed. 2002.

विना कल्पद्रुमैर्वासमन्यवृक्षेषु चक्रिरे।
अथैषां पश्यतामेव कदाचिद् भाग्यसंक्षयात्।।२२।।

Without the wish granting tree they took abode on other trees. And just when they looked at, by ill luck as it have it (lit. on account of paucity of good fortunes), sometimes.

विपर्ययाच्च कालस्य भूमेः पर्पटकोऽप्यगात्।
ततः पर्पटके नष्टे तुषशूककणोज्झिताः।।२३।।
अकृष्टपच्या मेदिन्यामभवत्र् शालितण्डुलाः।
शाल्योदनेन तेनाथ सुस्वादुव्यञ्जनेन ते।।२४।।

On account of the adversity or reversal of time, Parpaṭaka[1] became defunct from the Earth. Then the olden void of chaftawns of barley growing exuberant or wild or growing or ripening in unploughed land or ripening without till age there grew up Śālis[2] and taṇḍulas[3] (grain after threshing or husking and winnowing especially Rice with the boiled or cooked rice porridge of that type being a very delicious condiment they.

परमां तृप्तिमासेदुः परितोषात्तचेतसः।
तन्नाशशङ्कया शालितण्डुलानां द्रुमेष्वधः।।२५।।

Attained to height of satiety having hearts attained to thorough feeding. Then out of apprehension of even the demolition of the Śālis and taṇḍulas, beneath the trees.

ते व्यधुर्महतो राशींस्तत्क्षेत्राणि च चक्रिरे।
अजायत ततो लोभो मात्सर्येर्ष्यापुरस्सरः।।२६।।

They assorted huge heaps of hedges and carved out fields or agricultural sectors Then cropped up greed headed by spite and pique.

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1. पर्पटके वरतिक्तो रजको रजनामकः। Nighaṇṭu Śeṣa II.259, p.142 of Hemacandra with Vācanācārya Śrī Śrī Vallabhagaṇi's commentary edited by Munirājā Śrī Puṇya Vijayaji, Lalbhai Dalpatbhai Bhāratya Saṁskṛti Mandira, Ahmedabad, June 1968.
   Also पर्पटो वरतिक्तश्च स्मृतः पर्पटकश्च सः। कथितः पांशुपर्यायः तथा कवचनामकः।
   पर्पटकोहन्ति पित्तास्त्रभ्रमतृष्णा कफज्वरान्।
   संग्राही शीतलास्तिक्तो दाहनुद्वातलो लघु। Bhāva Prakāśa Nighaṇṭu Guḍucyādi Vargaḥ.
2. Rice or paddy. Śāli.
3. कण्डनेन विना शुक्लाः हैमन्ताः शालयः स्मृताः।।
   रक्तशालिः सकलमः पाण्डुकः शकुनाहृतः। सुगन्धकः कर्दमको महाशालिश्च दूषकः।।
   पुष्पांडकः पुण्डरीकस्तथा महिषमस्तकः। दीर्घशूकः काञ्चनको हायनो लोध्रपुष्पकः।
   इत्याद्याः शालयः सन्ति बहवो बहुदेशजाः। Bhāva Prakāśa Nighaṇṭu धान्यवर्ण 3-6, p.390.

तत्र तत्र शनैश्चक्रे पदन्यासं च मन्मथः।
द्वन्द्वप्राप्त्या ततस्तेषां बिभ्रतामुत्तमां गतिम्॥२७॥

And there and other places assumed scope (lit. took up its foot stepping) Cupid (Manmatha), by the attainment of couple norm of those, and attaining to a supermost state.

धैर्यध्वंसादभूत् स्त्रीषु भृशं रागतुरङ्गमः।
दारक्षेत्रनिमित्तानि भूयांस्येषामनन्तरम्॥२८॥

Owing to depravity of fortitude among the female folk (there crept up) the steed in the form of passion, instruments of female organed cravings in abundance of these subsequently.

परिक्लेशैकमूलानि द्वन्द्वान्यासन् पृथक्पृथक्।
ततः स्वक्लृप्तमर्यादोच्छेदिष्वेष्वजितात्मसु॥२९॥

The couples assumed form separately having roots for sole agonies. Then in these having selves restrained having personal limitations abated having been gained by such.

अविनीतेष्वभाग्येषु स शालिस्तुषतामगात्।
प्रवृद्धरजसां तेषां सा पुण्यश्लोकता गता॥३०॥

Among those having gone luckless and indisciplined or immodest, the Rice got converted into chaff. And of those having the morbidity augmented even the sacred appellation normed tendency vanished away.

मलप्रवृत्तिरभवत् तुषधान्योपसेवया।
तुषधान्ये ततो नष्टे परिभुक्ते च सञ्चये॥३१॥

By the employment of chaff and unhusked grains there grew p the tendency of phlegmatic malignancy. The chaff and unhusked grains having gone by and the stored grains having been consumed.

चीरवल्कलवस्त्राणां कन्दमूलफलाशिनाम्।
ऋतवः कालपर्यासात् षड् वसन्तादयोऽभवन्॥३२॥

Of those having costumes of rags and barks, partaking of bulbous roots and fruits there set in six seasons vasanta i.e. vernal or spring and the like under the rotation of time.

ततस्तेषामभूद् दोषरोगशोकाकुलं वपुः।
मनश्च कामक्रोधेर्ष्यादैन्यासूयादिदूषितम्॥३३॥

Then their body became imbued with grief, disease and carnal imbalances and mind became maligned by jealousy, depravity, spite, ire and lust.

आधिदैवकमुष्णाम्बुशीतादिजनितं महत्।
आधिभौतिकमप्यासीद् दुःखं व्यालमृगादिजम्।।३४।।

Mighty (anguish) generated by heat, water and cold and that born of Destiny and mental affliction (became rampant) and the one caused by animals being anguish as such was also there.

इत्थं दुःखत्रयार्त्तास्ते व्यवायाद्यभिगुप्तये।
हिमनीहारशीताम्बुवाताद्यापच्छिदेऽपि च।।३५।।

This way on account of triad of griefs for the sake of observing secrecy of their carnal cravings or safeguarding against deformities in point of carnal copulations, as also for escaping the inclemencies of snow, frost, cold, water and squall and the like.

अजातप्रीतयो वृक्षैः कुट्टिमानि गृहाणि (ते?च)।
व्यधुश्छित्त्वाश्मभिर्वृक्षानन्यान् दुःखार्तचेतसः।।३६।।

Having pleasures disassociated with the trees, created pavements and houses or pavemented houses having cut the trees with stones and other (objects) having hearts aggrieved by anguish.

स्मृत्वा कल्पद्रुमाकारस्तद्रूपाणि गृहाणि ते।
एकद्वित्रिचतुःसप्तदशशालानि चक्रिरे।।३७।।

Having brought to mind the shapes of the wish granting trees, they created houses having one, two, three, four, seven and ten rooms.

श(ब्दा?ष्प)प्राकारपरिखेष्वाच्छन्नेषु तृणादिभिः।
हृष्टास्तेष्वनयन् कालमाप्तेषु गृहमेधिनः।।३८।।

In coverages having grass and enclosures or fortifications or wattle huts, overjoyed as such they spent their time acquired as such, (having become) the house-holders.

इत्यमीषु गृहिणो गृहेषु ते शीतवातजलतापनाशिषु।
हर्षसंवलितमानसाश्चिरं सन्निरस्तविपदोऽवसन् सुखम्।।३९।।

This way being the house occupants, in those houses warding against cold, wind, water, heat, having minds engloated by joy, for long having calamities destroyed, they lived cosily.

इति महाराजाधिराजश्रीभोजदेवविरचिते समराङ्गणसूत्रधारापरनाम्नि
वास्तुशास्त्रे सहदेवाधिकारो नाम षष्ठोऽध्यायः।।

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CHAPTER 7

The Segregation of Varṇas and Āśramas

(The order of Society & the stages of life).

अथामरगणैः सार्धमाजगाम पितामहः।
दुःखच्छेदाय मर्त्यानामादाय नृपतिं पृथुम्॥१॥

Then along with the gods came along Pitāmaha (i.e. Brahmā) for obviating the grief of the mortals having taken the Lord of men Pṛthu along with.

स तानूचे प्रभुर्वोऽसौ मरुतामिव वासवः।
दण्डधारी च दुष्टानां प्रभावे लोकपालवत्॥२॥

He spoke to them - ‘‘He is Lord of yours, like Indra of gods bearing ashedoes the sceptre or rod for the (control) of the wicked ones in authority being a peer to lokapāla (the regents or guardians of the quarters of the world being eight in number).[1]

प्रतापतापितारातिसिंहः सिंहपराक्रमः।
युष्माकमाधिपत्येऽसावभिषिक्तो मया पृथुः॥३॥

Having liors in the form of enemies tormented by prowess, Pṛthu being one as having might of a lion, has been consecrated by me over your administrative organisation.

रक्षाकृत् सर्वशिष्टानामुच्छेत्ता दुष्टचेतसाम्।
वृत्तितो भीतिहर्ता च भविष्यत्येष वो नृपः॥४॥

As one a guardian of all the sophisticated beings and an extirpator of the wicked hearted ones, from attitude of mind an assuager of awe shall become this one, the king.

भवद्भिरेतदायत्तैर्भवितव्यं ममाज्ञया।
करिष्यत्येष वो नीत्या चातुर्वर्ण्याश्रमस्थितीः॥५॥

By you should become adherent to this one by my errand. This by diplomatic moves, shall organise the status of varṇas (orders of society) and Āśramas (the stages of life).

उक्त्वेति ब्रह्मणि गते नाथमासाद्य तेऽथ तम्।
अवोचन् दुःखिता दुःखादस्मात् त्रायस्व नः प्रभो!॥६॥

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[1] Skt. Ėng. Dict., V.S. Apte, p.484.
इन्द्रो वह्निः पितृपतिः (यमः) नैऋतो वरुणो मरुतः कुबेरः ईशः पतयः पूर्वादीनां दिशां क्रमात्। Ibid., p.67. Also eight quarter elephants guarding the eight quarters i.e. ऐरावतः पुण्डरीकः वामनः कुमुदोऽञ्जनः पुष्पदन्तः सार्वभौमः सुप्रतीकश्च दिग्गजाः। Amarakośa i.2

This way having spoken Brahmā having gone having accepted that one as the overlord, they spoke out aggrieved out of agony of this type Oh overlord! Rescue us.

कल्पद्रुमामरत्यक्तान् द्वन्द्वार्तिक्लान्तचेतसः।
व्यसनार्णवनिर्मग्नान् पाहि नः पृथिवीपते!।।७।।

Oh Lord of the Earth! Protect us abandoned as we have been by the gods from the wish granting tree, having hearts ennuied by the agony of duels or dualities or dual policies or couples of opposite states. of mode and sunk deep into this ocean of calamity.

अथो पृथुरुवाचैतान् मा भैष्ट सुखमास्यताम्।
दुःखान्यपहरिष्यामि करिष्ये च सुखानि वः।।८।।

Then Pṛthu spoke to these - ''Be not afraid and sit at ease. I shall palliate your sorrows or obviate or alleviate your in conveniences and shall create comforts as such.

ततः स चतुरो वर्णानाश्रमांश्च व्यभाजयत्।
तेषु ये वेदनिरताः स्वाचाराः संयतेन्द्रियाः।।९।।

Then he allocated the jurisdiction (lit. division) of the four orders of society and four stages of life. Among them who were engaged in learning or education or Vedas (branches of knowledge) good demeanoured and controlled in senses or had senses controlled.

सूरयश्चावदाताश्च ब्राह्मणास्तेऽभवंस्तदा।
यजनाध्ययने दानं याजनाध्यापनार्थिताः।।१०।।

Learned or wise men[1] (Sūrayaḥ) and tidy framed ones, they became Brāhmaṇas then having motive for performance of sacrifices, studying, charity, having knack for making others perform sacrifices and taking to teaching and the like.

धर्मास्तेषां विमुच्यान्त्यांस्त्रींस्तुल्याः क्षत्रवैश्ययोः।
ये तु शूरा महोत्साहाः शरण्या रक्षणक्षमाः।।११।।
दृढव्यायतदेहाश्च क्षत्रियास्त इहाभवन्।
विक्रमो लोकसंरक्षाविभागो व्यवसायिता।।१२।।

The duties of those having barred aside the last three were similar to those of Kṣatras or Kṣatriyas and Vaiśyas. And those who were chivalrous, highly courageous fit for affording refuge or guardians and capable of rescue operations having bodies stoud and tall statured they here in became kṣatriyas, physical strength or chivalry, the protection of the people, division partition, apportion (as of inheritance)[2], and professionalism or perseverance.

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1. Skt. Eng. Dict., V.S. Apte, p. 611.
2. Manusmṛti IX.120, IX.210, Yājñavalkya Smṛti-II.114.

एतेषामयमप्युक्तो धर्मः शुभफलोदयः।
निसर्गान्नैपुणं येषां रतिर्वित्तार्जनं प्रति।।१३।।

Of these even this stands ordained the duty having the emanation of auspicious outcome. By instinct the skill is of which ones and is penchant for earning wealth.

श्रद्धादाक्ष्यदयावन्तो वैश्यांस्तानकरोदसौ।
चिकित्सा कृषिवाणिज्ये स्थापत्यं पशुपोषणम्।।१४।।

Endowed with faith or devotion or skill and compassion to those he created as Vaiśyas medical treatment, agriculture and trade, craftsmanship or architecture, animal husbandry.

वैश्यस्य कथितो धर्मस्तद्वत् कर्म च तैजसम्।
नातिमानभृतो नातिशुचयः पिशुनाश्च ये।।१५।।

The duty of Vaiśya stands ordained and similar to that an avocation of brilliant norm or sophistication. The ones having no high honour, not even highly tidy ones, and were back biters as such-

ते शूद्रजातयो जाता नातिधर्मरताश्च ये।
कलारम्भोपजीवित्वं शिल्पिता पशुपोषणम्।।१६।।

They became ones as of *Śūdra* caste and not even given to high ordered piety and who were, inured to subsistence upon arts and crafts, artisanship and animal husbandry.

वर्णत्रितयशुश्रूषा धर्मस्तेषामुदाहृतः।
ब्रह्मचारी गृहस्थो वा वानप्रस्थस्तथा यतिः।।१७।।
इत्याश्रमाः पृथक् तेन चत्वारः प्रविभाजिताः।
गुरुशुश्रूषणं भैक्षं व्रतचर्याग्निकर्म च।।१८।।

The service unto the caste triad, the duty of those stood ordained. The celibate (Brahmacārin), gṛhastha (the house-holder) the forest anchorite and wandering mendicant or ascetic, this way the four stages of life were partitioned by him : The service of elders or teacher, alms begging vow betaking and sacrifices.

स्वाध्यायश्चाभिषेकश्च धर्मोऽयं ब्रह्मचारिणः।
पूजाग्न्यतिथिदेवानां स्ववृत्त्या जीवनं दमः।।१९।।

Individual meditation or self concentration and ablution is the duty of the celibates. The

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यवीयाञ्ज्येष्ठभार्यायां पुत्रमुत्पादयेद्यदि। समस्तत्रविभागः स्यात् इति धर्मो व्यवस्थितः IX.120 and विभक्ताः सहजीवन्तो विभजेरन्पुनरयदि। समस्तत्र विभागः स्यात् ज्यैष्ठ्यं तत्र न विद्यते।। IX.210 and Yājñavalkya Smṛti - II.114. विभागं चेत्पिता कुर्यात् इच्छया विभजेत्सुतान्। ज्येष्ठं वा श्रेष्ठभागेन सर्वे वा स्युः समांशिनः।।

worship of fire, guests and gods and subsistence by personal livelihood or earning and restraint.

असमानर्षिगोत्रेषु विवाह ऋतुगामिता।
परस्य स्त्रीषु वैमुख्यं परानुग्रहशीलता।।२०।।

Marriage in gotras of sages of dissimilar norms, or evasion of menstrual courses[1] or defilements, averseness to the spouses of others disposition of compassion unto the others.

विनिवृत्तिरकार्येभ्यो धर्मोऽयं गृहिणां कृत:।
देवतातिथिसत्कारो ब्रह्मचर्यं वने स्थिति:।।२१।।

Refrainment from evil deeds, duty as such having been ordained for the house-holders, the hospitality unto the gods, the guests as also a stay in the forest.

वल्काजिनजटाचीरधारणं शयनं भुवि।
उपोषणैर्व्रतैर्देहकर्शनं नियमैस्तथा।।२२।।

The donning of barks, antelope, hide or elephant hide, matted locks and rags, reclining on the ground; by abstinences from foods, vows and by restraints, the attenuation of the physical frame.

आहारोऽकृष्टपच्यैश्च धर्मोऽयं वनवासिषु।
वैराग्यमिन्द्रियजयश्चिन्तात्याग: प्रशान्तता।।२३।।

Feeding on the (edibles) ripened without till age of land or ripened in unploughed lands, is the duty of the forest anchorites : Renunciation control of the senses, immunity from anxiety and tranquillity.

आकिञ्चन्यमनारम्भो यतिधर्म: सदा स्मृत:।
क्षमत्वं गुर्वधीनत्वं शौचं स्वाध्यायनित्यता।।२४।।

Poverty or want of any possession[2] non-commencement as the duty of a Recluse or wandering ascetic stands defined as such. Forbearance, amenability unto the elders or preceptors[3] purity or uprightness or honesty and constancy or consistency in self concentration or self study or studies.

विशुद्धिर्व्यवहारेषु शिष्यधर्मोऽयमीरित:।
शुचित्वं वाङ्मन:कायै: पतिशुश्रूषणं क्षमा।।२५।।

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1. ऋतुगामिता - Having intercourse at the time fit for conception i.e. after the period of menstruation, V.S. Apte, p.120.
2. Skt. Eng. Dict., V.S. Apte, p.74.
3. Ibid., p.18.

पूजनं पतिपूज्यानां स्त्रीधर्मः शौचमेव च।
एवं वर्णाश्रमान् सम्यक् कृत्वा वर्णांस्तदुद्भवान्॥२६॥
विभज्य तेषां वैन्येन ते ते धर्माः प्रकीर्तिताः।
वृत्तिं कर्माणि चैतेषां पृथगुद्दिश्य सोऽभ्यधात्॥२७॥

Probity in attitudes this stands all claimed as the duty of a pupil : chastity in mind, speech and physical frame! the service (lit. desire to hear) unto the husband, and tolerance or patience or forgiveness adorability unto those being adorable for the husband is the duty of a woman and uprightness or freedom from defilement and deceit or faithlessness. This way having judiciously demarcated (the jurisdiction) of the varṇas and āśramas (i.e. the orders of society and stages of life) as also having allocated the duties of those orders of society emerged out of those by *Vainya* (Pṛthu, son of Veṇa), those and others the avocations were enunciated : The means of subsistence or livelihood, the duties, distinctly he spoke out.

स्वधर्मावस्थितानां वो भावि लोकद्वये सुखम्।
य एतां स्थितिमुल्लङ्घ्य मोहादन्यद् विधास्यति॥२८॥

Of you all stable in duties of your own, there will be bliss in the world twain. And the one who having transgressed this status, shall act otherwise out of infatuation.

तस्याहं यमवत् क्रुद्धः करिष्याम्यनुशासनम्।
युक्तानां कर्मसु स्वेषु वृत्त्यर्थं भवतामहम्॥२९॥

Of that one, I, wroth like Yama shall bring about discipline of you people engaged in their personal or individual tasks, for the sake of subsistence of yours.

खेटकग्रामवेश्मानि विधास्यामि पुराणि च।
इत्युक्त्वा तानथो कोट्या कार्मुकस्य पृथुर्नृपः॥३०॥

I Shall create the residential abodes in Kheṭas and grāmas and puras.[1] Having said so, to them by the curved-end of the bow, the king *Pṛthu.*

विषमां साधयामास पृथिवीं पृथुविक्रमः।
तत्सङ्क्लेशेन गौर्भूत्वा नश्यन्ती तेन मेदिनी॥३१॥

Having prowess mighty as such, tackled the Earth being uneven as such. By that agony having become a cow the Earth getting demolished by that one.

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[1] Pura, a fortress, castle, city, town (a place containing large buildings surrounded by a ditch and extending not less than one Kosa in length : If it extends for half that distance it is called *Kheṭa* : if less than that a *Karvaṭa* or *Kharvaṭa* : or small market down : any smaller cluster of houses is called a grāma or village. The female apartment Gynoeceum, MW, p.635.

विधेर्नियोगाद् दुदुहे साधु सस्यान्नि भूतये।
कल्पितास्तेन शैलानां सरितामन्तरेषु च।।३२।।

By the ordainment of Fate or Providence yielded amply the corns for the sake of affluence. And were created by him in the space between the mountains and the streams.

समेषु चावकाशेषु पुरादीनां विभक्तयः।
तेन सीराग्रकृष्टेयं धान्यैरुप्तैर्यथाविधि।।३३।।

In the levelled spots and the open spaces the divisions of puras and the like. By him having been ploughed with the tip of the ploughshare this one by the corns sown as such, as per systematic ritual.[1]

ससस्या क्रियते क्षोणी भगवत्यम्बुदागमे।
इत्युद्भवो निगदितः प्रथमो नृपस्य धर्मेण सार्धमपि चाश्रमवर्णभेदाः।
प्रोक्ताः कृषिव्यतिकरोऽपि च दर्शितस्ते कात्स्न्र्येन वत्स! शृणु देशविभागभूमिम्।।३४।।

The Earth is rendered luxuriant in corns, being the adorable one at the advent of clouds.

This way has been demonstrated (lit. dilated upon), (the advent) of the primeval king[2]

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1. धनुष्कोटिः = कोट्या कार्मुकस्य।
2. Dr. D.G. Vedia has interpreted "Pṛthu-vainya" episode by way of an astronomical interpretation in 'Sambodhi' Journal of L.D. Institute of Indology volumes XXV 2002, He says : "Now let us turn to Pṛthu episode, devolved from Vena episode. Pṛthu is called Vena's son. Vena became a tyrant king as a son of Sunithā, a daughter of Mṛtyu. It is noteworthy that Aditi begot twelfth son Mārtaṇḍa and death came into existence. This shows the twelfth explosion in the Ukhāḥ, rather boiler of Brahmāṇḍa which resulted to diversity through Vena Gandharvi, Apsaras, the female aspect this shows the creation through the conjugality of the two opposite forces i.e. positive and negative pouring and receptive male and female. In Purāṇas henceforth the creation is known as *Maithuni* Sṛṣṭi where death is the determining factor. In an astronomical spare of space at a certain stage every thing was centralised which is called Vena in the myth. At this occasion everything was disturbed. So the seven seers who were keeping eye on this solar aspect or the Ukhā i.e. boiler from the seven points in the space they all came to the left side and one piece from the Vena bright centralised bright glacial force was separated and was settled on the left side by the gravity force of the seven seers. This was in black completion but shining one. Myth calls it Niṣāda i.e. Nī + sad means to sit down. This is the point on the left side of astronomical world which helped to systematise the central force. Like Dhruva a fixing point in the planetary world moved to the right side of Ukhā or the bright gacial boiler and with a great struggle i.e. churning, called by the myth once more piece of the gacial force previously centralised one in the systematic order. As a result of this the planetary world was expanded. Vena became Gandharva, Gandharvī, Apsaras, Indra, Śukra etc. All the planets were settled with the force of gravity. Ākāśagaṅgā and important stars, solar and lunar world, earth region etc. came into existence.

and along with (his) duty have been established the divisions of the orders of society and the stages of life. Also has been dilated upon the account of Agriculture and has been displayed before you Oh Child! (all that) Now listen to me (while) I dilate upon the land segregating the countries.

इति महाराजाधिराजश्रीभोजदेवविरचिते समराङ्गणसूत्रधारापरनाम्नि वास्तुशास्त्रे वर्णाश्रमप्रविभागो नाम सप्तमोऽध्याय:।।

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The word Pṛthvī is called the female child of Pṛthu. It already indicates the living beings in the planetary world possibility of such beings can be on the planets which are originated through the two forces i.e. Agni and Soma, active and receptive forces. The word ''Pṛthvī'' also conveys the six-fold physical development of the being viz., Asti, Jāyate, Vardhate, Vipariṇamate, Apakṣīyate and Mriyate considered in Vedānta. This is the cycle of death and rebirth.

The word ''Pṛthvī'' is derived from the root ''*prath*'' to expand. The planetary world of the space is the result of expansion of the force of gravity from the gacial boiler, where, it was centralised. Diversification is called churning. Thus Pṛthvī itself denotes the expanding nature of the planetary world. The weakest position of it i.e. force of gravity will bring again vacuum and he centralisation will take place. So the word Pṛthvī denotes the planetary world expanded directly and not the earth, as we believe in the sense of bhūmi. The milching of the earth cow by various classes also denotes the proper placement and order at all levels in the planetary world.

Pṛthu, the mythical king in the Purāṇic story is associated with kingship who establishes inhabitations develops regional division such as village, city etc., regularises the way of life of the subjects and makes the Earth smooth by removing hilly areas to make advancement in the agriculture. He becomes the first king, elected by the tribal kings. He earns the epithet Ādirāja, and Rājārāja, these all Pṛthu's adventures are important from the cultural point of view. Here I discuss Pṛthu vainya from the astronomical point of view. So I take the word Pṛthvī formed from the root *prath* to expand. The earth is the result of gacial form turned into solid form, through liquid one. The gradual changes reflected in the Vārāha theory of the Purāṇas. All five Vārāhas are the stages of such gradual development. Pṛthvī is the result. Space is the place for change. Āpa, Teja and Vāyu all three elements have played vital role in transference of the gacial form into solid one. Earth is formed by contraction and not expansion. So the word Pṛthvī for bhūmi neither suits to its connotation of expansion nor to its scientific development. Astronomically the word ''Pṛthvī'' denotes the expansion of the whole planetary world. Thuṣ, the whole, Pṛthu Vainya episode seems very important from the astronomical point of view, the root ''ven'' is meant for constant contraction and expansion or motion at initial stage. The brightness and shining of this element of it made Sun, Soma, Indra and Venus. Seven seers Dhruva Niṣāda etc. are the astronomical points of the present astronomical world. On the other side, there is black and shining element. In future, the whole expansion will result in great vacuum by contraction at the loss of gravity force caused from over expansion.

CHAPTER 8

Bhūmi Parīkṣā[1]

देशाश्च देशभूम्यश्च समासात् तव सम्प्रति।
तत्सख्या तद्विभागाश्च प्रोच्यन्तेऽवहित: शृणु।।१।।

The countries and the country lands, their quantity and their sub-divisions succinctly before you are being dilated upon. Listen to (these) attentively.

देश: स्याज्जाङ्गलानूपसाधारणतया त्रिधा।
त्रिविधस्याप्यथैतस्य यथावल्लक्ष्म कथ्यते।।२।।

The country may be *Jāṅgala Ānūpa* and *Sādhāraṇa*, as three typed or three-fold by way of recognition of this one being of three types, the pre-requisites (lit. marks) are being dilated upon categorically.

दूराम्बुरिरिणप्रायो ह्रस्वकण्टकिपादप:।
रूक्षोष्णचण्डपवन: कृष्णमृत् तेषु जाङ्गल:।।३।।

The Jāṅgala one (sparingly grown with trees and plants) is one having water for away, saline soiled[2] (Iriṇa) mostly and having short thorny planted ones and having breeze stronger and raucous having soil black coloured.

निम्नो भूरिजल: स्निग्धो बहुमत्स्यामिषो हिम:।
स्यादनूप: सरित्प्राय: स्निग्धोच्छ्रितबहुद्रुम:।।४।।

Low lying, abounding in water, unctuous, having flesh of fish in abundance, cold, or frigid, may be swampy (anūpa) or marshy one, stream abounding one and humid lofty tree abounding one.

य: पुनर्नातिशीतोष्ण: स्याद् देशद्वयलक्षण:।
स साधारण इत्युक्तो देशो देशविशारदै:।।५।।

That country which may be neither too cold, nor too hot and having qualities of the two countries (named above), that may be called as ''Sādhāraṇa'' or temporally normed one, declared as such by those skilled in the (nature) of countries.

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[1] Dr. D.N. Shukla has named Xth Chapter as भूमि परीक्षा GOSE Text has VIIIth Dr. Shukla's ed. has स्थपतिलक्षणम् as the VIIIth Chapter and Aṣṭāṅga Lakṣaṇa as IXth pp.33 and 35 Xth Ch. At p.39. भूमिपरीक्षा अष्टमोऽध्याय: GOSE p.28.

[2] V.S. Apte, Skt. Eng. Dict., p.95. निरुदकस्तम्बमिरिणम् वाधान्वनम्. Kauṭilyam artha śāstram II.3.1, p.35. R.P. Kangle, Part I Text, 1960, University of Bombay. A Desert Fort, (either) one without water or shrubs or a salty region. KAŚ II. II.3.1. p.69.

जाङ्गलादिषु देशेषु त्रि(पुण्ये?ष्वप्ये)षु स्वलक्षणैः।
युक्ताः षोडश विज्ञेया भूमयः प्रविभागतः॥६॥

In the Jāṅgala, Ānūpa and Sādhāraṇa countries by individual qualities the lands deserve to be known as sixteen owing to stratification.

बालिशस्वामिनी भोग्या सीता गोचररक्षिणी।
अपाश्रयवती कान्ता खनिमत्यात्मधारिणी॥७॥

Bāliśa Svāminī, Bhogyā, Sītā Gocara-rakṣiṇī, Apāśrayavatī, Kāntā, Khanimati, Ātmadhāriṇī.

वणिक्प्रसाधिता द्रव्यसम्पन्नामित्रघातिनी।
आश्रेणीपुरुषा शक्यसामन्ता देवमातृका॥८॥

Vaṇik Prasādhitā, Dravyasampannā, Amitraghātinī, Āśreṇī Puruṣā, Śakyasāmantā, Devamātṛkā.

धान्या हस्तिवनोपेता सुरक्षा चेति षोडश।
भुवः संज्ञाभिरुद्दिष्टा लक्ष्मासामथ कथ्यते॥९॥

Dhānyā, Hastivanopetā and Surakṣā - This way sixteen (names) of the earth by titles has been enunciated. Now of these the definition is being narrated

भूभुजा बालिशेनापि शक्यते या प्रशासितुम्।
या च भद्रजना सा स्याद् बालिशस्वामिनी क्षितिः॥१०॥

Even by an enjoyer of the earth when being a little boy or young[1] as such, which deserves to be governed or ruled over, and good persons (as inhabitants), that may be the earth (known by the name, Bāliśa Svāminī.[2]

वितरन्त्यधिकं यस्यां भागभोगादिकान् करान्।
नरा भूरिश्रियः सात्र भोग्येति क्षितिरुच्यते॥११॥

Distributing manifoldly wherein the taxes such as *bhāga*[3] and *bhoga*[4] and the like, the men, having wealth in amplitude, that same one, ere the earth is called 'bhagyā' the land fit for revenue benefits or income tax.

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[1] Skt. Eng. Dict., V.S. Apte, p.390

[2] An earth having master for a young king.

[3] One sixth share of the produce of other lands. Kauṭilyamarthaśāstram Part III p.173. R.P. Kangle, University of Bombay, 1965.

[4] The Income, or Emoluments : A courtesan's charges for a visitor, produce, service, use benefit Kauṭilyam artha śāstram Part I, R.P. Kangle, 1960, University of Bombay, Glossary p.58 Text I. 14.5; II.27.10; III.10.15; VII.9.13.26; VII.11-10 etc. pp.18, p81, p.111, 184.

यस्यां नदाश्च नद्यश्च गिरिर्मध्येऽथवा बहिः।
विभक्तक्षेत्रसीमा सा सीता गोचररक्षिणी।।१२।।

Wherein the Rivers and streams in the midst of hills or on out skirts having the boundaries of fields divided that is called Sītā Golararakṣiṇī (produce of crown lands[1] or Agricultural produce, shore (Bhāga), tribute (baliḥ) and kara (tax) (KAŚ II.6-3, p.41) (KAŚ II.63, Part II) i.e. the earth protecting the mobile beings on the ground or the moving cattle as such meant for Agni culture.

सरिदद्रिवनाद्येषु त्रासाद् यस्यां विशेज्जनः।
जनापाश्रययोग्यत्वादपाश्रयवतीति सा।।१३।।

In which the man may enter with awe in (areas) having rivers, mountains and forests and the like, owing to the idea of not being fit for a refuge of men that is called *Apāśrayavatī* or refugeless earth.

वनोपवनवत्यद्रिसरित्कुञ्जमनोहरा।
देहिनो रमयत्युर्वी या सा कान्तेति कीर्तिता।।१४।।

Equipped with forests and gardens or orchards and bewitching the mind by groves and streams, the earth which regales or enchants the embodied being that is reputed as *Kāntā* or beautiful one or the cherished one.

यस्यां सदैव जायन्ते कलधौतादिधातवः।
लवणानि च भूयांसि प्राहुः खनिमतीति ताम्।।१५।।

In which are produced constantly, gold, silver and like the minerals or metals and salts in large number or even alkalis in great number, that earth is called Khanimatī or mineralogical ground.

यात्यन्तं नानुगृह्येत दण्डकोशासनादिभिः।
स्फीतलोकाश्रया या च सा स्याद् भूरात्मधारिणी।।१६।।

The Earth that may not be endowed with grace to the extreme by Daṇḍa, Kośa Āsana and the like, i.e. Army, Treasury and seat or throne and the like or constituent elements of the state (svāmyamātya janapada durga kośa daṇḍa-mitrāṇi)[2] (the king, the minister, the

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1. KAŚ Part III p.188, 173. Text II 6.3 p.41. Sītā bhāga, R.P. Kangle, 1963.
2. Kauṭiliyam artha śāstram VI.1-6 p.164, R.P. Kangle ed. Part I, Bombay University, 1960, Chidambaran. Registrar Bombay University.

country the fortified city, the treasury the army and the ally)[1] having refuge of men in abundance, that is the Earth *Ātmadhāriṇī* (itself dependent).

प्रसिध्यन्त्यसकृद् यत्र पण्योपक्रयविक्रया:।
वणिक्प्रसाधितेत्युक्ता सा भूर्वणिगलङ्कृता।।१७।।

Wherein get accomplished time and again, trades purchase and sales, inhabited by the traders or grocers, known as such having been adored by traders (Vaṇik).

शाकाश्वकर्णखदिरश्रीपर्णीस्यन्दनासनै:।
वेणुवेत्रशराद्यैश्च युक्ता द्रव्यवतीति भू:।।१८।।

The Earth (known as) Dravyavatī is that which is endowed with Śāka,[2] Aśvakarṇa,[3] Khadira,[4] (catechu), Śrīparṇa[5], Syandana,[6] Āsana,[7] Veṇu,[8] Vetra,[9] (cane) Śaras[10] (reeds) and the like trees.

यस्यां जनपदा: साधु विभक्तास्त्यक्तविक्रमा:।
योगं यान्ति च मित्राणि स्याद् भू: सामित्रघातिनी।।१९।।

Wherein Janapadas i.e. the human habitats are judiciously allocated having strife (vikrama) immunity assumed and the allies take to amity that may be the land having foes eliminated.

न क्षुद्रा वन्दिनो यस्यां दुर्गप्रत्यन्तसंश्रया:।
भू: साश्रेणीमनुष्येति विनीतैराश्रिता जनै:।।२०।।

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1. KAŚ Part II, VI.1.1, p.364.
2. Pot herbs, vegetables, edible leaves, fruits or roots used as vegetables. V.S. Apte, p.550.
3. साले तु सर्जकर्श्याश्वकर्णक: सस्यसम्बर: - Sāla tree. Amarakośa II.4.45, p.37.
4. Khadira catechu. खदिरो दन्तधावन:। AK II.4; 50, p.38.
5. श्रीपर्णमग्निमन्थ: स्यात् कर्णिका गणिकारिका। Amarakośa II.4.66, p.39 and श्रीपर्णिका कुमुदिका कुम्भी कैटर्यकटफलौ। Amarakośa II.4.41. p.37. Myristica Mulabarica and Myrica sapida Monier Williams, Skt. Eng. Dict., p.1099 also कट्फले सोमवल्क: कैडर्या गोपभद्रिका। कुम्भी कुमुदिका भद्रा श्रीपर्णी भद्रवत्यपि। Nighaṇṭuśeṣa I.148, p.81 of Hemachandra, Lalbhai Dalpat bhai, Bhāratiya Saṁskṛti Mandira, Ahmedabad, June, 1968.
6. अशोके स्त्रीप्रिय: शोकनाशन: स्यन्दनोऽलस:। वञ्जुलो मदनावास: स्त्रीपादाहति दोहद:। हेमपुष्प: कर्णपूर: कङ्केलिर्मधुमण्डन:। पिण्डपुष्पो लतावृक्ष: पौलोमी रोहिणीद्रुम:। Nighaṇṭuśeṣa I.3-4, p.5.
7. Āsana कृष्णसर्जो मदासर्ज: कल्याण: पीवरोऽसन:। महासाल: पीतसालो जीवक: प्रियसालक:।। सुगन्धिर्मालनेयी सस्तिष्य: पुष्योऽलकप्रिय:। Nighaṇṭuśeṣa I.100, p.56. Name of a tree पीतसाल - V.S. Apte, p.69.
8. Bambusa Arundenacea.
9. Calamus Rotang.
10. A kind of white reed or grass.

Āśreṇīmanuṣyā (puruṣā) earth is that wherein there are no prisoners or bonded labourers seeking refuge in forts and border regions and is sought refuge as such by disciplined persons.

मन्त्रोत्साहादिवैमुख्यं यस्यां सामन्तभूभुजः।
भजन्ते सा स्मृता शक्यसामन्ता भूः समन्ततः।।२१।।

Wherein the subsidiary vassals and the kings display aversion to mantra and Utsāha Śaktis[1] and the like (the power of knowledge and power of valour being the power of counsel *mantra-śakti* and power of energy (Utsāha Śakti) and power of treasury and army being the power of might i.e. prabhuśakti) that land or earth is remembered as Śakyasāmantā.

जीवन्ति क्षेत्रिणो यस्यां न(दी?द)नद्यादिवारिभिः।
तां देवमातृकेत्याहुरनपेक्षितवारिदाम्।।२२।।

Wherein agriculturists subsist by the waters of rivers and streams having clouds not waited for, that earth is called devamātṛkā i.e. having god of rain as the fondling mother (affording waters in the rivers and streams).

निष्पद्यन्तेऽधिकं यस्यां बीजान्युप्तान्ययत्नतः।
कृष्टानुपहतक्षेत्रा धान्या सा धान्यशालिनी।।२३।।

Fructify wherein the seeds sown as such quite effortlessly, luxuriantly, having fields ploughed and uninjured (by ravages of seasons), flourished with corn, is called the Earth named ''Dhānyā''.

पर्यन्तेष्वद्रयो यस्यां या च हस्तिवनाश्रिता।
सा हस्तिवनवत्युर्वी भूभृतः सैन्यवर्धिनी।।२४।।

On whose extremities are the mountains and that has repose for the elephant forest that is the earth ''Hastivanavatī'' the one swelling the army of a king.

दुष्प्रधृष्यैव या नित्यं विषमत्वादरातिभिः।
विषमाद्रिसरिद्गुप्ता सा सुरक्षेति भूः स्मृता।।२५।।

Owing to intractability which one is irrepressible by the enemies or difficult of being overpowered by the adversaries, cordoned by unscalable mountains and unwadable rivers that Earth is known as ''Surakṣā'' by name.

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[1] Kauṭilyam artha śāstram Part I, R.P. Kangle Text with glossary VI.2.31-33, p.166. शक्तिः सिद्धिश्चा बलं शक्तिः। सुखं सिद्धिः। शक्तिस्त्रिविधा ज्ञानबलम् मन्त्रशक्तिः कोशदण्डबलं प्रभुशक्तिः। विक्रमबलमुत्साहशक्तिः। (power and success are to be explained) : etc. Kauṭilyam artha śāstram Part II, p.370, R.P. Kangle, 1963 ed.

षोडशेत्युदिता भूम्यः प्रविभागाद् यथातथम्।
अन्या जनपदादीनां ब्रूमः सम्मिश्रलक्षणाः॥२६॥

Sixteen as such the Earth's have been enunciated as per classification and serial order. Now we shall talk of other (such Earths) of Janapadas and the like having definitions of miscellaneous norms.

धातुस्यन्दोल्लसत्कुञ्जगुल्मद्रुमलतावृतैः।
उत्सङ्गिताः पृथुशिलैः समन्तादवनीधरैः॥२७॥

The earths that are enlapped or contain within their interiors huge stone slabs covered by creepers, trees and shrubs or underwoods and groves refulgent with the effluence of minerals or metallic fluids, as also by mountains all around.

तीर्थावतारकान्ताभिः स्वादुतोयाभिरावृताः।
नदीभिः पुलिनप्रान्तैर्विचित्रद्रुमशालिभिः॥२८॥

And circumambiated all over by streams of waters delicious, being lovely owing to descents of fordable spots, and endowed with the glamour of variegated trees and with the shoals extremities as such.

कोकिलालापसुभगैर्मधुमत्तालिशालिभिः।
विचित्रफलपुष्पाढ्यैः काननैरुपशोभिताः॥२९॥

Well adorned by the groves or forests rich in variegated flowers and fruits, glamorous owing to bees inebriate with floral juice and fascinating owing to the warblings of the cuckoos.

दलत्कुवलयश्रेणीक्वणन्मधुपहारिभिः।
सरसीदेवखाताद्यैर्भूषिताः प्राज्यवारिभिः॥३०॥

Decorated by vast (expansed) waters, of natural ponds or reservoirs[1] or natural hollows among mountains or caves or caverns[2] and lakes attracting the humming bees and blown blue lotus parterres.

समैः सुगन्धिभिः स्वादुशीतैः कान्तैरभङ्गुरैः।
क्षेत्रैरक्षतसीमान्तैः सस्यनिष्पादिभिर्वृताः॥३१॥

(And those) engirt round by fields producing (lit. providing) corns or grains being of borders unvulnerable, unbreakable, lovely, cool and pleasant or pleasing ones, levelled surfaced and redolent with flavours.

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[1] Skt. Eng. Dict., V.S. Apte, p.259, Monier Williams, p.493.

[2] देवखात see Monier Williams p.493

निष्कण्टकाश्मवल्मीकैः प्रभूतयवसेन्धनैः।
विभक्तक्षेत्रसीमान्तैर्गोचरैरुपशोभिताः।।३२।।

(And those) well laid by the cow pens or pasturages having border corners of fields well demarcated having (stocks) of fuels and grass in amplitude, with dunes or ant-hills and stones free from thorns or weeds.

स्थले तृणसमुद्राणामन्तरेषु वसुन्धराः।
प्रशस्यन्ते समासन्नस्वादुशीतलवारयः।।३३।।

The earths within the intermediary areas of the oceans having iridescent grass or meadows quite adjacent having waters cool, sweet closer at hand are appreciated in such a spot.

दुरात्मनामधृष्या यास्तथानेकाश्रयान्विताः।
संरम्भत्रासनिर्मुक्तं मनश्च रमयन्ति याः।।३४।।

Those that are irrepressible or inexorable for the wicked souled beings and endowed with many spots of refuge that regale the mind free of violence or terror or exasperation and fear.

तास्वेवंगुणयुक्तासु महीषु विनिवेशयेत्।
यथास्थानं जनपदान् खेटग्रामपुरादि च।।३५।।

In those earths endowed with such qualities one may introduce as per situation, the janapadas[1], the kheṭas,[2] the grāmas and the puras.

युता महीध्रमूला(स्व ?म्बु)प्राकारैस्तु पृथक्पृथक्।
चतस्रः कीर्तिता धन्या भूमयो दुर्गहेतवः।।३६।।

Equipped with vallums of water or waters and vallums at the root of mountains quite distinctly, four Earths are proclaimed as suitable (lit. fortunate) for the purpose of fortresses or forts.

दुरारोहतया दुर्गे टङ्कच्छिन्न इवान्ततः।
समपृष्ठेऽम्बुयुक्ताद्रौ गिरिदुर्गाविनिर्भवेत्।।३७।।

On account of difficulty of mounting over, as if chiselled by a hoe from within in a fort like mountain water laden and peak or surface levelled maybe (called) the Earth constituting a Hilly Fort.

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1. A community, nation, people (as opposed to the sovereign), Monier Williams, p.410.
2. Small town, residence of peasants and farmers. Grāma-A village, Pura-A city.

कण्टकिद्रुमनीरन्ध्रनद्धे साम्भसि कानने।
गूढप्रवेशमार्गे भूर्मूलदुर्गेति कीर्तिता।।३८।।

In a forest having water within engirt by cimmerian (gloom) caused by thorny trees, having routes or passage for entrance difficult of being waded through the Earth (of such a type) is called ''Mūladurgāvani'' i.e. an earth having intractable areas at roots.

द्वीपेषु स्वादुतोयेषु बह्वागाधजला बहि:।
रम्यावकाशदेशा स्याज्जलदुर्गा च मेदिनी।।३९।।

In Islands having sweet waters having deep waters in abundance on the outskirts, having open regions fascinating, the earth is (called) Jaladurgā i.e. the one being a water fort.

स्निग्धा: सारभृत: शुद्धा: प्रदक्षिणजलाशया:।
बहूदकास्तरुच्छन्ना निबिडा: प्रागुदक्प्लवा:।।४०।।
दूर्वास(स्त्वौ?स्यौ)षधीमुञ्जकुरुन्दकुशवल्कलै:।
परित: परिणद्धाश्च स्वादुस्वच्छस्थिरोदका:।।४१।।
वास्तुयज्ञामरस्थानाद्यारामोद्यानसंभृता:।
तटाकवापीस्थानैश्च या: समन्तादलङ्कृता:।।४२।।
या वाहनानां सुखदा मिथुनानां रतिप्रदा:।
पुरार्थं ता: प्रशस्यन्ते भूमयो जनितश्रिय:।।४३।।

The earths that are bland bearing substantial substances, pure or pellucid, ones or non-adulterated having reservoirs all around or circumambiatively or circumambulatively[1], water abounding, surrounded (lit. covered) by trees, dense or compact normed, and having inundations in the East and the North. Dūrvā (grass) corns, the medicinal herbs, Muñja grass (of which girdles are prepared by the ascetics), Kurunda[2] (may be Kuruvinda - Mustu or motha-nāgaramothā) Kuśa grass and barks - all these stand overgrown all around wherein having waters tasty, limpid and stationary as such equipped with the residential buildings, the sacrificial altars, the temples (amarasthāna), orchards and parterres or gardens, and which ones are decorated all over by the ponds oblong tanks and spotted as such, and which ones are comfort giving for the vehicles, afforders of happiness to the couples, those lands are deemed laudable for the creation of puras or towns having glories enshrined.

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1. Dr. D.N. Shukla has translated प्रदक्षिण जलाशया: as South surrounded by ponds.
2. VSA. p. 154 Kuruṇṭha is yellow Amarantha, MW- Yellow Barleria.

कुङ्कुमागुरुकर्पूरस्पृक्कैलाचन्दनादिभिः।
सुगन्धा मिश्रितैरेभिः पृथक्स्थैर्वा वसुन्धरा।।४४।।

Kuṁkuma, aloe wood, camphor, spṛkkā[1] (pringaraspurac) cardamom, and the sandal and the like, by these redolent and by the suffusions of these or (grown) separately the earth equipped as such,.

कल्हारपाटलाम्भोजमालतीचम्पकोत्पलैः।
स्थलाम्बुप्रभवैश्चान्यैः सुगन्धा कुसुमैस्तथा।।४५।।

Redolent by flowers and others born in water and on the land, the lotuses Campakas, Mālatī (Jasmine) and the water born ones (i.e. the lotuses) the trumpet flowers or the rose plants (Pāṭālāmbuja) or red lotuses and the white lotuses likewise.

गोमूत्रगोमयक्षीरदधिमध्वाज्यगन्धभाक्।
समानगन्धा मदिरामाध्वीकेभमदासवैः।।४६।।

Cow's urine, the cow-dung, cow's milk, curd, honey, the clarified butter (the lands) sharing the odour of these : and the one having savour similar to the (spiritual liquors) such as āsava, the ichor of the tuskers, Mādhvīka (grapes wine)[2] or one distilled from the flowers of Madhūka.[3]

शालिपिष्टकगन्धैश्च धान्यगन्धैश्च या तथा।
प्रशस्ताखिलवर्णानामीदृग्गन्धा वसुन्धरा।।४७।।

And by the flavour of Rice (Śāli) and pounded sesamum seeds[4] and by the scent of corn and the like such as coriander[5] and the like, the one having scent of such a norm, the land of all the orders of society lauded as such.

सिता रक्ता च पीता च कृष्णा चैव क्रमान्मही।
विप्रादीनां हि वर्णानां सर्वेषामथवा हिता।।४८।।

White, red, yellow and dark or black one in due order, the land or earth, is absolutely salubrious for the orders of society headed by vipras (Brāhmaṇas) and the like or beneficial for almost all the varṇas (the orders of society).

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[1] स्पृक्का - Name of a wild plant. Skt. Eng. Dict., V.S. Apte, p.626. मरुन्मालातु विशुना स्पृक्का देवी लता लघुः Amarakośa II.133, p.45.

[2] V.S. Apte, p.435. मेध्वासवो माध्वको मधुमाध्वीकमद्वयोः Amarakośa II.10.41, p.93. Wine extracted or distilled from Bassia.

[3] Bassia Latifolia.

[4] V.S. Apte, p.338.

[5] Ibid., p.271.

स्वादुः कषाया तिक्ता च कटुका चेत्यनुक्रमात्।
वर्णानां स्वादतः शस्ता सर्वेषां मधुराथवा।।४९।।

Tasty or delicious or sweet, astringent, pungent and bitter in serial order (the land is laudable) for the orders of society (i.e. sweet for Brāhmaṇas, astringent for Kṣatriyas, pungent for the Vaiśyas and bitter for the Śūdras or by virtue of taste for all the varṇas, sweet is deemed as laudable.

घर्मागमे हिमस्पर्शा या स्यादुष्णा हिमागमे।
प्रावृष्युष्णहिमस्पर्शा सा प्रशस्ता वसुन्धरा।।५०।।

At the advent of hot season having touch of cold (lit. snow), which one may be hot at the advent of the snow(y) season (i.e. cold). In the rainy season, having hot and cold touch, that land may be (deemed) as laudable.

मृदङ्गवल्लकीवेणुदुन्दुभीनां समा ध्वनौ।
द्विपाश्वाब्धिसमस्वाना चेति स्युर्भूमयः शुभाः।।५१।।

The lands (affluent in the intonation) of tabors, lutes, flutes, the kettle drums, as also similar in sounds of elephants, steeds and oceans may be the auspicious ones.

इदानीमप्रशस्तानां भुवां लक्ष्माभिदध्महे।
पुरादिसन्निवेशार्थं परित्याज्या भवन्ति याः।।५२।।

Now we shall talk of the lands of inauspicious (indications) which become fit for rejection for the purpose of the establishment of towns and the like.

भस्माङ्गारकपालास्थितुषकेशविषाश्मभिः।
मूषकोत्करवल्मीकशर्कराभिश्च निर्भरा।।५३।।

The ones abounding in ashes, charcoals, craniums or skulls, bones, chaff shags or hair, poison and stones or the pile of rubbish excavated by rats,[1] the anthills or dunes and gravels.

रूक्षा प्ररोहिणी निम्ना भङ्गुरा सुषिरोषरा।
वामावर्तजलास्त्राविण्यसारा विषमोन्नता।।५४।।

Arid, endowed with twigs, (Prarohiṇī), low levelled or fragile, perforated, barren or unfertile or sterile or saline soiled one, having waters flowing in an opposite direction, void of any fertility or growing capacity, uneven and high levelled.

कटुकण्टकिनिःसारशुष्कनिष्फलपादपा।
क्रव्यात्पक्षिसमाकीर्णा कृमिकीटवती च या।।५५।।

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[1] See V.S. Apte, p. 100. for *Utkara*

The one having plants or trees non-fruit bearing ones, dry, essenceless, thorny and bitter infested with carnivorous, scavenger birds and which is endowed with worms and insects or rodents.

सुकृतान्यपि भोज्यान्नभक्ष्यपानानि तत्क्षणात्।
यस्यां विनाशमायान्ति सह तूर्यादिनिस्वनैः।।५६।।

Wherein by the noises of the clarions come to desiccation or demolition quite instantaneously systematically designed the food stuffs, the cereals and liquids or syrups or juices.

सरित् पूर्ववहा यस्यां पुरार्थं तामपि त्यजेत्।
बहुनापि यतस्तत्र कालेनायाति सा पुनः।।५७।।

Wherein there is eastern flow of streams that same may also be ignored for the purpose of habitation because even by greater extent of time, the resurrection of growth fails to get on once again.

वसासृङ्मज्जविण्मूत्रमलको (थ?श)पतत्रिणाम्।
समगन्धां त्यजेदुर्वीं तैलस्य च शवस्य च।।५८।।
सदैव धूम्रवर्णा या मिश्रवर्णाथवा मही।
विवर्णा रूक्षवर्णा वा सा न स्यादिष्टदायिनी।।५९।।

One may ignore the land having smell similar to smell of oil and a corpse, and to that of the marrow blood, bdellium, secretion urine and feces,[1] of the birds.

In variably of a smoky colour or having a combination of colours, the Earth colourless one or rough coloured that may be, that may not be one as fulfilling a cherished end.

तिक्ताम्ललवणा चापि भूमिर्या स्वादतो भवेत्।
तां लोकविद्वेषकरीं त्यजेत् पुरनिवेशने।।६०।।

The land that may be in taste[2] (Svādato) saltish, sour and astringent, to that one endowed [illegible] hostility unto the people one may ignore as (suited to) the establishment of a town.

या रूक्षखरसंस्पर्शा सदैवोष्णा हिमाथवा।
अनिष्टसुखसंस्पर्शा या स्यात् तामपि सन्त्यजेत्।।६१।।

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[1] Eng. Skt. Dict., V.S. Apte, p. 157. Feces (पुरीषम्)

[2] In verse 60 - तिक्ताम्ललवणा चापि भूमिर्या स्वादतो भवेत्। Dr. D.N. Shukla's text p. no. 42 has स्वेदला for स्वादतो reading स्वेदना reading may mean endowed with or the creator of sweat or perspiration. Dr. Shukla has translated it as स्वेदल (पसीने वाली).

Which one being susceptible to touch as pungent and rough shod, perennially hot or cold, having susceptibility to a comfort of uncherished norm, that also one may ignore.

क्रोष्टूष्ट्रश्वखरस्वाना या च निर्झरनिस्वना।
भिन्नभाण्डसमक्रूरध्वनितापि न नेष्यते।।६२।।

Which one may be of a sound like that of a jackal, camel, a cur or dog and a donky, and also of the noise of a linn or cascade and even having the sound similar to gruesome tinkling of a broken jar or utensil, even that is not taken to be cherishable.

इति गन्धादिभिर्भूमिः कथितेयं शुभाशुभा।
हलेन कृष्यमाणायां भूमौ काष्ठे समुद्धृते।।६३।।

This way the land by smell and the like has been demarcated as auspicious and inauspicious. In a land being ploughed with a ploughshare, in case of the extraction of a wood or faggot.

विद्याद् भयं वह्निभवमिष्टकायां धनागमम्।
पाषाणेषु तु कल्याणं कुलप्रध्वंसमस्थिषु।।६४।।

One may understand the danger born of fire and in case of a brick extraction, the acquisition of wealth and in case of extraction of stones or pebbles, beneficence may be the outcome and the destruction of the lineage in case of bones extraction.

सरीसृपेषु सर्वेषु स्तेनेभ्यो भयमादिशेत्।
अनूषरा बहुतृणा शस्ता स्निग्धोत्तरप्लवा।।६५।।

In case of all types of crawling beings or reptiles one may indicate the danger from thieves, unarid or unsterile or fertile one, grass or straw abounding or wattle-luxuriant, having inundation unto the north being bland may be appreciable.

प्रागीशानप्लवा सर्वप्लवा वा दर्पणोदरा।
शुभेऽह्न्युपोषितः स्नातः शुचिः शुक्लस्त्रगम्बरः।।६६।।

Having inundation towards east and Sun (as a form of Śiva) or north-eastern quarter or all around,[1] and the one having interior mirror like, on an auspicious day having taken to a fast, bathed and gone pure, having white wreath and costume worn.

स्वस्ति विप्रान् वाचयित्वा वास्तुदेवान् समर्च्य च।
करप्रमाणं कुर्वीत खातं तद्भूमिमध्यगम्।।६७।।

Having got pronounced "Svasti" or "Hail" or "Beneficence" from the Brāhmaṇas and having adored the gods of Architecture one may take to the act of digging to the extent of a hand, gone within the centre or excavated within the centre of that very land.

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[1] Skt. Eng. Dict., V.S. Apte, p. 97. MW, p. 171.

ततस्तन्मृदमाकृष्य तत् तयैवानुपूरयेत्।
खाताधिकमृदुक्ता भूः श्रेष्ठा मध्या च तत्समा।।६८।।

Then having taken out that earth or clay one may refill that very pit accordingly. In case that clay becomes residual after filling of the pit, that may be deemed as bets, medicore or similar to that.

प्रहीणखातमृत् क्षोणी हीना शस्ता न सा नृणाम्।
खन्यमाने यदा खाते तन्मृदोऽन्तर्विलोक्यते।।६९।।

The land having clay having pit gone deficient while filling, that may not be superior being inferior for men and not laudable on the digging out of the pit, within that clay it is observable.

मणिशङ्खप्रवालादि तदातिश्रेयसी क्षितिः।
सापि प्रशस्यते भूमिर्यस्यां स्युः खातपांसवः।।७०।।

Gems, conches and corals and the like, then that earth or land is highly superior one. That kind may also be laudable wherein may be seen the dusts in a pit or ditch.

तुषकेशोपलाङ्गारभस्मास्थिलववर्जिताः।
भृत्वाद्भिः खातमापूर्णे तस्मिन् पदशतं व्रजेत्।।७१।।

Void of chaff, shags, stones, charcoal, ashes, bones, bits, (lands) are laudable. Having refilled the pit with waters on the brimful some norm of that one, one may move to a hundred of steps and on the same sort of getting back, the water may be remaining at that very level, that Earth on land may be deemed as all desire granting on its (i.e. waters) being to a middle level or even lesser than that may be deemed as inferior.

तावच्चेदागमेऽम्भः स्यात् तदा भूः सार्वकामिकी।
मध्यमात्रप्रहीणे स्यात् ततो हीनतरेऽधमा।।७२।।

That very way on return if the water may remain at the same level, the land may be called as one all desire granting and if of middle or low level, then it may be called as inferior soiled one.

खाते सितादिमाल्यानि यस्यां निश्युषितानि च।
यद्वर्णानि न शुष्यन्ति सा तद्वर्णेष्टदा मही।।७३।।

In the pit or ditch if the wreaths white (Red, yellow and black) wherein at night deposited as such, of what coloured ones do not get wilted (lit. dried up) for that order of society they become as bestower of desired end.

खातस्योदक्प्रभृतिषु दिक्षु प्रज्वालयीत वा।
दीपान् यस्यां चिरं तिष्ठेत् तद्वर्णेष्टप्रदा हि सा।।७४।।

इत्येवं कीर्त्तिताः कात्स्न्याल्लक्ष्मभिः पुरभूमयः।
खर्वटग्रामखेटानामेता एव स्मृता हिताः।।७५।।

In directions north, east, west and south the lamps one may light. In whatever direction the lamps keep on burning longer, the lamp of that direction becomes the bestower of cherished end of the order of society of that direction.

This way have been defined (lit. named) completely the lands of towns by pre-requisites. For Kharvaṭas grāmas and Kheṭas[1] these ones become salubrious.

वर्णिनां वर्णधाम्नां च शिबिराणां च सर्वदा।
प्रासादयज्ञवाटानामेता एवेष्टदा भुवः।।७६।।

These lands likewise, are such as granting the cherished ends of the orders of society the abodes of orders of society as also of the army camps, the palaces, the sacrificial pavilions and the like.

इत्येवमादिभिरिमाः शुभलक्ष्मयुक्ता
        भूम्यः शुभा निगदिता नगरादिहेतोः।
आभ्यः परेण बहुधा परिकल्प्यमानं
        ब्रूमस्त्रिधा स्थितवतोऽपि करस्य मानम्।।७७।।

This way and by these (norms) these ones endowed with auspicious marks the lands have been declared as auspicious for the purpose of the town and the like. Beyond these being calculated manifoldly we shall talk of triple fold measurement of Karas or hastas or cubits.

इति महाराजाधिराजश्रीभोजदेवविरचिते समराङ्गणसूत्रधारापरनाम्नि वास्तुशास्त्रे भूमिपरीक्षा नामाष्टमोऽध्यायः।।८।।

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[1] Under pura fortress castle, city, town (a place containing large buildings surrounded by a ditch and extending not less than one Kasa in length, if it extends for half that distance it is called a Kheṭa, less than that a Kharvaṭa or small market town. Any smaller cluster of houses is called a grāma or village. MW, p. 635.

CHAPTER 9

Hasta Lakṣaṇam[1]

(The defination of hast or cubit)

हेतुः समस्तवास्तूनामाधारः सर्वकर्मणाम्।
मानोन्मानविभागादिनिर्णयैकनिबन्धनम्।।१।।

The fundamental basis of all the architectural designings and the prop of or support of all avocations or handicrafts the sole ligature of decision regarding the measurement and weighing or measure of size or quantity (Unmāna)[2] as also of classification or stratification.

परिध्युदयविस्तारदैर्घ्याणां स्युरमी यतः।
ज्येष्ठमध्याधमा भेदा यं च ज्ञात्वा न मुह्यति।।२।।

The circumference, the height, the width and the length, etc., the high, middle and low - whatever may be the kind, to which one having understood one does not go perplexed.

इदानीं तस्य हस्तस्य सम्यङ् निश्चयसंयुतम्।
कथ्यते त्रिविधस्यापि लक्षणं शास्त्रदर्शितम्।।३।।
रेण्वष्टकेन वालाग्रं लिक्षा स्यादष्टभिस्तु तैः।
भवेद् यूकाष्टभिस्ताभिर्यवमध्यं तदष्टकात्।।४।।

Now of that Hasta or cubit[3] being of three types determined by definate calculation will narrated according to the defination given by Śāstras.

The minutest particle of dust seen when the sun passes through the interstices of a window is called Pramāṇu and is first of the lineal measure.[4]

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[1] Dr. D.N. Shukla's Hindi translation of ''Hasta Lakṣaṇa'' as Chatper XI.

[2] Skt. Eng. Dict., V.S. Apte, p. 108.

[3] Cubit, a measure of length equal to 23 aṅgulas or about 18 inches being the distance between the elbow and the tip of the middle finger. Skt. Eng. Dict., V.S. Apte, p. 637. MW, p. 1294.

[4] In the table given by Dr. Ajaya Mitra Sastri on p.342 (India as seen in the Bṛhat Saṁhitā of Vārāha Mihira, MLBD, Delhi, 1969).

1 Paramāṇu = 1 Rajas (a particle of dust).
8 Rajas = 1 Bālāgra (hair edge).
8 Bālāgras = 1 Likṣā (nit).
8 Likṣas = 1 Yūkā (louse).
8 Yūkās = 1 Barley corn.
8 Barley corn = 1 Aṅgula.

अष्टभिः सप्तभिः षड्भिरङ्गुलानि यवोदरैः।
ज्येष्ठमध्यकनिष्ठानि तच्चतुर्विंशतिः करः॥५॥

By eight, seven and six Yavodaras,[1] the biggest, the middle and the shortest fingers (get assumed) of those twenty four, gets into being a *Kara* or Hasta or cubit.

सोऽष्टभिः पर्वभिर्युक्तः करः कार्यो विजानता।
करस्यार्धं चतुःपर्व शेषं स्याद् भक्तमङ्गुलैः॥६॥

By one specifically knowing should be created a cubit (kara or hasta) endowed with eight knots or joints. The half of the cubit (kara), having four joints may be the remainder as such divided by Aṅgulas.

तत्राग्रे पर्व-रेखाः स्युस्तिस्त्रः पुष्पकभूषिताः।
शेषास्वङ्गुलरेखासु पुष्पाणि विदधीत न॥७॥

There in the first may there be the lining of the joints three (in number) decorated by the Puṣpakas. In the remaining linings of the aṅgulas[2] one may not create puṣpas.

अत्रार्धे मध्यतः कार्यं द्वेधा पञ्चममङ्गुलम्।
मध्यं त्रिधाष्टमं कार्यं चतुर्धा द्वादशं ततः॥८॥

Here half should be created in the middle and the two parts the fifth aṅgula. The middle one should be created in three parts the eighth one and in four parts the twelfth one.

हस्तः स्वाङ्गुलमानेन विधेयाङ्गुल(मि?इष्)यते।
तत् सार्धं द्विगुणं वापि बाहुल्यं तु तदर्धतः॥९॥

By the personal measurement of the Aṅgulas, hasta or cubit the Aṅgula as such dependable is sought after. That one endowed with one and half and even two-fold, the breadth is creatable by the half of that.

कथितः करभेदोऽयमङ्गुलानां विभेदतः।
तस्य निर्माणदारूणि देवताश्च प्रचक्ष्महे॥१०॥

This is the smallest practical measure and is roughly equal to 3/4th of an English Inch. Various kinds of Aṅgulas were in use. Thus according to a stanza of Viśvakarman quoted by Utpala.

8 Yavas = largest aṅgula.
7 Yavas = middling aṅgula
6 Yavas = lowest aṅgula measure.

यवा: मध्यान्विता: अष्टावङ्गुलं ज्येष्ठमुच्यते। सप्तमध्यमसङ्ख्यानामङ्गुले षट् कनीयसाम्।

1. A measure of length body or thick part of a barely. MW, p.847.
2. A measure equal to 8 barley corns 12 aṅgulas making a vitasti or span or twenty four hastas or cubits. MW, p.8.

By the differentiation of Aṅgulas that division of karas or cubits has been declaimed. The woods involved in their creation as also the deities we shall relate.

खदिराञ्जनवंशादि श्लक्ष्णं हीरं मनोरमम्।
सारवच्च भवेदिष्टं दारु हस्तप्रकल्पने।।११।।

Catechu, collyrium, cane, and the like, the bland and stiff or diamond like the wood is gladdening for the mind; being endowed with essence or strength may be the cherished one in preparing a hasta or cubit.

ग्रन्थिलं लघु निर्दग्धं जीर्णं विस्फुटितं तथा।
अदृढं कोटराक्रान्तं दारु हस्ताय नेष्यते।।१२।।

Having knots, or joints, tiny one, thoroughly burnt, old one, torn one or chipped one, weaker or not stout one, hollowed one and the like, the wood is not recommended for a hasta or cubit.

त्रिविधस्याप्यथैतस्य पर्वरेखासु देवताः।
मध्यादारभ्य विज्ञेयाः क्रमेण नव वच्मि ताः।।१३।।

Of this one being of three types, in the linings of the joints, the deities deserve to be recognised from the middle, as nine. Those ones I do dilate upon.

ब्रह्मा वह्निर्यमो विश्वकर्मा नाथश्च पाथसाम्।
वायुर्धनाधिपो रुद्रो विष्णुश्चाग्रे जगत्पतिः।।१४।।

Brahmā, Vahni (Agni), Yama, Viśvakarmā and the lord of the waters i.e. Varuṇa, Vāyu the overlord of riches i.e. Kubera, Rudra, Viṣṇu and above all Jagatpati (the lord of the Universe).

वास्तुद्रव्यविभागेषु यानेषु च विशेषतः।
प्रारभेत यतो मानं कल्पयेद् देवतास्ततः।।१५।।

In the divisions of the materials of Architecture and particularly in the Yānas (vehicles), if one may start the measurement, then (one) may create the deities.

विद्धैश्च द्रव्यमध्यैश्च देवताभिश्च पीडिते।
प्रत्येकं त्रिदशस्थाने यथोक्तं फलमादिशेत्।।१६।।

And by those having centre (endowed) with materials and having been pierced as such and having been tortured by the deities, one may enjoin the fruit as per ordainment (keeping) every one in the status of a god.

शिरोर्त्तिरनलप्लोषो मरणं स्थपतेर्वधः।
अतिसारो मरुद्व्याधिरर्थभ्रंशो भयं नृपात्।।१७।।

headache, fire consumption, death and the murder of the architect, dysentery, gout loss of money, fear from the king.

कुलपीडा च महती कर्तृकारकयोरिति।
यथाक्रमममी दोषा ब्रह्मादीनां निपीडनात्॥१८॥

And a great torment for the lineage, as also of the (house) builder as well as the one getting it built, as per serial order these calamities befall owing to suppression of Brahmā and the like.

ब्रह्मानलकयोर्मध्ये यदा हस्तं तु धारयेत्।
कर्मस्वधिगतस्तेषां पुत्रलाभो भविष्यति॥१९॥

When one may create a hasta (cubit) in the middle of Brahmā and Agni, the success in activity and the gain of a son is achieved.

कर्मण: सुष्ठुनिष्पत्ति (स्तिष्टतेभोग ? स्थपतेर्भोग्य)मक्षयम्।
ब्रह्मा यमस्तयोर्मध्ये यदा हस्तं तु धारयेत्॥२०॥
कर्ता सशिल्पिकश्चैव(अ ? न)चिरेण विनश्यति।
विश्वानलकयोर्मध्ये हस्तसूत्रं यदा धृतम्॥२१॥

The proper accomplishment of task and the unmitigated achievement of the architect, Brahmā and Yama, in case between the two the hasta (i.e. cubit) one may initiate, kartā (gṛhapati) and the architect, both do not get perished for long when one may absorb the thread of cubit in the midst of Viśvakarmā and Agni.

सु(ष्ठु)कर्मणि मध्यान्तं निष्पन्ने पुरवृद्धिता।
यमजलदयोर्मध्ये मध्यमं च विनिर्दिशेत्॥२२॥

Between Yama and Jalada[1] (Varuṇa) or cloud one may ordain the middle one. The task getting well-completed from middle to the end, these (ensure) the flourishment of the town.

पवनो विश्वकर्मा चोभयोर्मध्ये च धारणम्।
यदा तु तत्र कर्मान्तं शुभं तत्सर्वकामदम्॥२३॥

Pavana and Viśvakarmā between the two when there is assortment of the hasta, and when the task ends (favourably) then that may all be desire granting as such.

नीरधनदयोर्मध्ये मध्यमं च विनिर्दिशेत्।
एषां मध्ये यदा वत्सहस्तं तत्र यदा धृतम्(?)॥२४॥

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[1] Dr. D.N. Shukla translates जलद as Varuṇa on p.50.

अनावृष्टिभयं लोके देशभङ्गो न संशयः।
रुद्रपवनयोर्मध्ये रुचिहस्तं तु धारयेत्॥२५॥

Between Nīrada (Varuṇa) and Dhanada (Kubera). When the middle one may adjust, Oh Child! Then, the fear of scarcity or paucity of rain or drought and the annihilation of the territory in the world happen to be : There is no doubt in it or these do not come about, there is no doubt in it. Between Rudra and Pavana if one may assort the hasta.

तत्र लक्ष्मीवतस्तस्य कार्यसिद्धिर्न संशयः।
विष्णुधनदयोर्मध्ये यदा पाणिकरायतः॥२६॥

Therewith of the one endowed with glory the accomplishment in task or undertakings gets ensured. There is no doubt in it or the accomplishment of undertakings does not come about. There is no doubt herein. Between Viṣṇu and Kubera, when the hasta is elongated.

विविधास्तत्र भोगाश्च प्रजायन्ते नरस्य हि।
ज्येष्ठादीनामथैतेषां संज्ञाभेदो विधीयते॥२७॥

Then innumerable enjoyments get ensued for the man. Now the name of these Jyeṣṭha and others (the hastas)_is being dilated upon.

यच्च येन भवेद् द्रव्यं मेयं तदपि कीर्त्यते।
यवाष्टकाङ्गुलैः क्लृप्तः प्रकर्षेणायतः किल॥२८॥
ज्येष्ठो हस्तः स विद्विद्भिः प्रोक्तः प्राशयसंज्ञितः।
यः पुनः कल्पितः सप्तयवक्लृप्तैरिहाङ्गुलैः॥२९॥

And whatever by which one, a material may be fit to be measured, even that is being dilated upon created by Yavāṣṭaka Aṅgulas elongated by excellence, to be sure, the hasta called as Jyeṣṭha stands enunciated by the scholars as ''Prāśaya''. And that which becomes created by seven Yavas groomed to Aṅgulas, or which one again is created by Aṅgulas covered up by seven Yavas.

तज्ज्ञैः स मध्यमो हस्तः साधारण इति स्मृतः।
मात्रेत्यल्पं यतः प्रोक्तं हस्तश्च शय उच्यते॥३०॥

By those knowing that, the Madhyama hasta is known as ''Sādhāraṇa'' from which one the dimension is deemed as small that hasta is called as ''Śaya''.

तेन मात्राशयः स स्याद्धस्तो यः षड् यवाङ्गुलः।
विभागायामविस्तारा: खेटग्रामपुरादिषु॥३१॥
प्रासादवेश्मपरिखाद्वाररथ्यासभादिषु।
मार्गाश्च निर्गमा(ये? श्चै)षां सीमक्षेत्रान्तराणि च॥३२॥

वनोपवनभागाश्च देशान्तरविभक्तय:।
योजनक्रोशगव्यूतिप्रमाणमपि चाध्वन:।।३३।।
प्राशयेन प्रमातव्या: खातक्रकचराशय:।
तलोच्छ्रयान् मूलपादान् जलोद्देशानध: क्षिते:।।३४।।

On that account that hasta of six Yavāṅgulas may be called as ''Mātrāśaya''. The division, length and breadth in kheṭas, grāmas and puras, the mansions, the houses, the moats, gates, lanes and assemblies and the like, whatever are the routes of ingress and egress, as also borders and the fields as also interval spaces; the areas of forests and orchards and divisions or segregation of other areas, as also the extent of *yojana, krośa* and *gavyūti* that are there of the route as such deserve to be measured by Prāśaya (hasta) along with the collections of moats and the saws.

तथा दोलाम्बुशस्त्रादि पातमानविनिर्णयम्।
शैलखातनिकेतानि सुरुङ्गामानमान्तरम्।।३५।।
साधारणेन वाट्यध्वमानं च परिकल्पयेत्।
आयुधानि धनुर्दण्डान् यानं शयनमासनम्।।३६।।

Likewise, of a swing, water and weapons the decision about their establishment and measurement the Hills, the moats or ditches and residences, the subterranean regions, their measurements and spaces, by the Sādhāraṇa (hasta) one may take to the measurement of the Vāṭī (the arbour) and the glades, the weapons, bows, staves, the vehicles, the conches and seats.

प्रमाणं कूपवापीनां गजानां वाजिनां नृणाम्।
अरघट्टेक्षुयन्त्राणि युगयूपहलानि च।।३७।।

The extent of wells and oblong tanks as also of elephants, of horses and men, the step-wells or water-wheels and sugarcane crushing machines, the yokes, the sacrificial poles and ploughshares.

शिल्प्युपस्करनौछत्रध्वजातोद्यानि यानि च।
वृसीधर्मोपकरणपटवानादिकं च यत्।।३८।।

The artisan, *upaskara*,[1] the canoes, the parasols, the flags, the musical instruments, whichever may be, the chair, and the material of religious rites and whatever may be the warp and the woof.

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[1] Any article which serves to make anything complete as ingredient. Hence, a condiment or seasoning for food (As mustard, pepper etc.) furniture, appurtenance apparatus, instruments, any article or implement of household use such a broom stick. Skt. Eng. Dict., V.S. Apte, p.114.

नल्वदण्डांस्तथा मात्राशयहस्तेन मापयेत्।
भेदत्रयान्वितमपि प्रोक्तं हस्तस्य लक्षणम्।।३९।।

And the measures of distance equal to 400 hastas or cubits and the sticks likewise, one may get measured by Mātrāśaya hasta. This way has been illustrated the defination of a cubit endowed with three types.

संज्ञाभेदोऽथ सामान्यमानानां प्रतिपाद्यते।
स्यादेकमङ्गुलं मात्रा कला प्रोक्ताङ्गुलद्वयम्।।४०।।

Now the differentiation of the nomenclature of the ordinary measurements is being put up. *Mātrā* may be of one Aṅgulas and *Kalā* of Aṅgula twain.

पर्व त्रीण्यङ्गुलान्याहुर्मुष्टिः स्याच्चतुरङ्गुला।
तलं स्यात् पञ्चभिः षड्भिः करपादाङ्गुलैर्भवेत्।।४१।।
सप्तभि(र्दृ?र्दि)ष्टिरष्टाभिरङ्गुलैस्तूणिरिष्यते।
प्रादेशो नवभिस्तैः स्याच्छयतालो दशाङ्गुलः।।४२।।

Parva may be of three Aṅgulas and *Muṣṭi* may be of four Aṅgulas. *Tala* may be of five Aṅgulas and *Karapāda* by six Aṅgulas. *Diṣṭi* may be by seven Aṅgulas, and *Tāṇi* is deemed as one by eight Aṅgulas. *Prādeśa* may be by nine Aṅgulas and Śayatāla by ten Aṅgulas.

गोकर्ण एकादशभिर्वितस्तिर्द्वादशाङ्गुला।
चतुर्दशभिरुद्दिष्टः पादो नाम तथाङ्गुलैः।।४३।।

Gokarṇa may be by eleven Aṅgulas and Vitasti by twelve Aṅgulas and one named *Pāda* may be calculated as one by fourteen Aṅgulas.

रत्निः स्यादेकविंशत्या स्यादरत्निः करोन्मितः।
द्वाचत्वारिंशता किष्कुरङ्गुलैः परिकीर्त्तितः।।४४।।

Ratni may be by twenty one Aṅgulas, and Aratni may be of (24) Aṅgulas.[1] By forty two Aṅgulas may be named a *Kiṣkuḥ*.

चतुरुत्तरयाशीत्या व्यामः स्यात् पुरुषस्तथा।
षण्णवत्याङ्गुलैश्चापं भवेन्नाडीयुगं तथा।४५।।

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[1] करोन्मितः has been taken by Dr. D.N. Shukla as 24 aṅgulas on p.51. अरत्नि :- A cubit of the middle length, from the elbow to the tip of the little finger. an etc. प्रकोष्ठे विस्तृतकरे हस्तो मुष्टयातु बद्धया सः रत्निः स्यादरत्निस्तु निष्कनिष्ठेन मुष्टिना। Amarakośa II.6.86, p.59. Also प्रादेशतात गोकर्णास्तर्जन्याऽऽदि युते तते। Amarakośa II.6.83, p.59. अङ्गष्ठे सकनिष्ठे स्याद् वितस्तिर्द्वादशाङ्गुलः। Skt. Eng. Dict., V.S. Apte, p.50, MW, p.87.

By four added to eighty, may be a Vyāma (Puruṣa)[1]. By ninety six Aṅgulas, the cāpa as Nāḍī yuga likewise.

शतं षड्डुत्तरं दण्डो नल्वस्त्रिंशद्धनुर्मितः।
क्रोशो धनुःसहस्त्रं तु गव्यूतं तद्द्वयं विदुः॥४६॥

A hundred added to six make a *Daṇḍa* and Nalva of thirty dhanus measurements. Krośa may be of a thousand Dhanuṣas and Gavyuta is of that two-fold as such i.e. two krośas.

चतुर्गव्यूतमिच्छन्ति योजनं मानवेदिनः।
एकं दश शतमस्मात् सहस्त्रमनु चायुतम्॥४७॥
नियुतं प्रयुतं तस्मादर्बुदन्यर्बुदे अपि।
वृन्दखर्वनिखर्वाणि शङ्कुपद्माम्बुराशयः॥४८॥
ततः स्यान्मध्यमन्त्यं च परं चापरमप्यतः।
परार्धं चेति विज्ञेयं दशवृद्ध्योत्तरोत्तरम्॥४९॥

Those knowing the measurements wish a yojana to be of four gavyūtis. Daśa (10), Śata (100), Sahasra (1,000), Ayuta (10,000), Niyuta (1,00,000), Prayuta (10,00,000), Arbuda (1,00,00,000), Anyarbuda (10,00,00,000), Vṛnda (1,00,00,00,000), Kharva (10,00,00,00,000), Nikharva (1,00,00,00,00,000), Śaṅku (10,00,00,00,00,000), Padma (1,00,00,00,00,00,000), Amburāśī (10,00,00,00,00,00,000), Madhya (100,00,00,00,00,00,000), Antya (1000,00,00,00,00,00,000), Para (100,00,00,00,00,00,00,000), Apara (1000,00,00,00,00,00,00,000) and Parārdha (10000,00,00,00,00,00,00,000). These (ennumerations) should be recognised as multiplied by ten.

संख्यास्थानानि कथितान्येवमेतानि विंशतिः।
इदानीं कालसंख्यायाः प्रमाणमभिधीयते॥५०॥

The enumeration spots have been illustrated as twenty. Now the counting of time is being illustrated.

दृङ्निमेषो निमेषः स्यात् तैः पञ्चदशभिः स्मृता।
काष्ठा ताभिः कला ताभिर्मुहूर्त्तस्तैरहर्निशम्॥५१॥
त्रिंशतैतत् त्रिकं विद्यात् क्रमादित्युत्तरोत्तरम्।
अहोरात्रैः पुनः पञ्चदशभिः पक्ष उच्यते॥५२॥

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[1] A measure of length equal to the space between the tips of the fingers of either hand when the arms are extended. V.S. Apte, Skt. Eng. Dict., p.540 (Vyāma) MW p.1038. A measure of the 2 extended arms (5 Aratnis) a fathom.

Winking of eye is called a *nimeṣa*. By those fifteen is called a *Kāṣṭhā* Kalā by those as thirty and Muhūrtta by those i.e. Kalās also thirty and one Aharniśa by thirty Muhūrttas. That triad may be reckoned as such one after the other i.e. Kālā muhūrtta and Aharniśa as of 30 each (Subsequently). Then by fifteen Ahorātras (i.e. days and nights) a Pakṣa or fortnight is called as such.

पक्षद्वयेन मासः स्याद् भवेन्मासद्वयादृतुः।
ऋतुत्रयं स्यादयनं वत्सरस्त्वयनद्वयम्।।५३।।

By fortnight twain a month, by two months a season and the season triad may make an Ayana[1] or the equinoctial and solctitial points[2] and a year comprises of Ayana twain.

दशधायमिति प्रोक्तः कालः कालविदां वरैः।
इत्युक्तमेतदखिलं करमानमत्र सम्यक्तया निगदितापि च कालसंख्या।
अन्तःपुरं जनपदामरधाममार्गैराचक्ष्महे नगरसंप्रविभागमत्र।।५४।।

Ten fold has been illustrated this span of time by the best among those conversant with time. This way has been illustrated here the measurement of cubits in entirety quite reasonably and has also been illustrated the counting of time. Now we talk of the subdivisions of cities and he Royal harem by medium of Janapadas, temples.

इति महाराजाधिराजश्रीभोजदेवविरचिते समराङ्गणसूत्रधारापरनाम्नि वास्तुशास्त्रे हस्तलक्षणं नाम नवमोऽध्यायः।।९।।

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CHAPTER 10

The founding of a city[3]

पुरस्य त्रिविधस्यापि प्रमाणमथ कथ्यते।
प्राकारपरिखाट्टालद्वाररथ्याध्वभिः सह।।१।।

Now is being dilated upon the extent of the city of varied norm along with the ramparts moats or ditches upper storeys of the buildings or watch towers,[4] gates or portals, lanes and the passages or routes.

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[1] The Sun's passage north and south of the equator and hence the period of duration of this passage, half year, the time from one solstice to another. Skt. Eng. Dict., V.S. Apte, p.48.

[2] MW, p.84.

[3] Monier Williams, Skt. Eng. Dict., p.635. The Chapter X entitled पुरनिवेशः of Gaekwad Oriental Series ed. has been taken as Chapter XXIII i.e. त्रयोविंशोऽध्यायः by Dr. D.N. Shukla on p.101 in his समराङ्गणसूधार प्रथम भाग।

[4] A place containing large buildings surrounded by a ditch and extending not less than one kośa in length. Skt. Eng. Dict., Monier Williams, p. 11.

ज्येष्ठं तत्र चतुश्चापसहस्रं पुरमिष्यते।
मध्यं द्वाभ्यां सहस्राभ्यामेकेन व्यासतोऽधमम्।।२।।

The largest pura (a fortress, castle, a city, a town) therein is desired as one extending upto four thousand cāpas[1] (i.e. dhanus) i.e. four multiplied by four thousand hastas or cubits i.e. sixteen thousand cubits. The middling one is (desired) as by two thousand Cāpas i.e. dhanus i.e. eight thousand hastas or cubits and the smallest one by an extension of one (thousand) (cāpas alias dhanus) i.e. four thousand hastas or cubits.

साष्टमांशं सपादं वा सार्धं वा व्यासमायतम्।
कुर्यादिकैकमायामं चतुरस्रीकृतं शुभम्।।३।।

An extension[2] auspicious one, square formed one may create one by one having length of the area by 1/8 parts or 1/4 parts or 1/2 part.

चतु:षष्टिपदाख्येन पुरं सर्वं प्रकल्पयेत्।
द्विरष्टकोष्ठं तत् कुर्यात् षट्पथं नवचत्वरम्।।४।।

By the nomenclature of sixty four padas or caraṇas or quarters one may create the whole pura (sixty four padas - 10 or 15 fingers breadth multiplied by sixty four - 640 or 960 finger's breadth being a measure of length).[3] Twice eight roomed, i.e. sixteen roomed one that one may create six routed and nine squared one or nine quadrangle one.

चतुरश्रीकृते क्षेत्रे प्रागुदीच्यन्तमागता:।
चतुर्भागान्तरा वंशा: कार्यास्तस्य त्रयस्त्रय:।।५।।

The field having been rendered squared[4] one, (i.e. equal sided one) come down to the

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1. MW p.509. takes dhanu as a measure of 4 hastas or cubits making four thousand cāpas as 4000 dhanus multiplied into 4 hastas or cubits - 16000 cubits. V.S. Apte in Skt. Eng. Dict., p.267 says- Dhanu - a measure of length equal to 4 hastas on the basis of Manusmṛti VIII.237, p.332 and Yājñavalkya Smṛti II.167, p.264. धनु: शतं परीहारो ग्रामस्य स्यात्समन्तत:। शम्यापातास्त्रयो वापि त्रिगुणो नगरस्य तु। धनु: शतमिति चतुर्हस्तो धनु:। शम्या यष्टिस्तस्या: पात: प्रक्षेपो ग्रामसमीपे सर्वासु दिक्षु चत्वारि हस्तशतानि। त्रीन् वा यष्टि प्रक्षेपान् यावत् पशु प्रचारार्धं सस्यवपनादि संरोधपरिहार: कार्य:। नगर समीपे पुनरयं त्रिगुण: कर्तव्य:। Here Kullūka Bhatta clearly takes dhanuḥ as of four hastas (cubits). चतु:शतं परीणाहो ग्रामे क्षेत्रान्तरं भवेत्। द्वे शते खर्वटस्य स्यानारस्य चतु:शतम्।। Yājñavalkya Smṛti II.167, p.264.
2. Skt. Eng. Dict., V.S. Apte, p.84 (āyāmaḥ). MW, p.148. Ajay Mitra Sastri in his India as seen in the Bṛhat Saṁhitā of Vārāhamihira also takes - 4 hastas = 1 dhanus = 6. He also takes 16000 hastas or cubits = 8000 yards. = 1 yojana corresponding to 4.54 English Miles. ibid., 4000 hastas or cubits = 2000 yards. 1 krośa x 8 = 32000 hastas or cubits = 16000 yards. 1 yojana = 999 English Miles.
3. Monier Williams, Skt. Eng. Dict., p.583 on pada.
4. द्विरष्टकोष्ठं चतुरस्रीकृतम् in verse 3 means converted into square i.e. having all six equalled one. Skt. Eng. Dict., V.S. Apte, p.201. Finger here is Aṅgula. 10 or 15 Aṅgulas breadth.

eastern and northern corners, the diagonals (vaṁśaḥ) three each of four parts deserve to be erected.

वंशषट्कविभक्तेऽस्मिन् पदषोडशकान्विते।
राजमार्गः शुभः कार्यो मध्यमं वंशमाश्रितः॥६॥

The pura pada or the area of the town having padas or 10 or 15 fingered breadth circumference having been demarcated by the segregation of six diagonals when equipped with sixteen padas or 10 or 15 fingered breadth diameters the Royal Road of auspicious norm deserves to be constructed converged over the middle most diagonal.

कार्यो ज्यायसि (च) ज्यायांश्चतुर्विंशतिकः करैः।
विंशत्या मध्यमे मध्योऽधमे षोडशकोऽधमः॥७॥

(The Royal Road or the principal highway) of twenty four (padas) being the largest one deserves to be constructed on the larger route by hastas (or cubits) or by twenty four (चतुर्विंशतिकैः करैः) on the principal road the main passage deserves to be constructed. By twenty (hastas or cubits) on the middle path the middling route becomes tangible and by sixteen hastas (or cubits) the smallest one.

बलस्य चतुरङ्गस्य पौराणां पार्थिवस्य च।
असम्बाधसमश्चैष कार्योऽयं काश्मशर्करः॥८॥

Of the army of four squadrons (the elephants, horses or cavalry, the chariots and foot soldiers or infantry and of the citizens and the king) levelled one and free of hurdles as also coaltarred[1] this one is to be constructed.

महारथ्याद्वयं कार्यं तदुपान्तस्थवंशयोः।
तद् द्वादश दशाष्टौ स्यात् करान् ज्येष्ठादिकं त्रिषु॥९॥

Between the two vaṁśas (a measure of length equal to 10 hastas) or cubits or upper timbers or beams of a house or cross beams established closer to that is to be created a long or high lane twain[2] in the three cities (i.e. large middling and small) twelve, ten and eight cubits length.

पदमध्यगतं कार्यं यानमार्गचतुष्टयम्।
ज्येष्ठादिषु पुरेष्वेषु तत्पद्यं च चतुःकरम्॥१०॥

A quartet of vehicle pliable routes deserve to be constructed within the centre of the pada (10 or 15 aṅgula breadth route.) In the large middling and small cities the padya is of

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1. काश्मशर्करः - provided with stones and gravel mixed with coaltar. Dr. Shukla translation it as "pucca". p. 103
2. महारथ्या any large street in a city यानमार्ग may be the trading route or vehicle plying route.

four cubits or the route meant for going on foot (yāna mārga - yāna - the route for walking on foot) or the vehicle route is of four cubits.

उपरथ्या महामार्गस्यार्धं वा द्विशयाधिकम्।
शेषा रथ्यास्तदर्धेन विधातव्या: प्रमाणत:।।११।।

An uparathyā or a subsidiary lane or an adjoining street or half of a high way may be two to three cubits in excess. The remaining lanes deserve to be created by a half of that in extent.

यानमार्गचतुष्कस्य कार्यौ पार्श्वद्वयाश्रितौ।
पदाष्टकपदान्तस्थौ द्वौ द्वौ जङ्घापथावपि।।१२।।

Recumbent on the flank twain of the Yāna mārga quartet (the four foot paths) or vehicle routes, deserve to be constructed or created stationed on the corners of the padas (feet as a measure of length 1 = 10 or 15 fingers i.e. Aṅgulas breadth) having eight steps two Jaṅghāpathas or the routes meant for quick movement or ready approach.

पुरे ज्येष्ठे त्रिहस्तौ तौ मध्यमेऽर्धकरोज्झितौ।
मध्यमादर्धहस्तेन हीनौ स्यातां कनीयसि।।१३।।

In the larger pura or town, those two should be of three cubits, in the middling one less by half a cubit i.e. two and half cubit. In the smaller town, lesser by a half cubit from that of the middling one.

पुरस्यान्तर्गतौ कार्यौ घण्टामार्गौ तथापरौ।
राजमार्गगुणोपेतौ प्रमाणेन च तद्विधौ।।१४।।

Gone within the pura or larger town, deserve to be created the two ghaṇṭā[1] pathas endowed with the qualities of Royal Roads and in extent of that type.

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[1] घण्टापथ - A Bell Road, the chief road through a village or highway, MW pp 375-376. दशधन्वन्तरो मार्गो घण्टापथ: स्मृत:। Skt. Eng. Dict., V.S. Apte, p.197. V.S. Apte quotes Kauṭilyas quoting - दशधन्वन्तरो राज मार्ग: घण्टापथ: स्मृत: on p.197 without quoting the Adhikaraṇa Prakaraṇa and the like. Kauṭilya in III.10.5 has reference to Manuṣyapatha, Paśupatha, hastikṣetrapatha, Setuvanapatha, Śmaśānagrāmapatha, Droṇamukhapatha, Sthāniya rāṣṭra vivītapatha in क्षुद्र पशु मनुष्यपथं रुन्धतो द्वादशयणो दण्ड:। महापशु पथं चतुर्विंशतिपण:, हस्तिक्षेत्रपथं चतुष्पञ्चाशत्पण:। सेतुवनपथं षट् छत:, श्मशानग्रामपथं द्विशत:, द्रोण मुखपथं पञ्चशत: स्थानीयराष्ट्र विवीतपथं साहस्र: - p.111 Part I, R.P. Kangle ed. Bombay University, 1960 ed. T. Ganapati Shastri ed. part II, p.57. Trivandrum Series ed. 1925 and स्थलपथो वारिपथश्च वणिकपथ: in II.6.9, p.41 देवपथम् in II.3.13, p.36 अंसपथ and वारिपथ in II.3.3, p.36 (land route and a water route) KAŚ Part II, R.P. Kangle p.70, Bombay University, 1963. Also वणिक्पथवारि स्थलपथ in II.1.19, p.33 Part I. But दशधन्वन्तरो राजमार्गो घण्टापथ: स्मृत: is not locatable any where in the text of R.P. Kangle. However ghaṇṭāpatha has a measure of forty cubits.

प्राक्प्रत्यगायताः सप्तदश मार्गा इतीरिताः।
याम्योत्तरायतास्तद्वदन्ये स्युस्तत्प्रमाणतः।।१५।।

Stretched to east and west, seventeen routes have been dilated upon. Towards the south (yāmya) and north even others may also be the same ones (i.e. seventeen) by extension.

घण्टामार्गप्रमाणेन घण्टामार्गस्य बाह्यतः।
समन्ततो वप्रभुवं स्थापयेत् तद्विधानवित्।।१६।।

By the extent of the highway as the outside of the highways, all around, the one expert in organisation may create a fortification.

महारथ्याप्रमाणेन तद्भूमेर्बाह्यतस्ततः।
व्यासखातान्तरैः सार्धं विधेयं परिखात्रयम्।।१७।।

By the extent of the broader lane or path way, from the external area of the dug out soil that one, a triad of moats deserves to be created or dug up along with the spaces of the circular diameter.

खातोत्पादोज्झितं कार्यं सत्र्यंशेनार्धतोऽपि वा।
व्यासतः स्यादशेषेण मूलतस्तद्वदेव तत्।।१८।।

(The triad of moats) should be reft of the dug out soil soiled along with three parts or even by a half portion. From the expansion or extension as such or circumambiated area by complete form or basically like that alone.

कुर्याद् वप्रं स्वभूभागे परिखोत्खातया मृदा।
सोत्सङ्गं गजपृष्ठं वा गोत्रीयपदताडितम्।।१९।।

The rampart or fortification one may erect on the area of the land by the soil dug out from the moat, along with its middle portion or to the height of the back of a tusker having been levelled or trampled by the hooves of a cow.

खातोद्वृत्तमृदा वप्रनिर्माणाधिकया ततः।
भूप्रदेशान् पुरा निम्नानापूर्य समतां नयेत्।।२०।।

Then by the soil residual from the moat (creation) one may bring to a level the regions of the land low lying ones having filled them up to begin with.

एवं संशोध्य परिखात्रितयं परितोऽश्मभिः।
विधेयमिष्टकाभिर्वा सम्यग्बद्धतलं स्थिरम्।।२१।।

This way having polished off the moat triad all around, this way should be acted that by the stones or bricks the level may assume a solid mass.

सिरावारिभिरापूर्णं पूर्णं वागागिनाम्भसा।
विचित्राब्जमनोहारि ससंग्राहाम्बुनिर्गमम्।।२२।।

Thoroughly replenished by the bucket[1] or boiling vessels waters and (likewise) replenished by the water of the streaming channels (vāgāgins)[2] (vāgāmināmbhasā) or by the streaming currents (वागामिनाम्भसा), attractive or mind-entrancing owing to variegated lotuses and endowed with the sluices of dammed[3] waters.

सर्वपार्श्वेष्वथैतस्य गन्धान्धमधुपाङ्गनान्।
सुमनोविटपारामान् कुर्याद् वासान् समुत्सकान्।।२३।।

On all flanks of this one (a pura) one may establish building having orchards (ārāmas) or parterres having flora (trees and flowers) (hovered over) by female bees blinded owing to floral scent and being lustful (lit. highly eager) as such.

बाह्यभागं पुनस्तस्य विदध्यात् सर्वतोदिशम्।
द्रुममूलैर्लताजालैः कण्टकैरपि संवृतम्।।२४।।

The outskirts of that one again one may create having directions in entirety covered all over by barbed wires (lit. thorns) having networks of tree rooted creepers or networks of creepers having roots of trees imbued.

वप्रोर्ध्वभागगं मध्यं स्थूलोपलशिलाचितम्।
कुर्यात् प्राकारमुद्दामं यद्वा पक्वेष्टकामयम्।।२५।।

One may build a rampart or fortification of a high norm erected as such with stone structure of short dimensions, having central part extending down to the upper portions of the mud wall or mound created by earth wall.

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[1] सिरा- Buckets : Baling vessels, Skt. Eng. Dict., V.S. Apte, p.604. सिरा वारिभिरापूर्णं पूर्णं वागागिनाम्भसा has the reading वागामिनाम्भसा in Dr. D.N. Shukla's ed. XXIII.22, p.102. Hindi ed. MW, p.1217, a vein like channel of river water : a bucket, a boiling vessel. Śirā or Śirā a stream : water Ṛgveda I.121.11 Naighaṇṭavaḥ I.12. अनुत्वा मही पाजसी अचक्रे द्यावाक्षामा मदत्तामिन्द्र कर्मन् त्वं वृत्रमाशयानं सिरासु महो वज्रेण लिष्वपो वराहम्। Then the vast, powerful and immovable earth and heaven animated you, Indra, to glorious needs, and you did hued down into the waters with your mighty thunder-bolt, the every where spreading and destroying Vṛtra. H.H. Wilson's English Translation. also A Practical Vedic Dictionary by Dr. Surya Kanta, p.702.

[2] वागागिनाम्भसा - वागागिना अम्भसा or वागापिना अम्भसा - streaming water. The expression is obscure –वा गामिना अम्भसा - गागिना flowing or streaming water.

[3] ससंग्राहाम्बनिर्गमम् has on p.41 footnote 2 - ससंग्रहाम् तु निर्गमम् as variant reading corrected to सग्राहं साम्बुनिर्गमम् इति शास्त्रिभिः संस्कृतः पाठः But in the text it has been retained as ससंग्राहाम्बुनिर्गमम् by Bhoja and by Dr. Shukla, p.102.

ज्यायान् करैर्द्वादशभिर्दशभिर्मध्यमः स्थितः।
कनीयानष्टभिर्हस्तैर्विस्तारः स्यात् त्रिधेत्यसौ॥२६॥

The larger one (the fortification or vallum) by twelve cubits, the middling one by ten cubits and the smaller one by eight cubits should have the extent or breadth stationed as such. That one is of three types.

उच्छ्रायः सप्तदशभिः करैर्ज्यायान् प्रशस्यते।
मध्यमः पञ्चदशभिस्त्रयोदशभिरन्तिमः॥२७॥

The superior or higher fortification is appreciated as one having height of seventeen cubits. The middling one has height by fifteen cubits and the last one by thirteen cubits.

ऊर्ध्वं न सप्तदशकान्न त्रयोदशकादधः।
प्राकारोच्छ्रयमिच्छन्ति नापि युग्मकरोन्मितम्॥२८॥

(The experts) do not recommend the height of a vallum neither more than seventeen cubits nor less than thirteen cubits and nor do they recommend the measurement of double cubits or even cubits.

हस्ते हस्तेऽङ्गुलद्वन्द्वमायतः सम्यगुच्छ्रयात्।
यस्य वा द्वादशकरा मूले भवति विस्तृतिः॥२९॥
चतु(रस्रो?र्हस्तो)च्छ्रितिस्तस्य शिरः स्याद् दशविस्तृतम्।
हस्तोच्चं कपिशीर्षं स्याद् द्विहस्ता काण्डवारिणी॥३०॥

From every cubit height the breadth becomes extended by a couple each of Aṅgula (a measure equal to eight barley corns twelve aṅgulas making one vitasti or span and twenty four a hasta or cubit). And whose extension at the root is of twelve cubits, (a measure of length from the elbow to the tip of the middle finger = 24 Aṅgulas or about 18 inches) i.e. 216 inches) by the four cubits (i.e. 72 inches) height and ten cubits (180 inches) breadth the pinnacle of that one becomes creatable. The wall coping[1] of one cubit (i.e. 18 inches) and Kāṇḍavāriṇī[2] (the enclosure) as of two cubits (i.e. 36 inches).

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1. कपि शीर्षक "a monkey head a coping stone on the parapet wall shaped like a monkey's head Kauṭilīyamarthaśāstram; Glossary, p.28. Text ii.3.7, p.36.& p.71. R.P. Kangle , प्राकारशीर्षं शृङ्गम् Coping Eng. Skt. Dict., V.S. Apte, p.81. वप्रस्योपरि प्राकारं विष्कम्भद्विगुणोत्सेधमैष्टकं द्वादशहस्तमूर्ध्वम् ओजं युग्मं वा आ चतुर्विंशति हस्तादिति, रथचर्यासंचारं तालमूलं मुरजकैः कपिशीर्षकैश्चाचिताग्रम्। KAŚ Pt.I-II.3.7, p.36 i.e. on top of the rampart, he should cause a parapet to be built, double the breadth in height, built of bricks, from twelve hastas (i.e. cubits) upwards, upto 24 hastas, either odd or even in number (of hastas in height) with a passage for the movement of chariots shaped like a palm-stem and with the top decked with "drams" and "monkey heads" KAŚ II. II.3.7, p.71.
2. Kāṇḍavāriṇī has been translated as छालदिवसि by Dr. D.N. Shukla. Another reading kaṇṭhacāriṇī.

कार्याः कर्णाश्रितैर्द्वारकर्णान्तरस्थैश्च संयुताः।
प्राकारेऽट्टालकास्तस्मिन् दिक्षु दिक्षु चतुर्दिशम्।।३१।।

Over that fortification in every direction in all the four quarters, the watch towers[1] are to be constructed established within the door corners and in corners of every direction.

द्विभौमांश्चरिकोर्ध्वं च प्राकारोच्छ्रायाविस्तृतान्।
तदर्धं निर्गमान् कुर्यात् ससालाट्टालकानथ।।३२।।

Above Carikā (ākāśapatha)[2] or the sky vault one may build the watch towers accompanied by parapets[3] of half an extent than that of the extent of the height of the fortification having outlets or passages.

शतं शतं स्याद्धस्तानां मिथश्चाट्टालकान्तरम्।
इत्थं पुरमगम्यं स्यात् पत्त्यश्वरथदन्तिनाम्।।३३।।

Of a hundred cubits each should be the space between the watch towers. This way the pura or larger town may be unscalable for the infantry, cavalry chariots and elephants.

चरिकां संचरद्वारां सुखारोहां सवेदिकाम्।
ससोपानां सनिर्यूहां कुर्यात् सकपिशीर्षकाम्।।३४।।

Carikā[4] (the path way) should be such as having gates movable, having ascent cosy and endowed with dais (Vedikā), staircase or rundle, pegs[5] and copings or ''monkey heads''.

राजमार्गमहारथ्यासंश्रितानि चतुर्दिशम्।
त्रीणि त्रीणि विधेयानि पुरे द्वाराणि तद्विदा।।३५।।

In the four quarters resorting unto the Rājamārga (Royal road) and Mahārathyā (the

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1. KAŚ I Glossary, p.4. Text II.3.10.11, 12, p.36 and X.1.1 p.233 and XIII.3-47, p.262. KAŚ.Part II. pp.562 (XIII.3.47) p.501 (X.1.17, p.72 (II.3.10-12) KAŚ Pt.II.
2. Dr. D.N. Shukla on p.105 चारिका।
3. साल - Glossary p.77 KAŚ.I R.K. Kangle. Text X.1.1, p.233, XIII.4.9, p.263. KAŚ.II, pp.501 and 565.
4. चरिका - in verse 32. Dr. D.N. Shukla takes to mean ākāśa patha i.e. sky vault but in verse 34, the context indicates some enclosure on the roof of a building. A courtyard overhead. चरिका may be a synonym of Vithikā of Varāhamihira Bṛhat Saṁhitā 53.20 शालात्रिभाग तुल्या कर्तव्या वीथिका बहिर्भवनात् Also India as seen in the Bṛhat Saṁhitā of Varāhamihira, p.376, MLBD, Delhi, 1969 outside the house was to be made a pathway (vithikā) width being 1/3rd of the Śālā. Dr. N.M. Kansara in his article in Smbodhi Vol. xxii 1998-99. L.D. Institute of Indology, Ahmedabad. p.110 and 117 has annotated Chapter 52 in place of Chapter 53 in my text. His text being different of Ramakrishan Bhat.
5. V.S. Apte, p.295. MW, p.557. A peg : A bracelet projection over a wall.

bigger lanes or larger streets) three main gates or arched portals deserve to be created in the town by the architect (lit. the one expert in that).

राजमार्गमहाद्वारचतुष्कं विस्तरान्नव।
अष्टौ सप्त करा नोर्व्या द्विगुणं त्रिकरोज्झितम्(?)।।३६।।

The tetrad of the arched portals of the Royal road or Royal house, from the extention point of view should be nine, eight and seven cubits and should not be double in extent than the ground and should have three cubits ground left out side by side.

महारथ्याश्रयं द्वारं तत् षट्पञ्चचतुष्करम्।
उच्छ्रयात् सार्धसार्धैकहस्तोनं विस्तरेण तत्।।३७।।

The portal recumbent upon Mahārathyā should have the extent of six, five and four cubits and in width it should be deficient by one and half cubit than the height along side.

कुर्यात् प्रतोलीः सर्वेषु महाद्वारेष्वथो दृढाः।
दृढार्गलाश्चेन्द्रकीलाः कपाटपरिघान्विताः।।३८।।

One may create or build pratolis (turrets on the parapets) Mahādvāras. Arched[1] portals very stout as such, endowed with strong latches or bolts, wedges or stakes[2] (parighos) for the door panels.

राजमार्गसमा शाला स्यात् प्रतोलीविनिर्गमा।
तदर्धं कोष्ठकान्तः स्याद् व्यासोऽध्यर्धं तयोः स्मृतः।।३९।।

The Śālā or dwelling should be of the same structure as the Royal House or Royal Road having a way out of the Pratolis (turrets on the parapets) or main roads or streets[3] or Broadway. The half of that should be the interior of the shed[4] and a half of that is called for the width of the two.

चतुरश्रामिति न्यस्य प्रतोलीं वदनायताम्।
व्यासतस्त्र्यंशविन्यस्तमार्गां मूषाद्वयान्विताम्।।४०।।

Having founded as such having length upto the face, square in shape, a pratoli or the main road or street or a Broadway or a turret on the parapet having passage carved out to three parts by way of width endowed with mūsā twain (round window or air hole twain)[1]

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[1] KAŚ.II, p.21. Glossary Text II.3.26, p.37 अरत्निरिन्द्रकील: the stakes should be one aratni in length. KAŚ.II, p.75.

[2] In the ground for stopping the movements of gates (Indrakīlas) as also with Iron or wooden bars meant for fastening or shutting `a gate. -Skt. Eng. Dict., V.S. Apte, p.321.

[3] Skt. Eng. Dict., V.S. Apte, p.360. प्रतोली। MW, p.674, A Broadway.

[4] कोष्ठक KAŚ.I, Glossary, p.32. Text III.8.28, p.108. कोष्ठकाङ्गवर्चानाम् अग्निकुट्टनशालयोः। विवृतानौ च सर्वेषाम् सामान्यो भोग इष्यते। of *sheds*, courtyards and *latrines* of fire places and pounding sheds and of all open (spaces) use in cannon is desired. KAŚ.III, p.252.

अन्तर्भित्तौ चतुर्द्वारं महाद्वारेण सम्मितम्।
विकल्पकोष्ठकान्तेषु दारुभिस्तद् विभूषयेत्।।४१।।

The four gated structure inside the hall equipped with a Mahādvāra (i.e. arched portal) (created as such) that one may decorate with woods or faggots on the corners of the alternate round window or air hole.

द्वारे चोभयत:शाले द्वे द्वे द्वारे च मूषयो:।
ते कार्ये सम्मुखे व्यासाद् द्विकरे द्विगुणोच्छ्रिते।।४२।।

On both sides of the gates one may get created Śālās or rooms and two doors should be there, on two round windows or air-holes. These two should be created face to face raised aloft doubly having two cubits extent from the width.

(ष?त)द्दारुमूषयो: पट्टमध्यं पञ्चकरोच्छ्रितम्।
तद्वत् कार्या द्वितीया भूर्द्वारशेषोदयोच्छ्रिता।।४३।।

The middle of the planks of that wood and the air hole or round window should have the height of five cubits and likewise deserves to be created the second ground high like the elevation of the remaining doors.

बहिर्द्वारविनिर्मुक्तां पूर्ववत् तां प्रकल्पयेत्।
पुर:संरोधनसहैर्गवाक्षैरग्रतो युताम्।।४४।।

That one may be constructed like the earlier (process) divested of the outer gates equipped from the front with windows tolerant of the frontal obstructions.

तलं ततो महाद्वारस्योर्ध्वे बद्ध्वा तृतीयकम्।
रोधनद्वारयुग्हर्म्यसंयुक्तं सपरिक्रमम्।।४५।।

Having built the third roof over the Mahādvāra endowed with the dwelling equipped with an obstructive gate and accompanied by the Parikramas (Parambulators).

सन्नयस्तस्तम्भवेद्यन्यदूर्ध्वं तस्योपकल्पयेत्।
व्यालजालशतघ्न्यस्त्रशस्त्रयन्त्रादिभिर्युतम्।।४६।।

Of that one's upper part, one may create a dais or platform having supported pillars endowed with snare for the rogue elephants, (vyālajāla), śataghnis (huge bars with a thousand spikes)[2] the astras (missiles) śastras (the weapons) and yantras (the mechanical contrivances).[1]

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[1] Skt. Eng. Dict., V.S. Apte, p.445 on मूष: । MW, p.827.

[2] KAŚ. Pt. I, II.3.34, p.38. KAŚ.II II.3.34, p.77, a hundred killer.

वृद्धिशोभाभिगुप्त्यर्थं पुरस्य प्रविकल्पयेत्।
बृहद्द्वाराणि परितस्त्रितलाभिः प्रतोलिभिः॥४७॥

For the purpose of protection glamour and progress of the town, one may create arched portals on all sides with triple surfaced turrets on the parapets or broad lanes.

प्रतोल्या दक्षिणाद् भागादुच्छ्रितो वामतो गतः।
यावद् द्वितीयं तत्पार्श्वमेकः कार्यो बहिः स्थितः॥४८॥

From the southern part of the turret on the parapet raised aloft and moved towards the left, upto the second flank, one should create as projected outside.

द्वितीयो वामभागात् तु निर्गत्यास्यैव वेष्टकः।
कार्यः स्यादा तदुत्थानात् प्राकारस्तस्य बाह्यतः॥४९॥

A second one from the left part having got out from that, being a circumambulator of this one, should be created a rampart from outside from the elevation of that one.

एतयोरन्तरालं च राजमार्गेण सम्मितम्।
कर्तव्यं स्यादिहैवं तु वक्त्रद्वारकमुत्तमम्॥५०॥

And the space between these two, endowed with a royal road, an excellent opening portal may be created.

दृष्ट्वा दृष्ट्वोपभोगार्हान् सरिद्गिरिजलाशयान्।
पक्षद्वाराणि कुर्वीत स्वेच्छया तत्र तत्र च॥५१॥

And there and anywhere, voluntarily one may create the side doors having observed repeatedly the reservoirs, hillocks and sluices or streams suited for enjoyment or regalement.

जलभ्रमान् पुरे कुर्याच्छिलादारुतिरोहितान्।
द्विकरान् करमात्रान् वा साम्भसोऽस्मिन् प्रदक्षिणान्॥५२॥

In the town one may create the water wheels or donches[2] or clepsydras screened by stone slabs and wood having two cubits (width) or one cubit sluiced water channelled and circumambiating ones.

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[1] सर्वतोभद्र जामदग्न्यबहुमुखविश्वासघातासंघाटियावकपर्जन्यकबाहूर्ध्वबाह्यर्धबाहूनि स्थितयन्त्रातिपाञ्चालिकदेवदण्ड-सूकरिकामुसलयष्टिहस्तिवारकनालवृन्तमुदद्गरमदास्पृक्तानकुद्दालस्फाटिमोत्पाटिमोदघाटितशतघ्नित्रिशूलचक्राणि चलयन्त्राणि। KAŚ. Pt.I.II.18.5-6, p.38. KAŚ.II II.18.5-6, pp.150-151 हस्तिवारक may be the व्यालजाल of समराङ्गणसूत्रधार 46 Chapter X.

[2] चलयन्त्र - यन्त्रक = जलभ्रम। D.N. Shukla takes *Jalabhrama* as drains.

छिन्नकर्णं विकर्णं च वज्रं सूचीमुखं तथा।
वर्तुलं व्यजनाकारं चापाकृतिधरं च यत्।।५३।।

Having corners or outskirts truncated or shorn of corners having columns or pillars or hard mortar or cement plastering, conical like a needle, globular, fan-flapper typed an arc-structured, a town that may be.

शकटद्विसमं यच्च विस्ताराद् द्विगुणायतम्।
विदिक्स्थं सर्पचक्रं च तत् पुरं निन्दितं भवेत्।।५४।।

And that may be equal in structure like a cart twain and double in length than the width, situated in an odd direction and circular snake like, that may be despicable.

छिन्नकर्णे वसंल्लोकः पुरे तस्करतो भयम्।
व्याधिभ्यो वापरेभ्यो वा प्राप्नोतीति विनिर्दिशेत्।।५५।।

In a town having skirts truncated, the people abiding have fear of the thieves or predators diseases or epidemics and the enemies.

विद्विष्टस्वामिता सर्वलोकगर्हानपत्यता।
जायते स्वल्पमायुष्यं विकर्णपुरवासिनाम्।।५६।।

For the denizens of the corner less town the ownership of the hostiles or hostility of the king, the issuelessness the one abhorable for all the people, and short life-spanned norm, gets into vogue.

स्त्रीजयं विषरोगांश्च भेदांश्च विविधांस्तथा।
जनो वसन्नवाप्नोति वज्राकृतिधरे पुरे।।५७।।

In a town having the shape of a thunderbolt or mortared or cemented one, the supremacy of women, the poison ailments and rifts or schism or dissolution of myriad noun the people abiding therein entertain.

व्रजन्ति प्राणिनो नाशं क्षुद्व्याधिपरिपीडिताः।
निवसन्तः सदा सूचीमुखाकारधरे पुरे।।५८।।

The living beings living in a town having the conical point of a needle, tormented by hunger and disease, attain to doom.

स्वामिना सह हीयन्ते सर्वतः सञ्चयोज्झिताः।
स्वल्पायुषश्च जायन्ते जना वृत्तपुराश्रयाः।।५९।।

The men seeking shelter in a globular town, become divested of all the belongings along with the king or overlord and are short lived as such.

असत्यवादिनः स्वल्पायुषः पवनपीडिताः।
जनाः स्युश्चलचित्ताश्च नगरे व्यजनाकृतौ।।६०।।

In a town having shape of a fan the men become gout tormented or rheumatic pains victims or squall or storm and avalanche tormented short life-spanned, speakers of untruth and frivolous minded.

दुश्चरित्राङ्गनायुक्तस्तथा बहुनपुंसकः।
चापाकारे पुरे लोको निवसन् भवति ध्रुवम्।।६१।।

The people residing in an arc-structured town, become such as having unchaste demeanoured women, manifoldly eunuchs.

रोगशोकानलस्तेन भयं तत्र प्रजायते।
शकटद्विसमाकारं पुरं यद् विनिवेश्यते।।६२।।

Where in a town of the shape of cart twain stands established there lurks the danger of disease, grief, fire and thieves.

आरम्भासिद्धिदं विप्रभयदं ज्ञातिभेदकृत्।
पौराणां स्वामिनश्च स्याद् गजवाजिक्षयावहम्।।६३।।
परैराक्रम्य भुज्येत तत् पुरं बलशालिभिः।
द्विगुणायतसंस्थानं यत् क्वचिद् विनिवेश्यते।।६४।।

An institute having two-fold extension established in a town as such having been attacked by the enemies of inexorable might, is occupied and has successes alone in the beginning, a danger bestower unto the Brāhmaṇas, a creator of schism or rift among the kins folk and may be such as bringer of doom of elephants and horses for townsmen and the overlord.

जनक्षयोऽग्निदाहश्च स्त्रीकृतानि भयानि च।
पुरे भवति दिङ्मूढे न च निर्योगमेति तत्।।६५।।

In delirious quartered town, the destruction of the populace, incendiarisation or fire eruption the dangers born of women's (strifes), become rampant and no well being ensues obviously.

शस्त्रानिलपिशाचाग्निभूतयक्षभयार्दिताः।
रुक्पीडिताश्च नश्यन्ति भुजङ्गकुटिले जनाः।।६६।।

Agonised by the awe of *Yakṣas* Bhūtas (vampires), Agni (fire), Piśācas (goblins), squalls or storms or typhoons and weapons, as also by diseases or epidemics, meet their doom in the (town) Bhujaṅga Kuṭila (i.e. tortuous) like a snake, the denizens.

पुराणामप्रशस्तानि संस्थानानीदृशानि यत्।
एकस्मिन्नपि तेनैषां न पुरं विनिवेशयेत्॥६७॥

of the detestable towns the situations or Institutions that may be, (among these) not even in one such by him, (i.e. the Architect) a town may not be inhabited.

संस्थानमेकमप्येषां प्रमादात् क्रियते यदि।
तदा राष्ट्रं निपीड्येत क्षुद्द्विषद्भीतिमृत्युभिः॥६८॥

Even if by delinquency, any one of these is created, then the entire nation may get tormented by hunger, enemies, dangers or fears or calamities and even death.

शास्त्रज्ञः स्थपतिस्तस्मात् प्रयत्नपरया धिया।
यथावत् कथितं चारु नगरं विनिवेशयेत्॥६९॥

A carpenter or an artisan or an architect conversant with the science (of architecture), on that account by an intellect prone to perseverance, may contemplate the construction or planning of a welcome or agreeable town as per recommendations.

वेदीनिवेशयात्रायां देवागाराभिचारयोः।
नदीकर्मणि मैत्रे च शान्तिं कुर्याच्छ्रमेषु च॥७०॥

Therefore in the erection of a Vedī or platform or a dais, or an elevation, in a religious festival or procession, the abode of a god or temple and in malevolent rites in a canal excavation, a friendly sacrifice, exertions pacificatory rites deserve to be undertaken.

यज्ञे पुरनिवेशे च स्थापने प्रयतः सुधीः।
कुर्यात् तथाभ्युदयिकं यद्वान्यदपि किञ्चन॥७१॥

In a sacrifice and in the foundation as well as demarcation of a town, a disciplined intellectual or an artisan or an intelligent architect may initiate that very way elevating or others of the same type ceremonious ceremonials.

पुरे भीतिकरं शश्वदनायुष्यमपौष्टिकम्।
कृतमप्रयतैः कर्म नृपतिघ्नं च जायते॥७२॥

In a town, any undertaking undertaken by the indisciplined ones or unsystematised ways, affording awe regularly age waning or unfructifying and vitality divested, become a cause of the destruction of the ruler.

विहितं यदशास्त्रज्ञैर्यच्च निर्लक्षणैः कृतम्।
कृतमप्रयतैर्यच्च तदशस्तं फलोज्झितम्॥७३॥

And that undertaken by those ignorant of the theory proper, and that which is accomplished by those not endowed with qualifications, that entails depreciation and as one as reward less (in point of labour undertaken).

शास्त्रज्ञ: स्थपतिर्ज्योतिर्विदा तद्वत् पुरोधसा।
अधिष्ठित: पुरे कर्म विदध्याच्छान्तिकेषु च।।७४।।

The qualified (lit. the one having knowledge expert in the Art) the architect guided by an astrologer and that very way by a chaplain, may take to inaugural tasks entailing pacificatory rites.

पुरोहितोऽग्निं जुहुयाद् दद्यान्मौहूर्त्तिक: स्थिरम्।
स्थपतिश्च बलिं दद्याद् योजयेदिति शान्तिकम्।।७५।।

The chaplain may offer oblations into fire and the astrologer or soothsayer may afford predictability to it and the architect may offer offerings and may employ pacificatory omens.

तदा तस्मिन् पुरे शान्तिर्यत्र मर्मस्थिता: सुरा:।
पूज्यन्ते सततं पौरैश्चत्वरस्थायिनस्तथा।।७६।।

Wherein the gods established on vital points or sensitive spots are adored perennially having been erected (as images) (installed) in squares, by the townsmen, in that town peace or calmness prevails.

चतु:प्रकारं स्थापत्यमष्टधा च चिकित्सितम्।
धनुर्वेदश्च सप्ताङ्गो ज्योतिषं कमलालयात्।।७७।।

The science of Architecture is of four types and the science of medical treatment is of eight types. The science of Archery (Dhanurveda) has seven constituent elements and Jyantiṣa (astrology and astronomy) (being the 4th science) all these are the creations from the one having abode in lotus i.e. Brahmā.

सामान्यलक्षणोत्पातनिमित्तानि च सर्वश:।
ब्रह्मा विष्णुश्च रुद्रश्च त्यजन्त्येते न तत् पुरम्।।७८।।

All around, the omens and portents are of the similar notions. Brahma-Viṣṇu and Śiva (Rudra) do not keep away from such a town which stands established under righteous undertakings.

नगरस्य विभागोऽयं यथावत् समुदीरित:।
खेटं तदर्धविष्कम्भमाहुर्ग्रामं तदर्धत:।।७९।।

The divisions or pre-requisites of a town have been enunciated as per logical nuancing *kheṭa* is one being half in diameter of a town and a grāma (or village) is one having half diameter than that of a kheṭa.

योजनेन पुरात् खेटं खेटाद् ग्रामं प्रचक्षते।
गव्यूतिपरिमाणेन ग्रामाद् ग्रामं प्रचक्षते।।८०।।

A *kheṭa* is at a yojana from a town and a grāma at a distance of one yojana from the *kheṭa*. By the measurement of a gavyūti[1] a village or grāma is spoken of as established from a grāma.

द्विक्रोशाद् विषये सीमा तदर्धेन पुरस्य सा।
खेटके पुरसीमार्धं ग्रामे खेटार्धतः स्मृता।।८१।।

In a Viṣaya or Janapada the distance is of two krośas, and of the town (pura) half of that . In a khetaka half than that of pura and half than that of the kheṭa that of a grāma.

त्रिंशद्धनूंषि विष्कम्भः पुरे दिग्वर्त्मसु स्मृतः।
विंशतिः खेटके मार्गो ग्रामे दश च दर्शितः।।८२।।

The diameter of the town is thirty dhanus or 120 hastas or cubits in the areas surrounding the quarters. In a kheṭaka twenty i.e. 80 cubits and in a grāma ten dhanus i.e. forty cubits.

नव ग्रामसहस्राणि नवति(श्च ? ञ्च) प्रचक्षते।
चतुःषष्टिमपि ग्रामान् ज्यायो राष्ट्रं विदुर्बुधाः।।८३।।

Nine thousand and ninety grāmas - they say make a big rāṣṭra while even nine thousand and sixty four grāmas the expert call as the stature of a big rāṣṭra.

दशार्धं च सहस्राणि ग्रामाणां त्रिशती तथा।
ग्रामाश्चतुरशीतिश्च मध्यमं राष्ट्रमीरितम्।।८४।।

One half of ten i.e. five thousands and a triad of hundred grāmas with eighty four i.e. five thousand three hundred and eighty four villages make a middling rāṣṭra.

सहस्रमेकं ग्रामाणां तद्वच्च शतपञ्चकम्।
द्व्यूना च ग्रामपञ्चाशत् कनीयो राष्ट्रमुच्यते।।८५।।

One thousand of grāmas and that very way pentad of hundreds and two deducted from fifty (i.e. forty eight) i.e. one thousand five hundred and forty eight grāmas make a smaller rāṣṭra.

अध्यर्धसंख्यायैतेषां ज्येष्ठमध्यकनीयसाम्।
विधाय नवधैकैकं विभजेद् विधिवत् सुधीः।।८६।।

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[1] गव्यूतिः - A measure of length nearly equal to two miles or one krośa and a measure of distance equal to two krośas. Yojana - A measure of distance equal to 4 krośas or 8 or 9 miles.

By the counting of an additional half, one and a half[1] of these, large, medium and smaller (rāṣṭras) having taken to nine modes, the intellected one may take to distribution or divisioning.

राष्ट्रेष्वेवं विभक्तेषु यथाभागं विधानवित्।
निवेशयेत् पुराण्येषु सप्त सप्त यथागमम्।।८७।।

The rāṣṭras this way having been divided as per divisioning the one knowing the organisation may establish or introduce seven towns each as per technical treatises.

विभागश्च प्रमाणं च लक्षणं चादिमस्य यत्।
जातिवर्णाधिवासश्च यथावत् तदिहोच्यते।।८८।।

The division,[2] the measurements and the pre-requisites of the first one as also the allocation of castes and creeds that same here is being dilated upon.

सुवर्णकारानाग्नेय्यां तथा वह्न्युपजीविनः।
निवेशयेत् कर्मकरानन्यानपि विधानवित्।।८९।।

The one adept in organisation, in the south east quarter (presided over by Agni) may settle the goldsmiths and likewise those subsisting upon fire (i.e. the blacksmiths) the labourers or artisans and such others.

वैश्यानामक्षधूर्तानां चक्रिकाणां च दक्षिणे।
नटानां नर्त्तकानां च गृहाणि विनिवेशयेत्।।९०।।

He may ordain the establishment of residences of the Vaiśyas, the gamblers, the vehicle or cart drivers, or charioteers, the actors,, the dancers in the southern quarter.

निवेशयेत् सौकरिकान् मे(यी ?षी)कारान् मृगच्छिदः।
कैवर्तान् नैर्ऋताशायां दमनाधिकृतांस्तथा।।९१।।

In the south western direction he may settle the Boar hunters or pig dealers, the shepherds the deer hunters or animal killers or Butchers, the Fishermen and those heading the taming profession or trainers of horses and the like.

रथेषु कौशलं येषां येषां स्यादायुधेषु च।
वारुण्यां दिशि तान् सर्वान् पुरस्य विनिवेशयेत्।।९२।।

And those whose skill in chariots (creation) is there and also in weapons (carving) all those he may settle in the direction presided over by Varuṇa i.e. the western quarter.

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1. MW, p.23. अध्यर्ध।
2. यथागमम् - आगमेनातिक्रम्य यथागमम् - अव्ययीभावः।

कर्मस्वधिकृता ये च ये चापि परिकर्मिणः।
शौण्डिका ये च तान् सर्वान् वायोर्दिशि निवेशयेत्।।९३।।

In the north western quarter he may settle all those who are given to manual labour or supervisor of avocations or industries, and those who are servants (painters, perfume dealers etc.) and the tavern-keepers.

यतीनामाश्रयान् ब्रह्मवत्सानां च तथा सभाम्।
प्रपाश्च पुण्यशालाश्च कुर्याद् दिशि धनेशितुः।।९४।।

In the quarter (governed) by the Lord of riches (i.e. Kubera) i.e. north he may create the resorts of Yatis anchorites Brahmavatsas[1] (Brāhmaṇa brats)'s consemblies or the Institutions of the Brāhmaṇa lads or educational institutes of the Brāhmaṇas, watersheds and the alms houses

घृतविक्रयिणो ये च फलविक्रयिणश्च ये।
निवेशिताः प्रशस्यन्ते पुरस्येशानदिग्गताः।।९५।।

Gone within the Īśāna quarter (the north east) stand belauded as such having been established as the sellers of fruits and ghee (or clarified butter).

पूर्वभागे बलाध्यक्षान् राज्ञो मुख्यांस्तथा बले।
निवेशयेत् तथाग्नेय्यां बलं नानाविधं सुधीः।।९६।।

In the eastern part or in the front portion or vanguard the commander-in-chief of the army as also the chief functionaries of the king and that very way the two army - battalions, the skilful (architect) may establish and also in that very way, the various squads of the army personnel in the south east quarter (presided over by Agni-Āgneyī).

श्रेष्ठिनो दक्षिणाशायां तथा देशमहत्तरान्।
याम्येकहारान्(?)कुर्वीत तथा ककुभि निर्ऋतेः।।९७।।

The provosts or the heads or presidents of a mercantile or other guilds[2] in the southern quarter as also the principal courtiers or most respectable persons and also the Yāmyekahārās (the same as ekāhāras or ekāhāryas)[3] (the female relations of the same clans or accustomed to taking food once a day) he may settle in the south-western quarter.

कोशपालमहामात्रादेशिकान् कारुकानपि।
निर्यामकांश्च कुर्वीत सलिलाधिपतेर्दिशि।।९८।।

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[1] Dr. D.N. Shukla takes Brahmavatsar as Brahmajñānins.

[2] Skt. Eng. Dict., V.S. Apte, p. 566, persons of rank or authority; warriors of high rank; eminent artisans; heads or chiefs of the same association following the same trade or industry; the presidents or foremen of a guild. MW, p.1102.

[3] MW, pp. 229-230, 851. Ekāhārās, ekāhāryas and yāmis.

In the quarter presided over by the overlord of the waters, (i.e. western) he may settle the Niryāmakas[1] (sailors, pilots, boatmen) the treasury keepers or officers Mahāmātras (high state officials or chief ministers or great officers of the state) or elephant drivers and commanders or astrologers (fortune tellers) as also the Kārukas (the craftsmen or artisans, mechanics or artists.

वायोः ककुभि कुर्वीत दण्डनाथान् सनायकान्।
पुरोहितज्योतिषिकानुत्तरस्यां निवेशयेत्।।९९।।

In the north western quarter[2] (lit. in the quarter presided over by Vāyu or quarter of Vāyu) he may settle the Daṇḍanāthas[3] along with the Nāyakas the chaplains or priests and the Jyotiṣikas he may settle in the northern quarter.

विप्राः सौम्य दिशो भागे क्षत्रियाः शक्रदिग्गताः।
वैश्यशूद्रास्तु कर्तव्या दक्षिणापरयोः क्रमात्।।१००।।

The scholars or Brāhmaṇas in the region of the northern quarter and the Kṣatriyas in the quarter governed by Indra i.e. East, the Vaiśyas and Śūdras in the south western.[4]

निघेया वणिजो वैद्या मुख्याश्चापि चतुर्दिशम्।
चतुर्दिशं विशेषेण स्थापयीत बलानि च।।१०१।।

The grocers or traders or merchants or business magnates the physicians and the chieftains are to be settled in the four quarters and specifically in the four quarters one may settle down the armies.

नगरस्य बहिः प्राच्यां लिङ्गस्थान् विनिवेशयेत्।
श्मशानानि तथा तत्स्थान् याम्यायां स्थपतिः सुधीः।।१०२।।

Outside the town in the Eastern quarter he may settle down the Liṅgasthās[5] (those

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1. Skt. Eng. Dict., V.S. Apte, p.295, MW, p.552. नियामकान् - variant reading given in footnote 1 on p.47 GOSE. निर्यग्मकान्, pp. 556-557, MW. निर्यामक - An assistant; a sailor, a pilot. Dr. Shukla's text in verse 98 p.107 has नियामकान्। याम्ये कहारान् has question mark (?)
2. Skt. Eng. Dict., V.S. Apte, p. 502 वायुकोण।
3. दण्डनाथान् - दण्डनायकान् दण्डनाथान् सनायकान्। Skt. Eng. Dict., V.S. Apte, p. 244. दण्डनायकान्। A Judge; A Head Police Officer; A Magistrate. MW, p.466. दण्डनायक - A Judge. दण्डनाथ may be the commander-in-chief.
4. दक्षिणापर - south western. दक्षिणापरयोः क्रमात् here makes the confusion worse confounded southern and in the one other than the southern i.e. northern. Monier Williams has taken Dakṣinā para as south-western - apara as western on the analogy of Pūrvāpara words normally taken as east and west. MW, p.465
5. नै साक्षी नृपतिः कार्यो न कारुकुशीलवौ। न क्षत्रियो न लिङ्गस्थो न सङ्गेभ्यो विनिर्गतः।। Medhātithi also takes Lingastha as a Brahmacārin. Manu Smṛti viii. 65

having assumed garbs as spies hypocritical saints or recluses or pseudo ascetics). And the cemeteries the intelligent architect may establish in the southern quarters as also their organisers.

सर्वतोदिशमुद्दिष्टो विभागो नगरे यथा।
तथा ग्रामेषु खेटेषु सेनायाश्च निवेशने।।१०३।।

The way in a town, the division or stratification suggested as such pertaining to all quarters has been (ordained) likewise, in villages (grāmas), kheṭas as also in the introduction of the army (it may be ordained).

नगराभिमुखौ कार्यौ संपूर्णाङ्गमहोदयौ।
द्वारे द्वारे सौम्यमुखौ लक्ष्मीवैश्रवणौ शुभौ।।१०४।।

Facing the town deserve to be erected highly exquisite ones, at every gate having pleasant visaged ones auspicious ones. *Lakṣmī* and *Kubera*.

राष्ट्रं खेटमथ ग्रामं पश्यतस्तौपुरं च यत्(?)।
तत्रारोग्यार्थसंसिद्धी प्रजाविजयमादिशेत्।।१०५।।

The Rāṣṭra, a kingdom, the kheṭa and grāma (a hamlet of half krośa length) and a smaller cluster of houses the two i.e. *Lakṣmī* and *Kubera* the way they keep on supervising[1] the town there in one may ordain or calculate the freedom from ailments and accomplishment in the cherished ends and material gains.

क्लेशबन्धवधैर्लोकाः स्युर्मिथः सूत्रहिंसकाः।
ग्रामं खेटं पुरं राष्ट्रं यदेतौ नैव पश्यतः।।१०६।।

By chagrin, incarceration and death or capital punishment, and involved mutually in individual murders the people may be when these two (i.e. Lakṣmī and Kubera) do not take care of the village, hamlet, town and the kingdom or a district.

स्थाप्यन्ते ये यथा देवा नगरे सर्वतोदिशम्।
बाह्यान्तरासु भूमीषु ब्रूमहे तानतःपरम्।।१०७।।

The way the gods are installed in a town facing all directions in the lands within and without or external and internal ones, we shall talk of them after this.

चतुर्दिशं समारभ्य प्राकारपरिखान्ततः।
बहिः शते शते सार्धे धनुषां द्विशतेऽपि च।।१०८।।

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1. In verse 105 pāda 2 पश्यन्तेत पुरं महत् being an erratic reading in foot p.48 GOSE पश्यतस्तौ पुरं च यत् the corrected reading by the experts taken by Dr. D.N. Shukla on p.107.

धनु:शतमितै: शुद्धैरनिन्द्यैर्धरणीतलै:।
स्वस्वप्रासादयुक्तानि स्वस्वानुगगृहै: सह।।१०९।।

Having started from all directions ending upto the fortification and moat, on the outskirts at a distance of one hundred, one and a half hundred (i.e. 150) and two hundred dhanus (i.e. 400, 600 and 800 cubits)[1] absolutely calculated as such (lit. pure ones) by undetested ones, the land scapes along with individual abodes, endowed with individual establishments.

निवेशनानि कुर्वीत त्रिदशानां यथाक्रमम्।
नगराभिमुखं चित्रवनभाञ्जि शुभानि च।।११०।।

(The architect) may create temples of the gods as per serial order facing the town, provided with variety of groves or gardens of auspicious norm.

याम्योत्तरायतं वंशं विकल्पपुरमध्यगम्।
बहिरन्तश्च कुर्वीत देवानां विनिवेशनम्।।१११।।

Extended in south and north, gone within the centre of the stipulated town, (the architect) may create inside and outside a lineage of gods installed as such.

प्राच्यां प्रत्यङ्मुखान् कुर्यात् प्राङ्मुखांश्चाम्बुभृद्दिशि।
याम्योदक्पार्श्वयोस्तस्य प्रादक्षिण्येन वंशगान्।।११२।।

In the east having faces westwards and in the west (ambubhṛddiśi– the vāruṇīdiś) having faces facing the east, and in the franks southern and northern, of that one, by the circumambating norm, those established in reverse order.

दक्षिणस्यां न कुर्वीत् त्रिदशानप्युदङ्मुखान्।
चैत्यशान्तिसभायक्षमातृप्रथमयान्विता:(?)।।११३।।

In the southern (quarter) (the architect) may not create the gods' (temples) deserving a northern facing as also (nor he may create) (the structures) equipped with the guardian of Pramathas[2] the Mātṛs (divine mothers)[3] Yakṣas and the consemblies of sanctuaries and the

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1. धनु:- A measure of 4 hastas or cubits.
2. In verse 113 pādas 3-4 text varies. In footnote 4 GOSE, p.48. The text above as चैत्यशान्ति समायक्षमातृ प्रथमयान्विता: has been corrected by the scholars as प्रमथापान्विता: for प्रथमयान्विता:। Dr. D.N. Shukla separates the clause चैत्यशान्ति समा: यज्ञमातृप्रमथपान्विता: on p. 108.
3. The divine mothers or personified energies of the principal deities (sometimes reckoned as 7 in number viz., Brāhmī or Brahmāṇī, Māheśvarī, Kaumārī, Vaiṣṇavī, Vārāhī, Indrāṇī or Aindrī, or Māhendrī, Cāmuṇḍā. Sometimes 8 viz., Brāhmī, Māheśvarī, Kaumārī, Vaiṣṇavī, Vārāhī, Raudrī, Carmamuṇḍā, Kālī, Saṁkarṣaṇī; sometimes 9 viz. Brahmāṇī, Vaiṣṇavī, Raudrī, Vārāhī, Nārasiṁhikā, Kaumārī, Māhendrī, Cāmuṇḍā, Caṇḍikā; sometimes 16 viz., Gaurī, Padmā, Śacī,

congregations of peace making people.

इत्यमी कथिताः सम्यग् ये यथादिङ्मुखाः सुराः।
दिक्षु दिक्षु बहिर्ये स्युस्तानिदानीं प्रचक्ष्महे।।११४।।

This way those have been described quite suitably which ones are the gods as per (presiding norm) of the faces of the quarters. In every direction on the outskirts which ones may be there, those ones we shall illustrate now.

विष्णोर्दिनाधिनाथस्य सहस्रनयनस्य च।
धर्मस्य च विधातव्यं दिशि प्राच्यां निकेतनम्।।११५।।

Of Viṣṇu, Dinādhināthā i.e. the overlord of the day i.e. the Sun, the thousand eyed one i.e. Indra, Dharma (i.e. Yama) are to be constructed the temple or abode in the Eastern quarter.

सनत्कुमारसावित्र्योर्मरुतां मारुतस्य च।
पूर्वदक्षिणदिग्भागे विदधीत निकेतनम्।।११६।।

In the quarter region of the east-south (the architect) may create the abode of Sanatkumāra,[1] Sāvitrī, of Marutas and Māruta.

गणेशमातृभूतानां याम्ये प्रेतपतेर्गृहम्।
भद्रकाल्याः पितृणां स्याद् वेश्म चैत्यं च नैर्ऋते।।११७।।

Of Gaṇeśa, the Mātṛs, the bhūtas or ghosts, and of the Lord of the Dead i.e. Yama of Bhadrakālī (Durgā) and manes should be the abode, and sanctuary in the south-west.

सागरस्य नदीनां च शिल्पिभर्तुः प्रजापतेः।
निलयं पश्चिमाशायां विदध्याद् वरुणस्य च।।११८।।

Of the ocean, of the rivers, the Lord of the artisans or architects i.e. Viśvakarmā, and of Prajāpati (i.e. Brahmā) the temple (the architect) may create in the western quarter of

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Medhā, Sāvitrī, Vijayā, Jayā, Devasenā, Svadhā, Svāhā, Śānti, Puṣṭi, Dhṛti, Tuṣṭi, Ātmadevatā, and Kuladevatā. They are closely connected with the worship of Śiva and are described as attending on his son Skanda or Kārttikeya to whom at first only 7 mātṛs were assigned but later on innumerable number : Also the 13 wives of Kāśyapa are called लोकानां मातरः । Skt. Eng. Dict., Monier Williams, p.807 under मातृ।

[1] One of the four sons of Brahman. Skt. Eng. Dict., V.S. Apte, p. 581. MW, p. 1141. Name of one of the 4 or 7 sons of Brahmā i.e. Sanaka - he is said to be the oldest of the progenitors of mankind; (Vaidhātra) and sometimes identified with Skanda and Pradyumna. He is also a supposed author of an Upapmāṇa and other works; with Jain as he is one of 12 Sārvabhaumas or Cakravartins (emperors of India).

Varuṇa.

फणिनां भवनं कार्यमपरोत्तरदिग्गतम्।
शनैश्चरस्य चात्रैव कात्यायन्याश्च मन्दिरम्।।११९।।

Of the nāgas abode of Saturn and of Kātyāyanī (Pārvatī) or Durgā the temples deserve to be constructed in the west-north direction.

विशाखस्कन्दसोमानां तथा यक्षाधिपस्य च।
पृथक्पृथग् विधातव्याः प्रासादाः सौम्यदिग्गताः।।१२०।।

Of Śiva (Viśākha)[1] or Kārttikeya, Skanda, Moon and the Lord of the Yakṣas (i.e. Kubera) the mansions are to be created separately in the Saumya (i.e. Northern)[2] direction.

जगद्गुरोर्महेशस्य श्रियो वह्नेश्च मन्दिरम्।
पूर्वोत्तरस्यां ककुभि प्रविधेयं मनोरमम्।।१२१।।

Of Maheśa (i.e. Śiva) the preceptor of the Universe, of Śrī (i.e. Lakṣmī) as also of Agni (the deity) the temple deserves to be constructed in the East-northern direction (deemed) as fascinating for the mind.

नदीनामम्बुधीनां च समन्तान्नगरस्य च।
कान्तारेष्वद्रिषु स्थानं सर्वत्रेष्टमुमापतेः।।१२२।।

All around the town (nagara) (the temples) of rivers, oceans and of Umāpati (i.e. Śiva) the abode (i.e. the temple architecture) should be erected in forests and on the Hills or mountains.

निवेश्यन्ते स्वदिग्भागेष्वेवं यस्मिन् सुरोत्तमाः।
सम्यक्समृद्धिमासाद्य चिरं नन्दति तत्पुरम्।।१२३।।

In which town or pura or nagara, the best among the gods are installed (in temples) in their own direction regions, having attained to affluence, quite suitably that town enjoys pleasure.

नगरस्य विदूरेऽपि ककुप्सु निखिलास्वपि।
बाह्यतोऽभिमुखा देवाः शस्यन्ते न पराङ्मुखाः।।१२४।।

Even far removed from the town in the directions in the entirety having faces facing it from outside the gods become weal-bestowing and not those having faces in the reverse order.

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1. द्वादशाक्षो महातेजाः कुमारः षण्मुखो गुहः। विशाखः शक्तिभृत् क्रौञ्च.... (अभिधानचिन्तामणिः ii.123)
2. MW, p. 1254. Saumya.

क्रियते यदि भूभागे वंशेन स पराङ्मुखः।
विधिमेनं तदा तस्मिस्तज्ज्ञः शास्त्रोक्तमाचरेत्।।१२५।।

In case perchance in some area of the land, by the particular measure of length equal to ten hastas[1] (some god) has its face created as not facing (the town) then the one conversant with the (proper situation) may act as ordained by the scriptures.

तद्वेषवर्णभूषास्त्रवाहनैरन्वितं सुरम्।
तद्भित्तौ प्रकटाकारं नगराभिमुखं लिखेत्।।१२६।।

Then having (kept in mind) that very god, endowed with the costume, caste and colour or affinity with the caste, the ornaments, weapons and vehicle, on the wall[2] of that very one having appearance of real form, may paint as facing the town.

वैकङ्कतशमीबिल्वैः क्षीरकण्टकिभिर्द्रुमैः।
उदपानाग्न्यगारेषु स्यान्न दोषोऽन्तरस्थितैः।।१२७।।

With the trees of Vaikaṅkata,[3] Śamī, Bilva the milk exuding sun plants etc. and throny bushes or shrubs overgrown within the reservoirs, the fire places, may not ensure any harm.[4]

अर्चाश्रितेष्वयं प्रोक्तो विधिर्नालेख्यवर्तिषु।
कर्तव्याः सर्वतोवक्त्रास्तस्माच्चित्रगताः सुराः।।१२८।।

Such a process is ordained for the gods having amenability to adoration or worship and not in case of those painted in the pictures. Therefore all the gods, are required to be painted as having faces facing all around having been painted in the pictures or painting charts

विधानं यद् यथा प्रोक्तं सुरधाम्नां पुराद् बहिः।
तत् तथाभ्यन्तरेऽपि स्यात् कार्यं स्वस्वदिगाश्रयम्।।१२९।।

The arrangement the way it has been ordained in case of temples of gods on the outskirs of the town, the same may be likewise in case of their being within the (premises) of the

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1. Skt. Eng. Dict., V.S. Apte on वंश p. 486.
2. GOSE has तद्भित्ता as a misprint for तद्भित्तौ as per syntax.
3. वैकङ्कत विकङ्कट। V.S. Apte as विकङ्कट says - a kind of tree the wood of which is used for preparing ladles, MW, Flacourtia Sapida. Nighaṇṭuśeṣa of Hema Candra I.78 p. 44 has - विकङ्कते स्रुवावृक्षो ग्रन्थिलः स्वादु कण्टकः किङ्किणिः काकपादश्च व्याघ्रयाद् गोपकण्टकः edited by Munirāja Śrī Puṇyavijāyaji L. D. Institute of Indology, L.D. Series No. 18, June 1968. First edition.
4. आलयः गृहम् fire sancturies, उदपान -a small pool or pond near a well or well itself. D.N. Shukla has translated that there are no such flaws in the temples of Varuṇa and Agni.

town as per their respective quarter resorts.

मध्ये पुरस्य कर्तव्यं गृहमम्भोजजन्मनः।
निवेशनं तथेन्द्रस्य तथैव हलिकृष्णयोः।।१३०।।

In the centre of the town deserves to be created the temple of the one born of the lotus i.e. Brahmā and the enclosure likewise of Indra and that very way of Balarāma (Hali) and Kṛṣṇa.

मातृयक्षगणाधीशान् शिवकान् भूतसङ्घकान्।
विनापि वेश्मभिः कुर्यात् पुरे चत्वरमार्गगान्।।१३१।।

In the town, the architect may establish even without the enclosures as gone within the regions of squares and roads the divine mothers, the yakṣas and the leaders of the gaṇas or attendants or corporations and guilds Śivakas (may be the devotees of Śiva) or the posts to which cows are tied or cattle in general are tied or cattle's body scratching posts as also those of the herds of cattle or animals or creatures including fauna or goblins or vampires or ghosts.

राज्ञा वर्णाश्रमकलापण्यशिल्पोपजीविनः।
स्वदिक्पदस्थाः कर्तव्यास्ते देवाश्चेच्छता श्रियम्।।१३२।।

By the king cherishing glory the gods deserve to be established (in temples) occupying their respective quarters and being the (guardians(of the subsistance means of the artisans, traders and the groups of the orders of society.

प्रासादे सति भक्तीच्छाशक्तियुक्तो यदापरम्।
प्रासादं कारयेत् पूर्वं न तदा पीडयेत् सुधीः।।१३३।।

In case of a mansion or a temple existing already, any one desirous out of devotion may get built and the one, then even the wise one may not harass.

प्रतिवेश्म प्रतिग्रामं प्रतिदेवकुलं तथा।
कुर्यात् प्रतिपुरं चापि न प्राङ्मानगुणाधिकम्।।१३४।।
पूर्वप्रासादतो रुद्रसोमयोर्ब्रह्मणोऽथवा।
प्रासादे विहितेऽन्यस्मिन् भवेत् पीडाग्रजन्मनाम्।।१३५।।

In every house, village, temple likewise in every town, even one may not create an additional structure excedding the earlier one or existing one, or even the temples of Śiva, Moon and Brahmā existing already the erection of an additional one (of all these) may be (a cause of) trouble for the Brāhmaṇas (Agrajanmans).

कृते धाम्न्यधिकेऽन्यस्मिन् वह्नेर्वाचस्पतेरुत।
पुरोधसां भयं विद्याद् ध्रुवं ज्योतिर्विदां तथा।।१३६।।

And likewise in the erection of additional abodes or temples of Agni and Bṛhaspati there can be certain danger for the chaplains (Purohitas) and Astrologers and Astronomers.

धनाधिपामराधीशयमानां वरुणस्य वा।
अधिके विहिते धाम्नि भयं विद्यान्महीपते:।।१३७।।

And in the erection of an additional temple of Kubera (Dhanādhipa-lord of wealth) Indra (Amarādhiśa- lord of Devas), Yama and Varuṇa there can be danger for the king (when such temples exist already).

स्कन्दधाम्नोऽधिकेऽन्यस्मिन् विहिते तस्य वेश्मनि।
सेनापतेर्बलानां च पीडा सञ्जायते ध्रुवम्।।१३८।।

In creation of additional temple of Skanda (i.e. Kumāra Kértikeya) when existent already one as such, a certain danger for the Army-in-Chief and the armies, becomes inevitable.

प्रजापतेरभ्यधिकं हरेर्वान्यत् कृतं गृहम्।
कर्तुः कारयितुश्च स्याद् बन्धाय च विनष्टये।।१३९।।

Of Prajāpati (i.e. Brahmā) Hari (i.e. Viṣṇu) an additional temple created in the case of already existing one, an incarceration or bondage or ruin of the one getting it built and the one building it becomes certain.

गणेशयक्षफणिनामधिकोऽन्यः कृतो यदि।
प्रासादः स्यात् तदा नित्यं सेनाङ्गानां महद्भयम्।।१४०।।

Of Gaṇeśa, the Nāgas and Yakṣas an additional temple erected to the one already existent, there may be a perennial danger to the (four) battalions of the army (Senāṅgas Caturaṅga balam).

स्त्रीनाम्न्यो देवतास्तासां पीड्यन्ते यदि वेश्मभिः।
मुख्यानां पुरनारीणां तदा कुर्वन्त्युपद्रवम्।।१४१।।

In case the deities bearing faminine nomenclatures are put to strains in abodes i.e. if they are disregarded or are not worshipped (being females) then for the husbands of the towns women or the women being the chief personnel, there get erupted (persons) the catastrophes.

पूर्वामरेषु सर्वेषु पीडितेष्वमरालयैः।
अन्यैस्तल्लिङ्गिनां पीडा चैत्यैर्वा चैत्यपीडितैः।।१४२।।

By the temples of gods all the other gods becoming exposed to predicaments (by the erection of additional temples spoiling the chances of gratifications and offerings), their erupts trouble for those who allocate insignia to the sanctuaries and already those who are harassed having sanctuaries created.

हीनाधिकप्रमाणेषु दुर्निविष्टेषु धामसु।
कर्तुः कारयितुः पीडा स्यात्र पूजा तथास्य च।।१४३।।

In case of temples erected by deficient or surplus measurements or extents having (this way) given the censure of malconstruction, then a trouble may erupt for the builder and the one getting it built and worship may even get denied.

नैवातिसंभृतं कुर्यात् स्वल्पमल्पामरालयम्।
पुरं चानाश्रितं कुर्याद् वेधभागाश्रितं न च।।१४४।।

Neither a town deserves to be overloaded by the number of temples nor should it be got immune from anyone even of the type and nor even should be rendered adhered to by the sharers of the division of time[1] or perforations or grafts.

ज्येष्ठमध्यकनिष्ठानि नवषट्त्रिपदान्तरे।
सुरवेश्मानि कुर्वीत दोषायापरथा पुनः।।१४५।।

The larger, medium sized and smaller ones, within the space of nine, six and three steps one may create the temples of gods. An otherwise creation becomes an object of harm.

कथितोऽयं विधिः स्वैः स्वैस्त्रिदशानां निवेशने।
बहिर्निवेशनात् स्वेच्छं विदध्यादमरालयम्।।१४६।।

Has been illustrated the mode of erection of the temples of gods within their respective personal norms of erection. In case of erection of temples on the outskirts an erection may be a voluntary choice.

नगरेषु समग्रेषु ग्रामेषु निखिलेषु च।
खेटकेषु च सर्वेषु सामान्योऽयं विधिः स्मृतः।।१४७।।

In all the towns and in all the grāmas or villages and in all the kheṭas this very procedure deserves to be implemented.

इत्युक्त एष नगरोपगतः सुराणां स्वस्वप्रभागविहितः पदसन्निवेशः।
ब्रूमो विभागमधुना गृहदेवतानां सम्यक् शुभाशुभफलप्रविभागयुक्तम्।।१४८।।

This way has been dilated upon the erection manual of the gods within the premises of the town as per individual allocation. Now we shall talk of the stratification of the tutelary deities catering to the proper auspicious or inauspicious modicum enshrined as per allocation.

इति महाराजाधिराजश्रीभोजदेवविरचिते समराङ्गणसूत्रधारापरनाम्नि वास्तुशास्त्रे पुरनिवेशो दशमोऽध्यायः।।१०।।

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[1] Dr. D.N. Shukla translates वेध as Brāhmā.

CHAPTER 11

Vāstu-traya Vibhāga

(The Division of Triad of Architectural Establishments)[1]

चतुरश्रीकृते क्षेत्रे विभक्ते नवधा ततः।
मध्ये महाद्युतिर्ब्रह्मा विधेयो नवभिः पदैः।।१।।

The area having been demarcated quadrangular or squared up and having been divided into nine segments, in the centre highly radiant Brahmā deserves to be erected by nine steps.

तस्मादनन्तरं प्राच्यां षट्पदः कीर्तितोऽर्यमा।
आग्नेयकर्णे सवितृसावित्रौ पदिकावुभौ।।२।।

Subsequent to that in the eastern direction Aryamā (the Sun, the head of the manes; Arka plant,[2] Uttaraphālguṇī Nakṣatra) is lauded as one at a stage of six steps. In the south east quarter (presided over by Agni) Savitā and Sāvitra[3] deserve to be established at two steps each.

ब्रह्मणोऽनन्तरं याम्ये विवस्वान् षट्पदाश्रितः।
नैर्ऋते पदिकौ कर्णे जयेन्द्रौ कथिताबुभौ।।३।।

After Brahmā in the southern quarter Vivasvān (Sun : Aruṇa or sometimes regarded as one of the eight Ādityas)[4], established at six steps and in the south western quarter) at two steps each, Jaya[5] and Indra deserve to be installed.

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1. Dr. D. N. Shukla's text has this chapter at No. 14.
2. Skt. Eng. Dict., V.S. Apte, p. 55. MW, p. 93. A bosom friend; play fellow; companion, especially, a friend who asks a woman in marriage for another; name of an Āditya (who is commonly invoked together with Varuṇa and Mitra, also with Bhaga, Bṛhaspati and others; He is supposed to be the chief of the Asclipius plant manes Bhag etc. The milky way is called his path. He presides over the Nakṣatra Uttaraphālguṇi; The Sun. फाल्गुनी योनिदेवता सातूत्तरार्यम देवा। Abhidhāna Cintāmaṇi II.26, p. 31. आदित्य: सवितार्यमा - Ibid., II.9, p. 26. Amarakośa II.2.30, p. 11. सूर सूर्याऽर्यमाऽऽदित्य द्वादशादित्यदिवाकरा:।
3. Savitṛ : Name of Śiva : Indra : Arka plant. Sāvitra : a Brāhmaṇa. Savitṛ. The vivifying power of the sun. A Brāhmaṇa or a gṛhastha who possesses corn in a granary. A son or descendant of Sāvitrī (applied to Karṇa : Candraketu : Śiva : one of the vasus : one of the Maruts : and one of the Rudras. See V.S. Apte and M.W.
4. Sons of Aditi, his father being Kaśyapa else where as the son of Dākṣāyaṇī and Kāśyapa.
5. Jayanta son of Indra. Skt. Eng. Dict., V.S. Apte, p. 217.

षट्पदः स्यात् ततो मित्रः काष्ठायां पत्युरम्भसः।
कर्णेऽपरोत्तरे यक्ष्मा रुद्रश्च पदिकावुभौ॥४॥

In the quarter presided over by the Lord of waters (i.e. Varuṇa) i.e. the west may be installed Mitra[1] at a stage of six steps and in the west northern quarter, Yakṣmā and Rudra at two steps each.

षड्भिः पदैस्ततः सौम्ये निश्चलः पृथिवीधरः।
आपस्तथापवत्सश्च पदिकावीशदिग्गतौ॥५॥

In the Saumya (northern) quarter by six steps the steady or motionless Pṛthvīdhara[2] and in the north-eastern the waters and the Āpavatsas[3] at two steps each. (Āpa - a demon abiding by the autumnal Sun) (one of the seven sons of Vasiṣṭha). Āpavatsa (worshipped during the building of a house as per Matsya Purāṇa 253-31 : 268-207.

इत्यन्तःसंश्रया देवाः प्रोक्ता ब्रूमो बहिःस्थितान्।
ज्ञेयं प्रदक्षिणं तेषां स्थानं पूर्वोत्तरादितः॥६॥

This way have been illustrated the gods abiding in his interior. Now we shall talk of those abiding as installable on the outskirts. From east-northern quarter their abode should be recognised in a clockwise manner.[4]

अग्निस्तदनु पर्जन्यो जयन्तश्चेन्द्र एव च।
रविः सत्यो भृशश्चेति नभस्तस्मात् ततोऽनिलः॥७॥

Agni followed by Parjanya, Jayanta and Indra, the Sun, Satya and Bhṛśa[5] Nabhas[6] and Anila.[7]

पूषाख्यो वितथाख्यश्च गृहक्षतयमावथ।
गन्धर्वो भृङ्गराजश्च मृगः पितृगणस्ततः॥८॥

The one named Pūṣā the one known as Vitatha, Gṛhakṣata, Yama, Gandharva, Bhṛṅgarāja, Mṛga and Pitṛgaṇa.

दौवारिकोऽथ सुग्रीवः पुष्पदन्तो जलेश्वरः।
असुरः शोषनामा च पापयक्ष्मा ततः परम्॥९॥

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1. An Āditya associated with Varuṇa. Skt. Eng. Dict., V.S. Apte, p. 438.
2. Dr. D.N. Shukla takes Pṛthivīdhara as Śeṣanāga on p. 70.
3. Not locatable in Dictionaries and Lexicons. Dr. Shukla has not interpreted it. Paurāṇika Kośa by R.P. Sharma, p. 45.
4. अनिलो देवलः सत्यः सर्पिर्माली महाशिराः अर्वावसुः सुमित्रश्च मैत्रेयः शुनको बलिः MBh. Sabhā Parva 4.10.
5. Paurāṇika Kośa. p. 384.
6. Ibid., p. 260. A son of स्वारोचिष Manu.
7. One of the eight वसुः। Ibid., p. 21.

रोगो नागश्च मुख्यश्च भल्लाटः सोम एव च।
चरकोऽथादितिर्दैत्यमातेति पददेवताः।।१०।।

Dauvārika, and Sugrīva Puṣpadanta, Jaleśvara, Asuraśoṣa, Pāpayakṣmā, Roga, Nāga, Mukhya, Bhallāṭa, Soma, Caraka, Aditi and Daityamātā are called *Padadevatās.*[1]

वह्नेर्वायोः पितृणां च व्याधेश्चैव क्रमाद् बहिः।
चरकी च विदारी च पूतना पापराक्षसी।।११।।

Beyond the pale of serial order of Vahniḥ (fire or Agni), Vāyu, Pitṛs (i.e. manes) and disease (Vyādhi), Carakī, Vidārī and Pūtanā and Pāparākṣasī[2] (are also Padadevatās).

पदभोगोऽस्ति नैतासां स्थानमेव हि केवलम्।
पदभोगमथ ब्रूमो बहिःस्थानां नभःसदाम्।।१२।।

Of these there is no Padabhoga (the enjoyment of a specific status); only an area has been allocated Padabhoga (the share of stratification) we now talk of the gods (नभः सदम्) stationed on the outskirts.

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1. पददेवता - A deity supposed to preside over a particular class of words. Skt. Eng. Dict., MW, p. 583.
2. चरकी - A kind of venomous fish : a kind of evil spirit. Agni Purāṇa 93.35, p. 196. चरक्याद्याः भूतपदा रज्जुवंशादिपूर्ववत्। देशसंस्थापने वास्तु चतुस्त्रिंशच्छतं भवेत्। Chapter named वास्तु पूजादिविधानम्। Also Bṛhat Saṁhitā 53.83.84 ऐशान्यादिषु कोणेषु संस्थिताः बाह्यतो गृहस्यैताः। चरकी विदारी नामाऽथ पूतना राक्षसी चेति। पुरभवनग्रामाणां ये कोणास्तेषु निवसतां दोषाः। श्वपचादयोऽन्त्यजात्या स्तेष्वेव विवृद्धिमायान्ति।। According to Dr. N.M. Kansara - ``modern times, one world be surprised to find Varāhamihira prescribing the houses of the four classes in their descending order to be located in the north, east, south and west as per Bṛhat Saṁhitā 52.67-68 (of the text consulted by him). Dr. N.M. Kansara quotes Chapter 52.81-82 verses as referring to the demonesses Carakī, Vidārī, Pūtanā and Pāparokṣasī. Verse 83-84, p. 344 of my text Chapter 53. ऐशान्यादिषु कोणेषु बाह्येता गृहस्यैताः। चरकी विदारी नामाऽथ पूतना राक्षसी चेति। पुरभवनग्रामाणां ये कोणास्तेषु निवसतां दोषाः। श्वपचादयोऽन्त्य जात्याः तेष्वेव विवृद्धिमायान्ति। Samarāṅgaṇa Sūtradhāra XI.8-10, Dr. Ajaya Mitra Sastri has likewise referred to the allotment of houses to four castes in their descending order, north, east, south and west as per verses 67-68 (the text consulted by him of Sudhakara Dwivedi and Ramkrishna Bhatta). The intermediate directions were supposed to be presided over by the demonesses Carakī (north east) Vidārī (north west) Pūtanā (south-east) and Rākṣasī south-west) relegated to outcastes such as the śvapacas (verses 81-82). p. 385. India as seen in the Bṛhat Saṁhitā of Varāhamihira, MLBD, Delhi, 1969. Bṛhat Saṁhitā 53.46-56 refers to - Āpa, Āpavatsa, Parjanya, Agni, Aditi, Aryamā, Savitā, Vivasvān, Vibudhādhipati, Mitra, Rājayakṣmā, Pṛthvīdhara, Āpavatsa, Sāvitra, Jaya, Rudra, Anila, Śikhi (verse 51, p. 334) Satya, Vitathā, Yama, Śakra, Jayanta Brahmā verses 51-54, p. 334-335.

तत्राष्टौ द्विपदाधीशा जयन्तो भृश एव च।
वितथो भृङ्गसुग्रीवशोषमुख्यास्तथादिति:।।१३।।

Therein eight are the Dvipadādhiśas i.e. occupants of the dual status - Jayanta and Bhṛśa, Vitatha, Bhṛṅga, Sugrīva, Śoṣa, Mukhya and Aditi.

एभ्य: शेषा बहिर्ये तु ते स्यु: पदभुज: सुरा:।
एकाशीतिपदे प्रोक्तो देवतानां पदक्रम:।।१४।।

The remaining ones of these which ones may there be on the outskirs, they may be the gods enjoying the padas or statuses of stratification on eighty one padas the pada krama or foot stepping of the gods stands enunciated.

चतुरश्रीकृते क्षेत्रे दशधा प्रविभाजिते।
भवेच्छतपदो वास्तुर्बूमोऽत्राप्यमरस्थितिम्।।१५।।

The region having been square cordoned and having been subdivided into ten parts the dwelling or architectural structure may be of hundred steps. Here too, we shall talk of the status of the gods.

द्विरष्टगुणितं मध्ये पदमेकं पितामह:।
भुङ्क्ते शतपदे वास्तौ चतुर्गुणितमर्यमा।।१६।।

In the hundred squared architectural designing the multiple of four i.e. eight Aryamā enjoys and Pitāmaha (or Brahmā enjoys one square in the centre having eight multiplied by two i.e. sixteen squares as the Jurisdiction.[1]

विवस्वतोऽथ मित्रस्य तद्वच्च पृथिवीभृत:।
भोगमिच्छन्ति वै तेषामर्यम्ण इव सूरय:।।१७।।

Of Vivasvān, Mitra and likewise of Pṛthvīdhara, (i.e. Śeṣanāga), the experts enjoin the enjoyment of eight squares like that of Aryamā.

सवित्राद्यापवत्सान्ता ये च नोक्ता: सुरोत्तमा:।
यथैकाशीतिके तद्वत् तेषां भोग: पदाष्टकम्।।१८।।

Of Savitṛ and others ending with Āpavatsa, the best among the gods that have not been talked of here just as one consisting of eighty one squares their jurisdiction of enjoyment is octagonal.

अग्न्यन्तरिक्षपवना मृगश्च पितरोऽपि च।
रोगोऽदितिस्तथाध्यर्धपदभाजो बहि: स्थिता:।।१९।।

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1. चतु:षष्ठिपदो ब्रह्मा। मरीच्यादयश्च देवता:। चतु:पञ्चाशत्पदिका: आपाद्यष्टौ रसाग्रिभि:।। Agni P. 93.36

Agni, Antarikṣa and Pavana, Mṛga[1], and Pitṛs (manes), even Roga, Aditi, likewise are sharers of eight squares each established as such.

चतुर्विंशतिरुक्ता ये पर्जन्याद्याः सुरोत्तमाः।
अदित्यन्ता द्विपदिकास्ते शेषं प्राक् प्रसाधितम्॥२०॥

The bet among the gods - Parjanya and others who have been spoken of as twenty four ending with Aditi presiding over two compartments (dvipadikas). The remaining ones have already been calculated.

चतुरश्रीकृते क्षेत्रे पूर्ववद् भाजितेऽष्टभिः।
चतुःषष्टिपदो वास्तुश्चतुःषष्ट्या पदैर्भवेत्॥२१॥

The field having been rendered square cornered and divided by eight like the earlier position, the sixty four squared site plan may assume tangibility by sixty four squares.

अस्मिन् पदानि चत्वारि भुनक्त्यन्तः पितामहः।
अर्यमाद्याः सुराश्चात्र द्वे द्वे मध्यगताः पदेः॥२२॥

In this Pitāmaha enjoys four squares in the interior the gods starting from Aryamā enjoy here two squares each established in the centre.

मध्येऽष्टौ बाह्यतोऽष्टौ ये स्थिताः कर्णेषु चाष्टसु।
ये देवाः सर्व एवात्र ते पदार्धभुजः स्मृताः॥२३॥

And those which ones stood in the eight corners in the centre, and on the external area, those all gods as such here are eligible for half square each.

पर्जन्योऽथ भृशः पूषा भृङ्गदौवारिकौ तथा।
शोषनागादितिप्रान्ताः स्युरध्यर्धपदस्पृशः॥२४॥

Parjanya and Bhṛśa, Pūṣā, Bhṛṅga and Dauvārika, Śoṣa and Nāga and Aditi cornered as such, are the enjoyers of half square each.

जयन्तादिषु बाह्येसु चरकान्तेषु कीर्तिता।
प्रत्येकं षोडशस्वत्र सुरेषु द्विपदस्थितिः॥२५॥

In the external deities such as Jayanta ending in Caraka, of all these sixteen the situation is of two squares each.

सिरां वह्निपदादूर्ध्वं नयेत् पितृपदान्ततः।
बाह्याशानिर्गतां चैनां रोगनामानमानयेत्॥२६॥

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[1] In the text अग्न्यन्तरिक्षपवनः मृगश्च पितरोऽपि च क्षय word is missing but in Hindi Translation. Dr. Shukla has interposed क्षय between मृग and पितर।

To Sirā[1] the architect may bring above the square of Vahni (or Agni) from the culmination of the square of Pitṛ and to this one issued out from the external direction he may take to the one named Roga.

द्विनाम्न: प्रापयेद् भृङ्गं भृङ्गात् सुग्रीवमानयेत्।
ततोऽदितिं तां गमयेद् द्विनामानं प्रवेशयेत्।।२७।।

From Dvināma he may make to reach Bhṛṅga and from Bhṛṅga he may take it to Sugrīva. From there to Aditi he may make attain to Dvināma incorporated as such.

सौराद् याम्यं पदं नीत्वा वारुणं प्रापयेत् तत:।
नयेत् पदं तत: सौम्यं तत आदित्यमानयेत्।।२८।।

Having carried along from the Saurapada to the Yāmya, he may make it go to the

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[1] Dr. Ajay Mitra Sastri as per Varāhamihira 53.65, p. 340. पदहस्तसंख्यया सम्मितानि वंशोऽङ्गुलानि विस्तीर्ण:। वंशव्यासोऽध्यर्ध: शिरा प्रमाणं निर्दिष्टम्। translates वंश as diagonal and Śirā or Sirā as the straight lines running east-west and north-south in breadth as one and a half times the diagonals (vaṁśas) being as many digits in breadth as a square measuring in terms of cubits, p. 389. India as seen in the Bṛhat Saṁhitā of Varāhamihira, MLBD, Delhi, 1969.

He also quotes Utpala quoting from his own Vāstuvidyā as -रोगाद्वायुं नयेत् सूत्रं पितृतोऽथहुताशनम्। एतत्सूत्रद्वयं प्रोक्तं मुनिभिर्वंशसंज्ञितम्। वितथाच्छोषकं चान्यद् भृशं मुख्यात्तथा नयेत्। जयन्ताद् भृङ्गराजाख्यं सुग्रीवमदितेस्तथा।। एतच्चतुष्टयं प्रोक्तं रज्जुसंज्ञं मनीषिभि:।। Utpala criticises Varāhamihira for not destinguishing the Vaṁśa and Rajju and extracts two and a half verses from his own work on Vāstuvidyā to the effect that two diagonals from Roga to Vāyu and Pitṛ to Śikhin were called Vaṁśa, others being known as Rajju. Ibid., p. 389.

Dr. N.M. Kansara (p.115 of Sambodhi XXII, 1998-99. L.D. Institute of Indology, Ahmedabad), says - The site plans of eighty one and sixty four squares were believed to be presided over by forty five deities thirty two of them external and thirteen internal. Of these two second one was specially meant for temples. As for the first one Brahmā occupies nine squares, in the centre of the remaining deities twenty others, known as Dvipada, preside over two compartments each; and four deities called Tripāda, occupied three squares each. This plan was applicable to all kinds of secular structures, towns and villages. नवगुणसूत्रविभक्तान्यष्ठ गुणेनाथवा चतु:षष्ठे:। द्वाराणि यानि तेषामनलादीनां फलेऽपि नय:। Verse 53.71 in my text, p. 341. Dr. Kansara quotes 52.7-70, ISBV. Though Varāhamihira refers to only square plans, they could as well be applied to circular hexangular and sixteen sided structures which are not mentioned by him. His commentator Utpala is aware of this omission on the part of the author and supplies necessary information about circular and triangular plans from a work of one. Bharata Muni, 52.55-5. After verses 55, 56 of my text of A.N. Jha, p. 335, quoting Utpala - A.N. Jha quotes the lines of Bharata Muni as under :- एकाशीति पदे क्षेत्रे कर्त्तव्यं पञ्चकम्। बाह्य वृत्तद्वयं यत्तत्पदद्वात्रिंशतायुतम्। तृतीयं द्वादशपदं चतुर्थं च चतुष्पदम्। केवलं पञ्चमं कार्यं ब्रह्मा पञ्च स्ववस्थित:। शिख्यादयस्तु द्विपदा: बहिर्विष्कम्भ संस्थिता:। त्र्यस्राणि पञ्च क्षेत्राणि त्रिकोणेपरिकल्पयेत्। प्राची दिगष्टधा कार्या कोण वर्ज्यातत: परे। and वृत्तानि चत्वारि समानि कृत्वा वास्तोश्चतु: षष्टिपदस्य सम्यक्। Ibid., pp. 336-337. Cp. India as seen in the Bṛhat Saṁhitā of Varāhamihira p. 389, MLBD, Delhi, 1969.

Vāruṇapada. Then he may carry it to the Saumyapada and from there to the Ādityapada.

भृशादानीय वितथं शोषाख्यं वितथादथ।
शोषान्मुख्यं समानीय नयेत् तस्मात् पुनर्भृशम्।।२९।।

Having brought from Bhṛśa to Vitathā, and from Vitathā to one named Śoṣa. From Śoṣa to Mukhya, having gathered along them, he may bring it back to Bhṛśa.

ये विभागाः समुद्दिश यथासंख्येन तैरिह।
यज्ञामरनृणां वास्तुं समस्तं विभजेत् सुधीः।।३०।।

The divisions that have been narrated here as per calculative suitability, the architect may divide the architecture of Yajñas, Amaras and men accordingly.

देवैः सर्वैरप्यमीभिर्विशोकः प्रीत्युत्कर्षादित्थमालोक्यतेऽसौ।
कृत्स्नानेषोऽप्यब्जपत्रायताक्षः पश्यत्येतान् स्फारितेनेक्षणेन।।३१।।

By those gods in entirety, having gone free of grief, he is being seen by those by the exquisiteness of joy this way. To all these pries along the one having elongated eyes like lotus with a dilated gaze.

इति महाराजाधिराजश्रीभोजदेवविरचिते समराङ्गणसूत्रधारापरनाम्नि वास्तुशास्त्रे
वास्तुत्रयविभागो नाम एकादशोऽध्यायः।।

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CHAPTER 12

The determination of the [1]Nāḍīs and Sirās or Śiras

अथाभिधीयते वास्तुः कनीयान् षोडशास्पदः।
पदैः षोडशभिः स स्यात् तत्र देवान् प्रचक्ष्महे।।१।।

Now is being dilated upon regarding the architecture the smaller one having sixteen sided structure. That may be prepared by sixteen squares dimensions. The deities therein we shall talk of now.

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[1] Nāḍī - Nāḍīkā - A measure of time equal to 24 minutes of period of time = ½ muhūrtta. A ghaṭikā or twenty four minutes. Skt. Eng. Dict., V.S. Apte, p. 283. Mw, p. 534. Kauṭilya - KAŚ I.I.7-8, p. 8. छायानालिका II.20.34-35, p. 71. चत्वारिंशत्कला: नालिका: सुवर्णमाषकाश्चत्वारश्चतुरङ्गुलायामा: कुम्भच्छिद्रमाढकम्मभसां वा नालिका। द्विनालिको मुहूर्त्तः। KAŚ I.II.20.34-36, p. 71. As per Varāhamihira 72.3, p. 457. Monier Williams takes Nāḍī = ½ daṇḍa. अध्यर्धहस्तप्रपितोऽस्यदण्डः हस्तोऽथवा रत्निसमोऽथवान्यः। But Nāḍī = ½ Daṇḍa is not locatable in Bṛhat Saṁhitā. Dr. Ajaya Mitra Sastri on p. 348 fn. 3 quotes Utpala on XXIV.9 saying तथा च पुराणे चतुर्हस्तोधनुः स्मृतः। धनुर्दण्डो युगं नाली तुल्यान्येतान्यथाङ्गुलैरिति।

भुङ्क्ते मध्ये स्थितो मुख्यः पदमेकं सुरोत्तमः।
क्लृप्तं पदचतुर्भागैश्चतुर्भिश्चतुराननः॥२॥

Stationed in the centre the principal one enjoys one square the best among the gods the four faced one i.e. Brahmā by four x four squares i.e. sixteen squares created as such.

पदार्धभागभोक्तारश्चत्वारोऽमी सुरोत्तमाः।
अर्यमा च विवस्वांश्च मित्रश्च क्ष्माधरोऽपि च॥३॥

Half a square part enjoyers are those from best of gods Aryamā, Vivasvān, Mitra and Kṣmādhara.

सवित्राद्यापवत्सान्ता येऽष्टौ कोणेषु वेधसः।
चतुर्भागभुजस्ते स्युस्त्रिदशास्तपनत्विषः॥४॥

The deities or gods such as Savitṛ and others ending with Āpavatsa the eight gods that occupy corners of Vedhas or Bhrahmā, they circumambiate the Sun in four sides.

चतु(र्थी ? र्ष्वी)शादिकोणेषु ये स्थिताः क्रमशः सुरा।
अष्टभागभुजस्तेऽष्टौ विनिर्दिष्टा मनीषिभिः॥५॥

In corners of the four quarters the gods that occupy the position those eight occupying the eight parts or sides stand ordained by those seeking inspiration from the mind.

ये तथादितिपर्यन्ताः पर्जन्याद्याः सुरोत्तमाः।
तेऽष्टौ चतुर्भागभुजो विद्वद्भिरिह कीर्तिताः॥६॥

And likewise those that are the best among deities headed by Parjanya having limitations upto Aditi they the eight ones occupying the four parts or sides have been declaimed by the scholars or experts.[1]

चरकान्ता जयन्ताद्या ये बाह्यस्थितयोऽमराः।
भोगोऽर्धपदिकस्तेषां षोडशानामपि स्मृतः॥७॥

And those ending with *Caraka* and having Jayanta as the first one the external occupants the gods, their occupation is the half squared one, those being sixteen in number.

चतुरश्रीकृते क्षेत्रे त्रयस्त्रिंशद्विभाजिते।
अन्त्यपङ्क्तिद्वयं सार्धं चरक्याद्यर्थमुत्सृजेत्॥८॥

The area having been rendered square or quadrangular, thirty third divisions of that

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1. For Sirā or Śirā - see chapter 11 verse 26.

having been created for the sake of Carakī and the like two and a half linings deserve to be left apart.

अन्तरे वीथिकामर्धपदिकामुत्सृजेत् ततः।
मध्ये तु सप्तविंशत्या भोगैर्वास्तु विभाजयेत्।।९।।

Within the space the pathway of half a square may be left out. And in the centre within twenty seven parts the architectural structure may be divided.

एकोनत्रिंशता युक्तं पदानां शतसप्तकम्।
यद् भवेत् तत्र गर्भे स्यादेकाशीतिपदः स्वभूः।।१०।।

Equipped with twenty-nine (lit. one short of thirty) of the squares having seven centums added on to it, that may be (the area), in the centre of that there may be eighty-one squared land the personal estate.[1]

अष्टादशपदाश्चाष्टौ चापप्रभृतयः पृथक्।
अर्यमाद्यं चतुःपञ्चाशत्पदं स्याच्चतुष्टयम्।।११।।

The (deities) distinct as such Cāpa and the like the eight (in number), they are of eighteen squares (occupation). The group of four headed by Āryamā is of fifty-four squared (occupations).

ईशादयस्त्वदित्यन्ता बाह्या नवपदाः सुराः।
देशानां सन्निवेशेऽसौ साहस्रो वास्तुरुच्यते।।१२।।

The deities the external ones starting with Īśa and ending with Aditi, have nine squared occupation (ordained)[2]. In point of installation of the area jurisdiction, that architectural structure is illustrated as of a thousand squares.

अथोच्यते वृत्तवास्तुर्वृत्तप्रासादहेतवे।
एकश्चतुःषष्टिपदभागः शतपदोऽपरः।।१३।।

Now is being illustrated the circular structured architecture for the purpose of (erection) of circular buildings one comprising of sixty-four squared dimensions and the other of a hundred squared one.

अष्टधा भाजिते वृत्तविष्कम्भे भागिकान्तरान्।
चतुरः परिधीन् कुर्यान्मध्यवृत्तं द्विभागिकम्।।१४।।

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1. स्वभूमिः - स्वभूः - as per Bṛhat Saṁhitā of Varāhamihira. Dr. D.N. Shukla recognised this word with Brahmā.
2. Dr. Shukla takes elevan padas in place of navapadā.

The circular structure[1] having been divided into eight parts, (the architect) may create four enclosures. The circle in the centre is of two parts.

स्याद् बहिर्वृत्तवलयमष्टाविंशतिभागिकम्।
तदन्तर्वृत्तवलयमष्टाष्टांशोज्झितं क्रमात्।।१५।।

The external circular enclosure is of twenty-eight parts. The enclosure inside that is left open by eight parts each.

एवं कृते भवेन्मध्ये ब्रह्मणस्तच्चतुष्पदम्।
इत्थं चतु:षष्टिपदो वृत्तवास्तुरुदाहृत:।।१६।।

This way having been done, the enclosure of Brahmā in the centre of four squares may there be. This way this sixty-four squared site plan has been illustrated.

दशधा भाजिते वृत्तविष्कम्भे भागिकान्तरा:।
कार्या: परिधय: पञ्च मध्ये वृत्तं द्विभागिकम्।।१७।।

The circular structure having been divided ten fold, the enclosures having intermediary squares five deserve to be created and in the centre, the circle is of two parts or squares.

बहिस्थं वलयं तस्य भजेत् षट्त्रिंशता तत:।
शेषं चतु:षष्टिपदस्थित्या स्याच्छतवास्तुनि।।१८।।

Its external enclosure is of thirty-six squares (lit. may serve the purpose of thirty-six squares). In the structure of hundred squares even likewise by the situation of sixty-four squared structure the allocation is the same normed.

देवतापदसङ्क्षिप्तिरनयोश्चतुरश्रवत्।
एवं कार्यवशात् कार्या वास्तवोऽन्येऽपि धीमता।।१९।।

The assortment or installation of the structure of gods in these two is of the same norm as one in the square normed structures. This way under exigency of the undertakings the wise one should also create the other structures.

त्र्यश्रे षडश्रे चाष्टाश्रे षोडशाश्रे च वृत्तवत्।
वृत्तायतेऽर्धचन्द्रे च वास्तौ पदविभाजनम्।।२०।।

In the triangular, hexagonal or octagonal and sixteen sided structures, the plan was applicable like those of the circular structures. Even in the rectangular and half-lunar digited structure the plan should be of the same norm as that of circular structure.

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[1] Skt. Eng. Dict., V.S. Apte, p. 525 and MW p. 998 interpret विष्कम्भ as supporting beam or pillar of a house.

एक एव पुमानेषु बहुधा परिकल्पितः।
सर्वस्मिन्नपि संस्थाने विभक्ते लक्षयेत् ततः।।२१।।

A solitary male being (house god)[1] (having body for the building has been construed manifoldly . In every stipulated spot, it may be carved out in the like manner (i.e. in the likeness of a man).

शरीरं वास्तुपुंसोऽस्य गुणदोषा भवन्ति यत्।
मुखं मूर्धा ततः श्रोत्रे दृक्ताल्वोष्ठरदाः क्रमात्।।२२।।

The body of the House god (being the building site), the virtues and defects that creep

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1. The Vāstu Vidyā of Varāmihira, Sambodhi XXII, 1998-99. L.D. Institute of Indology, Ahmedabad. Dr. N.M. Kansara, p. 115. The building site was believed to constitute the body of the House god (Vāstunara). He is a male figure and his image should be carved in the likeness of a man. He should be represented in such a way as to cover the entire site. His head is termed to the North East and face hang down, different parts of his body one occupied by several gods in the following manner as per p. 390 of Dr. Ajaya Mitra Sastri's India as seen in the Bṛhat Saṁhitā of Varāhamihira Chapter VII Fine Arts Residential Architecture, MLBD, Delhi, 1969 - Right side - Head - Śikhin: face -Āpaḥ pap - Aryaman (pap = चूचुकं - स्तनाग्रं: स्तन: कुच: मृदुखाद्यं Eng. Skt. Dict., V.S. Apte, p. 329, MLBD, Delhi, 1960).

   Chest - Āpavatsa, Indra; eye - Parjanya; ear - Jayanta; shoulder - Sūrya; arm - Satyabṛśa, Antarikṣa, Anila, Pūṣan; hand, Savitā and Sāvitra; side - Vitatha; Bṛhatkṣata; stomach- Vivasvat; thigh-Yama; knee - Gandharva; shank - Bhṛṅgarāhja; buttocks - Mṛga.

   Left side - pap - Pṛthvīdhara; eye - Diti; chest - Bhajaga; shoulder - Soma; arm - Bhallāṭa; mukhya Ahi, Roga, Pāpayakṣmā; hand - Rudrā; Rājayakṣma side - Śosa; Asura; thigh - Varuṇa; knee - Kusumadanta; shank - Sugriva; buttocks - Dauvārika; genital organ - Śakra; Jayanta; heart - Brahma; feet of Pitṛ as per Bṛhat Saṁhitā 53-51-54 (52-51-54 of the Text consulted by Dr. Ajaya Mitra Sastri -

   पूर्वोत्तरदिङ्मूधी पुरुषोऽयमवाङ्मुखोऽस्य शिरसि शिखी। आपो मुखे स्तनेऽस्यार्यमा ह्युरस्यापवत्सश्च।।५१।।
   पर्जन्याद्या बाह्याः दिकश्चवणोरः स्थलांसमा देवाः। सत्याद्याः पञ्च युजे हस्ते सविता च सावित्रः।।५२।।
   वितथो बृहत्क्षतयुतः पार्श्वे जठरो स्थितो विवस्वोश्च। ऊरू जानु च जड़ाधे स्फिगिति यमाद्यैः परिगृहीताः।।५३।।
   एते दक्षिणपार्श्वे स्थाने श्वेवं च वामपर्श्वस्था। मेढ्रे शक्रजयन्तौ हृदये व्रह्मापिताऽङ्घ्रिगतः।।५४।।

   Preceded by 53.49-50, p. 333.

   आपस्तथापवत्सः पर्जन्योऽग्निर्दितिश्च वर्गोऽयम् एवं कोणे कोणे पदिकाः स्युः पञ्च पञ्च सुराः।।४९।।
   बाह्याः द्विपदाः शेषास्ते विबुधाः विशतिः समाख्याताः। शेषाश्चत्वारोऽन्ये त्रिपदा दिक्ष्वर्यमाद्यास्ते।

   Dr. D.N. Shukla in his article Vāstu Brahma with special reference to Temple Art cum Architecture with Advaitic background takes "Vāsta" derived from "Vastu" meaning planning (p. 562). Vāstu Puruṣa Vikalapa the knowledge of the formation of the body of the Vāstu Puruṣa along with its meaning and erection of the first limb of the body of Sthāpatya - the Aṣṭāṅga Sthāpatya and the Image of the Supernal or Cosmic man, the Puruṣa as identical with the planned site. (Chārudeva Sastri Felicitation Volume 1974) into it, the face, the crest, the ear twain, the two eyes, the palate, the two lips and teeth, in due order.

वक्षः कण्ठः स्तनौ नाभिर्मेढ्रमुष्कावथो गुदम्।
बाहू प्रबाहू पाणी स्फिगूरुजङ्घं पदद्वयम्।।२३।।

The chest, the throat, the teat twain or nipple twain, the navel, penis, the testicle twain, and the anus arm twain, the forearms.[1] The two hands, the hinder parts,[2] the thighs, the shanks, the foot twain.

कल्पयेदेवमेतेन स भवेत् पुरुषाकृतिः।
सिरावंशानुवंशाश्च सन्धयः सानुसन्धयः।।२४।।

(The Architect) may carve out and by this process, he may be one of the structures (lit. image) of a man.

मर्माण्यथ महावंशा लक्ष्या वास्तुशरीरगाः।
सिराः कर्णगता याः स्युस्ता नाड्यः परिकीर्तिताः।।२५।।

the arteries, the spinal chord, the parallel ribs the articulations of the body, the joints, the vitals or a crimonising spots, and the stout diagonal veins are to be located as carved out within the body. The arteries that circumambiate the ears or the straight lines that run through the corners, that are called the Nāḍīs (the intermediary veins) in the form of intermediary joints.

पदस्य षोडशो भागस्तत्प्रमाणं प्रकीर्तितम्।
महावंशौ प्राक्प्रतीच्यौ याम्योदीच्यौ च मध्यगौ।।२६।।

The sixteenth part of the square is proclaimed as the extent of that one and the longer straight[3] linings combining the structural avenues move east-west and south-north.

प्रमाणं पञ्चमो भागः पदस्योदाहृतं तयोः।
वंशास्तेऽस्मिन् समुद्दिश रेखा याः स्युर्मुखायताः।।२७।।

The extent of the square of the two is taken to be (lit. called as) the fifth quotient. The

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1. Skt. Eng. Dict., V.S. Apte, p. 364. प्रबाहु।
2. Mālatīmādhava V.16. Text p. 105. M.R.Kale ed., MLBD, Delhi, 3rd edition, 1967.
   English translation. Having first torn off again and again, the skin and then having eaten the flesh usually obtained from such parts as the shoulders, the hinder parts the bade, and the thighs, etc. having a horrid stink and augmented on account of the great swelling a goblin with a meagre frame is eating leisurely the raw flesh.
3. Dr. D.N. Shukla has also taken Mahāvaṁśa as the linings or lines running along being the straight ones and Anuvaṁśa he calls the curved lines, p. 74 under Vāstu Puruṣa.

Vaṁśas or diagonals those ones that stand qualified as such, are the lines straight and longer ones.

यास्तिर्यगायता रेखास्तेऽनुवंशाः प्रकीर्तिताः।
सम्पाता ये स्युरेतेषां मर्म तत् संप्रचक्षते।।२८।।

The lines that are curved and longer ones those are called as Anuvaṁśa. Their concurrences or meetings together that may be there they are called the vulnerable points.[1]

उपमर्माणि तान्याहुः पदमध्यानि यानि हि।
भागोऽष्टमोऽथ दशमो द्वादशः षोडशोऽपि च।।२९।।

Those that exist among the centre of the square they are called Upamarmāṇi or weaker vulnerable spots. (The meeting points of the diagonals) and the exact middle points of the squares could have 1/8th, 1/10th, 1/12th and 1/16th part of a square (1/8th part were considered as most vulnerable points).

पदतो मानमिष्टं स्याद् वंशादीनामनुक्रमात्।
वंशाष्टकस्य यः सन्धिः स सन्धिरिति कीर्तितः।।३०।।

The measurement of the diagonal and others may be cognizable from the square as per serial order. The meeting point of eight diagonals that does exist that verily is called the meeting point.

ये पुनः स्युस्तदङ्गानां प्रोक्तास्ते चानुसन्धयः।
वालाग्रतुल्यं सन्धीनां प्रमाणं परिचक्षते।।३१।।

And the meeting points of the limbs of the diagonals that may there be those are called the vertical meeting points of the meeting points being of the similarity of the point of a hair, or a dove cot the extent of the meeting points is declared as such.

तदर्धमनुसन्धीनां प्रमाणं समुदीरितम्।
यत्नेनैतानि सन्त्यज्य वास्तुविद्याविशारदः।।३२।।

Half in extent of that is called the extent of the vertical meeting points. With effort, having discarded these, the one skilled in the science eof Architecture.

द्रव्याणि प्रयतो नित्यं स्थपतिर्विनिवेशयेत्।
महावंशस्य नाक्रान्तिं कुर्याद् द्रव्येण केनचित्।।३३।।

The Architect may introduce the materials, quite advertent as such. By any means he may not violate the adjustment of the longer diagonal.

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1. Dr. D.N. Shukla, p. 427. Cp. Varāhmihira 53.57, p. 338. सम्पाताः वंशा मां मध्यानि समानि यानि च पदानाम्। मर्माणि तानि विन्द्यात्र न तानि परिपीडयेत्प्राज्ञः। सम्पाताः (meeting points) वंश (कोण से कोण तक सूत्र)।

इतरेषु पुनर्द्रव्यं मध्यवंशेषु सन्त्यजेत्।
महावंशसमाक्रान्तौ भवेत् स्वामिवधो ध्रुवम्।।३४।।

In other cases he may ignore the materials in mediocre normed diagonals. In the violation of the rules regarding the larger diagonals, the murder of the owner (of the house) becomes certain.

वर्षेण तपनाद् भीतिं वंशानां पीडनाद् विदुः।
उपमर्माणि रोगाय मर्माणि कुलहानये।।३५।।

From the truncation of the diagonals, there ensues the danger of rains and heat or fire or solar catastrophe. The weak vulnerable points become instrumental in disease infection and the vulnerable points become a cause of harm to the family or lineage.

उद्वेगायार्थनाशाय सिराश्च स्युः प्रपीडिताः।
कलिः स्यात् सन्धिविद्धेषु पीडितेष्वनुसन्धिषु।।३६।।

If the straight lines running east west and north south are rendered defective, they become instrumental in creation of disgust and the loss of wealth. The weak or vertical meeting points create conflict or dispute or quarrel may be outcome on suppression of the diagonals having meeting points well knit.

तस्मादेतानि सर्वाणि पीडितान्युपलक्षयेत्।
ज्ञात्वा सिराः सानुसिराश्च नाडीर्वंशानुवंशानपि वास्तुदेहे।
यत्नेन मर्माणि फलानि चैषां वेधं त्यजेद् यस्तमुपैति नापत्।।३७।।

On that account one may take care of these all having been worked out ominously. Having verified the straight lines and the vertical lines veins, the diagonals and the vertical linings in the Vāstudeha (the site planning) or House god's framework, by perseverance one may guard against the vulnerable points in order to reap the desirable fruits. Hurdles who may avoid to him calamity does not over power.

इति महाराजाधिराजश्रीभोजदेवविरचिते समराङ्गणसूत्रधारापरनाम्नि वास्तुशास्त्रे नाडीवंशानुवंशाना
सिरानुसिरामर्मानुमर्मवेधविकल्पो नाम द्वादशोऽध्यायः।।१२।।

CHAPTER 13

Marma Vedha i.e. The [1]obstruction regarding the vulnerable points i.e. precautions against vulnerable points in Architectural structure.

एकाशीतिपदो यः स्यात् तथा शतपदश्च यः।
चतु:षष्टिपदो यश्च वास्तुरत्र त्रिधोदित:।।१।।

(Now) here Vāstu (place of residence, or a house site and a house proper or a residential building)[2] or a building site[3] or a ground plan[4] of eighty-one squares (ekāśitipado) that may be and one that may be of a hundred squares and the one that may be of sixty four squares[5] that same one is declared (here) as threefold or of three main kinds named as Paramaśayika, candīta and āsana by Ajoya Mitra Śāstri.

यद् येन विभजेत् तेषु तदिदानीं प्रचक्ष्महे।
यानि मर्माणि चैतेषां कथ्यन्त इह तान्यपि।।२।।

Now I shall dilate upon that by which may it be divided and which ones are the vital points or vulnerable points in their having been erected those are also being dilated upon here.

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1. Dr. Ajaya Mitra Sastri Bṛhat Saṁhitā 52.74-76 (verses 53.74-78), ''Vedha'' to mean an obstruction. Dr. D.N. Shukla has this chapter as No. XVI on p. 76.
2. Dr. Ajaya Mitra Sastri quotes many definations about Vāstu such as हीनाधिकं स्वमानादशुभकरं वास्तु सर्वेषाम् pp. 320 and 322; verse 20, p. 323 (tadvāstu); verse 31 अप्रतिषिद्धालिन्दम् समन्ततो वास्तु सर्वतोभद्रम् p. 326; verse 37, p. 331 उत्तरशाला हीनं हिरण्यनाभं त्रिशालकं धन्यम्। प्राक्शालया वियुक्तं सुक्षेत्रं वृद्धिदं वास्तु।। 56.9 प्रासादलक्षणाध्याय verse 9, p. 382. भूमयो ब्राह्मणादीनां याः प्रोक्ताः वास्तुकर्मणि। ता एव तेषां शस्यन्ते देवतायतनेष्वपि।। Chapter 107-6, p. 622. इन्द्रध्वज नीराजनरखञ्जनकोत्पातबर्हिचित्रं च। पुष्पाभिषेक पट्टप्रमाण मसिलक्षणं वास्तु।। India as seen in the Bṛhat Saṁhitā of Varāhamihira.
3. KAŚ I.II.3.3 वास्तुकप्रशस्ते देशे p. 36. II.4.1. त्रयः प्राचीनाः राजमार्गाः त्रय उदीचीना। इति वास्तुविभागः। p. 36; II.4.6, p. 38. प्रवीरेवास्तुनि राजनिवेशश्चातुर्वर्ण्यसमाजीवे। X.1.1, p. 233 वास्तुकप्रशस्ते वास्तुनि नायक वर्धकिमीहूर्त्तिकाः स्कन्धावारं वृत्तं दीर्घं चतुरश्रं वा भूमि वशेन वा, चतुर्द्वारं षट्पथं नवसंस्थानं मापयेयुः खातवप्रसालद्वाराट्टालक संपत्रं भये स्थाने च।
4. Ibid III.8.1-2, p. 107 सामन्तप्रत्ययाः वास्तु विवादाः गृहं क्षेत्रारामः सेतुबन्धस्तटाकमाधारो वा वास्तु।।
5. As per Samarāṅgaṇa Sūtradhāra Dr. Ajaya Mitra Sastri quoting Mānasāra Ch. VII describing as many as thirty two plans. the plans of 64 and 81 squares being 8th and 9th in the Mānasāra 9-10. Ibid., cff 3. Dr. Sastri commenting upon Bṛhat Saṁhitā refers to the prevalence of only two plans of 81 and 64 squares in the times of Varāhamihira. This system of dividing the site into squares immensely helped the architect in calculating relative proportions of the various parts of a building. India as seen in the Bṛhat Saṁhitā of Varāhamihira, p.387 Amarakośa has - समौ समवसथग्रामौ वेश्मभूर्वास्तुरस्त्रियाम्। II.2.20, The village; the site of a habitation. Dr. Sastri also quotes P.K. Ācārya's Dictionary of Indian Architecture, p. 548.

वर्णिनां भवनादीनि निवेशा राजवेश्मनाम्।
एकाशीतिपदेनेन्द्रस्थानं च विभजेत् सुधीः॥३॥

The residences of the orders of society or castes and the establishments of the royal palaces, Indrasthāna[1] (the place of Indra's banner) or temples (devagṛhas), the highly intellected one may place in the category of eighty one squared site plans.

प्रासादा विविधास्तद्वद् विचित्राश्चात्र मण्डपाः।
तान् मापयेच्छतपदप्रविभागेन बुद्धिमान्॥४॥

The wise one may get measured by the categorisation of a hundred squared site plan the Prāsādas (the Large Palatial Buildings) and the open halls or pavilions or temporary halls erected on ceremonial occasions or a building consecrated to a deity[2] of varied (structures) and of picturesque (stature).

यः पुनः स्याच्चतुःषष्टिपदस्तेन विभाजयेत्।
नरेन्द्रशिबिरग्रामखेटादि नगरादि च॥५॥

And that which may be of sixty four squared site plan by that (the Architect) may categorise the cantonments of the kings the villages (grāmas) and khetas and the like and the towns (nagaras or puras)[3].

अन्तस्त्रयोदश सुरा द्वात्रिंशद् बाह्यतश्च ये।
तेषां स्थानानि मर्माणि सिरा वंशाश्च तेषु तु॥६॥
मुखे हृदि च नाभौ च मूर्ध्नि च स्तनयोस्तथा।
मर्माणि वास्तुपुंसोऽस्य षणमहान्ति प्रचक्षते॥७॥

The thirteen internal deities and external thirty two.[4] (Śikhi, Parjanya, Jayanta, Indra, Sūrya, Satya, Bhṛśa and Antarikṣa, Anila, Pūṣā, Vītathā, Bṛhatkṣata, Yama, Gandharva, Bhṛṅgarāja, Mṛga, Pitṛ, Dauvārika, Sugriva, Kusumadanta, Ambupati, (Varuṇa), Asura, Śoṣa, Pāpayakṣmā, Roga, Ahi, Mukhya, Bhallāṭa, Soma, Bhujaga, Aditi, Diti, Brahmā,

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[1] Symbolically it may mean temples i.e. the abodes of gods Indra representing the position of Lord of Gods.

[2] Maṇḍapa, Skt. Eng. Dict., V.S. Apte, pp. 417-418.

[3] MW, p. 635 on pura, kheṭa and grāma, karvaṭa or kharvaṭa. (pura or nagara - A place containing large buildings surrounded by a ditch, and extending not less than one kośa in length, if it extends for half that distance it is called a kheṭa, if less than that a karvaṭa or kharvaṭa or small market town; any smaller cluster of houses is called a grāma or village; pura or nagara is also taken as the female apartments, gynaeceum)

[4] Bṛhat Saṁhitā 53.42-50, pp. 332-333. एकाशीतिविभागे दशदश पूर्वोत्तरायतारेखाः। अन्तस्त्रयोदश सुराः द्वात्रिंशद्बाह्यकोष्ठस्था॥ Ibid., 53.42, p. 332.

Aryamā, Savitā and Vivasvān (in a clock wise manner beginning with the north-east) (Pradakṣiṇaṁ). Indra, Mitra, Rājayakṣmā, Pṛthvīdhara, Āpavatsa, Āpa, Sāvitra, Jaya, Rudra, Āpa and Āpavatsa, Parjanya, Agni and Diti - these five occupied one square each (padikāḥ); The remaining twenty deities occupied two compartments[1] each; the remaining four occupying the three squares each called Tripadas)[2] which ones existed, their occupations, vulnerable points or vital points or a crimonising vitals (marmāṇi) or defects discrepancies or mysteries, their Siras (The straight lines running east-west and north-south in breadth one and half times the diagonals and the diagonals that are among them, in the face, heart, navel, the crest, the paps, the vulnerable points or defects that get into being of the house god (Vāstu Puruṣa) i.e. site plan, their name is ''Ṣaṇmahānti'' baptised as such.

वंशानुवंशसम्पाता: पदमध्यानि यानि च।
देवस्थानानि तान्याद्ये पदषोडशकान्विते॥८॥

The commingling of the diagonals and the vertical or curved lines that intervene the centre of the squares and those which are the occupations of the deities, they occupy the sixteen-squared site plan.

देवस्थानानि सम्पाताश्चतु:षष्टिपदे पुनः।
तथैकाशीतिपदिके पदान्तशतिकेऽपि च॥९॥

The occupying spots or installation spots of the deities and the meeting points in the sixty-four squared site plan again and also in the eighty one squared site plan and likewise in the hundred squared site plan exist in a similar way as such.

चतुर्ष्वपि विभागेषु सिरा या: स्युश्चतुर्दिशम्।
मर्माणि तानि चोक्तानि द्वारमध्यानि यानि च॥१०॥

In the four quarters and in the four segregated cardinal points whichever straight running lines do exist in the centre of the portals those are named as ''Marmāṇī'' or vial points or vulnerable points.

भित्तिविस्तृतमध्येन यद्वा मध्येन दारुण:।
मर्म यत् पीड्यते येन गृहे तत्रोच्यते फलम्॥११॥

Within the centre of the extension of the wall or within the space of the woods in a residential building whichever vulnerable points are locatable, the fruit or the effect or defect of that is being declaimed now.

द्वारैर्वा भित्तिभिर्वापि मर्मणां परिपीडनात्।
दौर्गत्यं गृहिण: प्राहु: कुलहानिमथापि वा॥१२॥

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1. द्विपदा: - Ibid., p. 387, l.12. Bṛhat Saṁhitā Chapter 53, pp. 332-333, verses 49-50.
2. Ibid., p. 387. त्रिपदा: - Bṛhat Saṁhitā Chapter 53, pp. 332-333.

By the doors as well as by walls or by the doors or walls from the defection of the vulnerable spots they proclaim the penury (daurgatyaṁ) or destitution or wretchedness or distress[1] for the house owner or landlord or even loss of the lineage.

भवेत् स्वामिक्षय: स्तम्भैस्तुलाभि: स्त्रीपरिक्षय:।
स्नुषावधो जयन्तीभिर्बन्धुनाशश्च सङ्ग्रहै:।।१३।।

By the (obstruction -Vedha) of pillars or columns the destruction of the owner, and by flags the murder of a daughter-in-law and by Saṁgrahas or over heaping or accumulation or narrowness or dingy norms, the loss or destruction of the kins folks and by tulās[2] the obliteration of the family members.

मर्मस्थानगतै: कार्यैर्भर्तु: कायो निपीड्यते।
सुहृद्विश्लेषमिच्छन्ति सन्धिपालैश्च तद्विद:।।१४।।

By the bodies (of the house god Vāstunara) infected by vulnerable spots, the body of the master or owner gets wounded and by the Sandhipālas (the joints preservatives) the experts calculate the separation from the allies.

नागपाशैर्धनोच्छेदो नागदन्तै: सुहृत्क्षय:।
कपिच्छकैश्च मर्मस्थै: प्रेष्याणां क्षयमादिशेत्।।१५।।

By the nāgapāśas (the snake trammels or serpentine coils, resulted in the loss of wealth, and by the existence of pegs (nāgadantas), the loss of associates. By the Kapicchakas[3] germinated within the vulnerable points may indicate the demolition of the attendants.

षड्दारुकाण्यनुसिरागवाक्षालोकनानि च।
मर्ममध्योपगान्येतान्यावहन्ति धनक्षयम्।।१६।।

Ṣaṭadārukas (i.e. the six faggoted columns), the curved lines and the ventilators gone within the vulnerable points bear out the loss of wealth.

द्वारद्रव्यतुलास्तम्भनागदन्तगवाक्षकै:।
द्वारमध्यार्दितै रोगकुलपीडाधनक्षया(:? न्)।।१७।।

By the doors, the architraves and cross beams the pillars or columns, the pegs and by the

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1. Skt. Eng. Dict., V.S. Apte, p. 262. MW, p. 499; Misery.
2. Architraves and cross beams Bhārattulas and Tulopatulas Bhāratulas or Architraves were placed above the columns horizontally (triyak) and not vertically Tulopatulā or Upatulā and Tutopatulas were placed above the Bhāratulās. Bhāratulas and Tulopatulas did not form a part of the Columns. IASITBSOVM, p. 381.
3. Kapiccha or Kapicchaka may be Kapikaccha or Cowach or Cowitch. आत्ममुत्ताऽजहाऽव्यण्डा कण्डूरा प्रावृषायणी। ऋष्यप्रोक्ता शूकशिम्बि: कपि कच्युश्च मर्कटी। Amarakośa II.4.87, p.41.

windows damaged in the middle of the doors generate disease, trouble to the family and loss of wealth.

नृपदण्डभयं पत्युः पीडनं च प्रचक्षते।
द्वारमध्येपु षड्दारुमध्येष्वपि च सूरयः।।१८।।

Proclaim the torment of the master and the danger of punishment from the king, the experts when there is suppression among the door central spots and the centres of the Ṣaḍdārus (the six faggoted structures).

कर्णद्रव्यादिभिर्विद्धेष्वेतदेव फलं विदुः।
शय्यानुवंशविहिता गृहिणां कुलनाशिनी।।१९।।

The obstruction caused to the flanks and the allied materials the same impact they declaim. The bedstead obstructed by curved lines becomes the demolisher of the householders lineage.

क्षयावहा नागदन्ता भर्तुः शय्यावितानगाः।
वातायनैरथ स्तम्भैर्ये विद्धा नागदन्तकाः।।२०।।
ते शस्त्रभीतिदा भर्तुर्यद्वा चौरभयप्रदाः।
द्रव्यधान्यविनाशाय शोकाय कलहाय च।।२१।।

The pegs in the canopy of the bedstead[1] of the owner are destruction bearing ones or the pegs in the furniture of a king may be harm bearing ones. By the windows and by the poles or pillars the pegs that remain dug in, they are creator of fear or danger of weapons for the owner or king or even generators of danger from thieves or brigands and also they are instrumental in the loss of wealth and corn or food stuffs, for grief and for quarrel or strife or disputes.

गृहमध्यगतं द्वारं भवेत् स्त्रीदूषणाय च।
द्रव्येणान्यतरेणापि महामर्म निपीडितम्।।२२।।
भवेत् सर्वस्वनाशाय गृहिणो मरणाय च।
अंशुकाश्चोर्ध्ववंशाश्च तुम्बिकाः सेन्द्रकीलकाः।।२३।।

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[1] Bṛhat Saṁhitā 79 Dr. Ajaya M. Sastri takes as the chapter on furniture Śayyāsanādhyāya. According to him farming are of the commonest requisites of a household, furniture was technically known as Śayanāsana or Śayyāsana Ch. 79 Verse 1, 5, 18 pp. 481, 483. सर्वस्य सर्वकालं यस्मादुपयोगमेति शास्त्रमिदम्। राज्ञां विशेषतोऽतः शयवासनलक्षणम् वक्ष्ये।। Śayyāvītāna may be a synonym for Śayyāsana here. प्रतिषिद्धवृक्षनिर्मितशयनासनसेवनात्तु कुलनाशः। व्याधिभयव्ययकलहाः भवन्त्यनर्थाः अनेकविधाः।। अवस्पन्दनेन वृक्षाणां स्पन्दनाच्छुनाः पादाः। फलतरूणां शयनासनमिष्टफलं भवति। Bṛhat Saṁhitā 79.18 p.483.

पुरप्रासादगेहानां वेधेऽप्येते न दोषदा:।।
इत्थं सुरक्षितिपवर्णगृहाश्रितोऽयं भेद: पदेष्वखिलमर्मगतो व्यधश्च।
उक्त: पृथक्पृथगमुष्य फलं च सम्यग् ब्रूमोऽथ वास्तुपुरुषाङ्गविभागमत्र।।२४।।

A door in the centre of a house may be a cause of pollution of high flown vulnerable points owing to the (employment) of a different sort of material and may be a cause of destruction of everything of the landlord and also a cause of death; the buntings or flappers or mild or gentle blazes of light,[1] the lofty bamboos, gourds or long bambooed gourds, the rainbows (Indrakīla)[2] or cross beams or bolts[3] even intact of vulnerable points are not accorders of harm to the residential buildings and palaces in a town. This way this distinction based on the residences of castes, kings and gods as also the incision of the vulnerable points in all the squares stands elaborated quite distinctly along with their fruit (harmful or salubrious). Now is being dilated upon the distinctness of the limbs of physical frame of the Vāstu Puruṣa i.e. the House God.

इति महाराजाधिराजश्रीभोजदेवविरचिते समराङ्गणसूत्रधारापरनाम्नि वास्तुशास्त्रे
मर्मवेधो नाम त्रयोदशोऽध्याय:।।१३।।

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CHAPTER 14[4]

The decision regarding the glossary of words[5] (in respect) of deities or gods and the variety of limbs of the House God or the gods permeating the limbs of the House God (Vāstupuruṣa).

देवतानां पदैरित्थं संविभक्तै: पृथग्विधै:।
स्थपति: प्रयत: कुर्याद् वास्तुमित्थं पुमाकृतिम्।।१।।

By the squares of the deities this way having been defined, as of varied norms, the architect (sthapati)[6], well controlled or disciplined, may create the place of residence or a house site or a residential building this way as having the likeness of a man or male figure.

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[1] Tumbikā - A Tuma gourd. इक्ष्वाकु: कटुतुम्बी स्यात्तुम्ब्यालाबूरुभे समे। Amarakośa II.4.156, p. 46.

[2] Skt. Eng. Dict., V.S. Apte, p. 95. Banner of Indra.

[3] MW, p. 166.

[4] Dr. D.N. Shukla has this one as Chapter XVII. Text p.77-79 (hindi translation pp.78-80).

[5] Skt. Eng. Dict., V.S. Apte, p. 287. MW, p. 546. निघण्टुर्नामसङ्ग्रह:। Abhidhāna Cintāmaṇi II.172, p.72.

[6] Varāhamihira refers to the Architect in 53.110, p.350 by the common name Sthapati who combined in himself the function of both the engineer and the mason, enjoying a high status,

शिरस्तस्याग्निरुद्दिष्टं दृष्टिर्दित्यम्बुदाधिपौ।
जयन्तश्चादितिश्चास्य कर्णौ वायुर्मुखे स्थितः।।२।।

The crest or head of this one is construed as Agni, the gaze as Diti and the Lord of waters (i.e. Varuṇa). Jayanta and Aditi are its ears; Vāyu stays in the mouth.

अर्कः स्याद् दक्षिणे वामे भुजे सोमः प्रतिष्ठितः।
महेन्द्रचरकौ सापवत्सावस्योरसि स्थितौ।।३।।

The Sun (Arka) stands enshrined over the right arm and Moon over the left arm. On the chest of this one stay Mahendra and Caraka along with Āpavatsa.

स्तनेऽर्यमा दक्षिणे स्याद् वामे च पृथिवीधरः।
यक्ष्मा रोगश्च नागश्च मुख्यो भल्लाट इत्यमी।।४।।
दक्षिणेतरमेतस्य बाहुं देवाः समाश्रिताः।
सत्यो भृशो नभो वायुः पूषा चेत्यथ दक्षिणम्।।५।।
पञ्चापि बाहुमेतस्य संश्रितास्त्रिदिवौकसः।
सावित्रसवितारौ च रुद्रशक्तिधरावपि।।६।।
चत्वारोऽमी क(लाधि ? फोणि)स्थाः करयोर्हृदि च स्वभूः।
वितथौकः क्षतौ पार्श्वे दक्षिणेऽस्य व्यवस्थितौ।।७।।

On the right pap Aryamā on the left Pṛthividharā, Yakṣmā, Roga, Nāga, Mukhya and Bhallāṭa the deities stay having occupied the left arm (lit. the arm other than the right one). Satya, Bhṛśa Nabha, Vāyu, Pūṣā, stand resorted to the right arm of the god. Sāvitra and Savitā, Rudra and Śaktidhara also four as such stationed on the elbow. Over the two hands and heart Svabhūḥ i.e. Brahmā Vitathā and Okaḥkṣata both of these on the right flank of this one stand occupying.

वामे पुनः स्थितावस्य देवौ शोषासुराभिधौ।
मित्राभिधो विवस्वांश्च द्वावप्युदरमाश्रितौ।।८।।

On the left flank then stand occupying the two Śoṣa and Asura by name. The one named Mitra and Vivasvān stay occupying the abdomen.

मेढ्रमध्यस्थितावस्य सुराविन्द्रजयाभिधौ।
यमश्च वरुणश्चोर्वोः क्रमाद् दक्षिणवामयोः।।९।।

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since he was responsible for preparing the ground plan and for the scentful completion of the Sambodhi XXII. p.116.

Having resorted to the central part of the genital organ (of this House God) stay the deities Indra and Jaya, Yama and Varuṇa on the two thighs in a serial order on the right and left one.

गन्धर्वभृङ्गौ समृगौ जङ्घां राज्यामथेतराम्।
द्वास्थसुग्रीवपुष्पाख्या: संश्रिता: पितरोऽङ्घ्रिगा:।।१०।।

Gandharva and Bhṛṅga accompanied by Mṛga stay on the shank the rājyā (right[1] one) and to the other one (left one) stay on Dvāṣtha (Dauvarika) Sugrīva and Puṣpa and Pitṛs on the feet.

एकाशीतिपदस्येशदिग्विभागाश्रितं शिर:।
माहेन्द्रीसंश्रितं विद्याच्चतु:षष्टिपदस्य तु।।११।।

Of eighty one squared (house god) or site plan, the crest of the house god or site plan or top of the site plan resorted to the north east quarter. And of the sixty four squared site plan the crest on top stood facing the Māhendrī (the east).[2]

एकाशीतिपदाज्जातो वास्तु: शतपदाभिध:।
य: षोडशपद: स स्याच्चतुष्षष्ठिपदोद्भव:।।१२।।

From the eighty one squared site plan the site plan of hundred squares got generated and from the sixty four squared site plan may be deemed as having taken birth the sixteen sided structure.

मध्ये य एव देवानां स्थितो ब्रह्माब्जसंभव:।
स सहस्रānनोऽचिन्त्यविभवो जगतां प्रभु:।।१३।।

In the centre of the gods the one which one stood Brahmā, the lotus born one, that one, the thousand faced one is the master of the Universe having affluence inscrutable as such.

योऽयं वह्निरिहोक्त: स सर्वभूतहरो हर:।
पर्जन्यनामा यश्चायं वृष्टिमानम्बुदाधिप:।।१४।।

The one, this one, that here is declaimed as Agni (Vahniḥ), he, verily, wrests all the bhūtas or beings or ghosts or goblins. And which one here bears the name as Parjanya he is the rain showerer overlord of clouds or Varuṇa or ocean, or *Indra*.

जयन्तस्तु द्विनामाख्य: कश्यपो भगवानृषि:।
महेन्द्रस्तु सुराधीशो दनुजानां विमर्दन:।।१५।।

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1. राज्याम् – The light one Dr. D.N. Shukla on 17.10, p.78. Meaning as right or Dakṣiṇa not traceable in Dictionary.
2. Skt. Eng. Dict., V.S. Apte, p. 124. (The East) Māhendrī = ऐन्द्री)

The double appellationed one Jayanta, however, is Kaśyapa the adorable sage. Mahendra, however, is the Lord of gods the demolisher of the demons.

आदित्यं पुनरिच्छन्ति विवस्वन्तमहस्करम्।
सत्यो भूतहितो धर्मो भृशः कामोऽथ मन्मथः।।१६।।

The maker of the day, Vivasvān they cherish as "Āditya". Satya is dharma (the spiritual good or law, the very well wisher of the beings and Bhṛśa is Kāma also known as Manmatha (Cupid).

योऽन्तरिक्षः स्मृतो देवस्तन्नभः समुदाहृतम्।
मारुतो वायुरुद्दिष्टः पूषा मातृगणः स्मृतः।।१७।।

That which is the god Antarikṣa, he is esteemed as god *Nabhas*. Māruta is declaimed as Vāyu and Pūṣā is remembered as the group of Mātṛs.

अधर्मो वितथाख्यः स्यात् कलेरप्रतिमः सुतः।
गृहक्षतः पुनर्योत्र स चन्द्रतनयो बुधः।।१८।।

The one named Vitatha may be the unrivalled son of Kali, or Adharma i.e. Impiety or evil incarnate as such. Gṛhakṣata the one that is here, he is the son of Moon as Budha.

प्रेताधिपो मतः श्रीमान् यमो वैवस्वतश्च सः।
गन्धर्वो भगवान् देवो नारदः परिकीर्तितः।।१९।।

The Lord of the deceased ones is recognised as the adorable one as Yama, Vaivasvata, Gandharva, the adorable god is declaimed as Nārada.

भृङ्गराजमिहेच्छन्ति राक्षसं निर्ऋतेः सुतम्।
यो मृगोऽस्मिन्ननन्तः स स्वयंभूर्धर्म इत्यपि।।२०।।

To the son of Nirṛti[1] (the goddess of death or destruction, the regent of the south-western quarter) (personified as the goddess of death and consumption and often associated with Mṛtyu. A Rati etc. variously regarded as the wife of Adharma, mother of Bhaya, Mahābhaya and Mṛtyu or as a daughter of Adharma and Hiṁsā and mother of Naraka and Bhaya; binds mortals with her cords! Regent of the south and of the asterism mūla) Rākṣasa they cherish as one (known as) Bhṛṅgarāja. And who herein, is Mṛga-Ananta, he is here Svayambhū (Brahmā) and Dharma likewise.

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[1] Cp. Manusmṛti XI.118, p. 474. अवकीर्णो तु काणेन गर्दभेन चतुष्पथे। पाकयज्ञविधानेन यजेत निर्ऋतिं निशि।। अवकीर्णां वक्ष्यमाणः काणेन गर्दभेन रात्रौ चतुष्पथे पाकयज्ञेन निर्ऋत्याख्यां देवतां यजेत्। with Kullūkabhaṭṭa's Manvartha Muktāvalī Vyākhyā. Skt. Eng. Dict., V.S. Apte., p. 294. MW. p.554. रक्षो जातिदेवता Goddess of Destruction. Ṛgveda I.38.6, p., VII.58-1, p. मो षु णः परापरा निर्ऋतिर्दुर्हणा वधीत्। पदीष्ट तृष्णया सह। i.e. let not the most powerful and indestructible Nirṛti destroy us. Let him perish with our (evil) desires. Ṛgveda Part I Text with H.H. Wilson's English Translation, Parimal Publications, Delhi, प्र साकमुक्षे अर्चता गणाय यो दैव्यस्य धाम्नस्तुविष्मान्। उत क्षोदन्ति रोदसी महित्वा नक्षन्ते नाकं निर्ऋतेरवंशात्।। offer worship to the company (of the Maruts), the associated dispensers of moisture, which is powerful over the celestial region. The Maruts, by their greatness, oppress both heaven and Earth; they streak from the Earth (Nirṛtiḥ) and the firmament to heaven. Ibid., Part III, p. 266. Ṛgveda VII.58.1. Mahābhārata Ādi Parva 66. 53-55, p. 85 GPE Gorakhpura, 1956. प्रजानामन्तकामानामन्योऽन्यपरिभक्षणात्। अधर्मस्तत्र सञ्जातः सर्वभूतविनाशकः। तस्यापि निर्ऋतिर्भार्या नैर्ऋताः येन राक्षसाः।

आदि: प्रजापति: स्त्रष्टा मनु: सुग्रीव ईरित:।
पुष्पदन्तस्तु विनतातनय: स्यान्महाजव:॥२१॥

[1]The primeval one Prajāpati, the creator Manu is declaimed as Sugriva. Puṣpadanta, however, the son of Vinatā may be Mahājava (i.e. Vāyu).

वरुण: पाथसां नाथो लोकपाल: स कीर्तित:।
असुरो राहुरर्केन्दुमर्दन: सिंहिकात्मज:॥२२॥

Varuṇa, the leader of the waters is famed as Lokapāla. Asura or demon Rāhu, the eclipser of sun and moon is the son of Siṁhikā (Saiṅghikeya).

शोषस्तु भगवानेष सूर्यपुत्र: शनैश्चर:।
पापयक्ष्मा क्षय: प्रोक्तो रोगस्तु कथितो ज्वर:॥२३॥

Śoṣa, the adorable this one is the son of Sūrya, Śanaiścara (or Saturn). Pāpayakṣmā is called as Kṣaya or consumption and Roga is called fever.

भुजङ्गमानामधिप: श्रीमान् नागस्तु वासुकि:।
त्वष्टा स्यान्मुख्यसंज्ञोऽत्र विश्वकर्माभिधश्च स:॥२४॥

The overlord of the Bhujaṅgamas i.e. serpents the illustrious Nāga is ''Vāsukiḥ''. Tvaṣṭā may be the one called Mukhya here being by name as Viśvakarmā.

चन्द्रो भल्वाट इत्युक्त: कुबेर: सोमसंज्ञित:।
चरको व्यवसायाख्य: श्रीरिहादितिसंज्ञिका॥२५॥

घोरास्तस्यास्त्रय: पुत्रा: पापकर्मरता: सदा॥ भयो महाभयश्चैव मृत्युर्भूतान्तकस्तथा। न तस्य भार्या पुत्रो वा कश्चिदस्त्यन्तको हि स:। Atharvaveda VI.27, देवा: कपोत इषितो यदिच्छन्दूतो निर्ऋत्या इदमाजगाम। तस्मा अर्चाम कृणवाम निष्कृतिं शं नो अस्तु द्विपदे शं चतुष्पदे॥ Seeking what, O Gods, the sent dove, messenger of perdition (Nirṛtyāḥ) hath come hither; to it will we sing praises; make removal, weal be (it) to our bipeds, weal to our quadrupeds, (William Dwight Whitney). Parimal Publications, Delhi.

1. GOSE XIV misses the verse No. 21 on p.61 incorporated at this number by Dr. D.N. Shukla in समराङ्गसूत्रधार - सप्तदशोऽध्याय: p. 78 as : पितरस्तु स्मृता: देवा: पितृलोकनिवासिन:। स्मृतो दौवारिको नन्दी प्रमथानामधीश्वर: i.e. the Pitṛs are known as gods the denizens of Pitṛloka the world of the manes. And Dauvārika is memorised as Nandī, the overlord of Pramathas or Gaṇas.

Candra called as Bhalvāṭa (corrected as Bhallāṭa in fn. 3 below on p. 61) and Kubera has the nomenclature Soma Caraka here is one named as Vyavasāya and Śrīḥ or Lakṣmī here is one as having name Aditi.

दितिरत्रोच्यते शर्वः शूलभृद् वृषभध्वजः।
हिमवानाप इत्युक्त आपवत्स उमा स्मृता।।२६।।

Diti herein is called Śarva (Śiva), the trident wielding one, Vṛṣabhadhvaja (the bull-bannered god)[1] Himavān is called Āpa and Āpavatsa is remembered as Umā.

आदित्यस्त्वर्यमा वेदमाता सावित्र उच्यते।
देवी गङ्गात्र विद्वद्भिः सवितेति प्रकीर्तिता।।२७।।

Āditya is Aryamā and Vedamātā is called Sāvitra. The goddess Gaṅgā herein, by the scholars, is proclaimed as Savitā.

मृत्युः शरीरहर्तासौ विवस्वानिति स स्मृतः।
जयाभिधस्तु वज्रीति स्यादिन्द्रो बलवान् हरिः।।२८।।

The consumer of bodies Mṛtyu is called Vivasvān. The one named Jaya, the adamant wielder - this way may be Indra, the mighty one.

मित्रो हलधरो माली रुद्रस्तूक्तो महेश्वरः।
राजयक्ष्मा गुहः प्रोक्तः क्षितिध्रोऽनन्त उंच्यते।।२९।।

Mitra is Haladhara, Mālī[2], Rudra is called Maheśvara; Rājayakṣmā is called Guha or Kumāra Kārttikeya and by Kṣitidhara Ananta (Śeṣanāga is meant as such).

चरकी च विदारी च पूतना पापराक्षसी।
रक्षोयोनिभवा ह्येता देवतानुचरीर्विदुः।।३०।।

Carakī, Vidārī, Pūtanā and *Pāparākṣasī*[3], born of the breed of Rākṣasas, these they know as the female attendants of the gods.

इत्येष वास्तुदेवानां निघण्टुः परिकीर्तितः।
क्षो मूर्ध्नि हो दृशोर्मध्ये सो घ्राणे चिबुके तु षः।।३१।।

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1. Raghuvaṁśa II.36, अमुं पुरः पश्यसि देवदारुं पुत्रीतोऽसौ वृषभध्वजेन। यो हेमकुम्भस्तननिः सृतानां स्कन्दस्य मातुः पयसां रसज्ञः।
2. Name of the son of Rākṣas, Sukeśa. MW, p. 813.
3. The demonesses supposed to preside over the intermediate directions Carakī in North-east, Vidārī in the north-west. Pūtanā in the south-east, and Rākṣasī or Pāparākṣasī in the south-west relegated to the out classes such as śvapacas. Sambodhi XXII p.114 op.cit. p.385 IASITBSOVM vide Bṛhat Saṁhitā 53.83-84, p. 344.

This way has been thoroughly enumerated the vocabulary or glossary of words of the gods of the architectural abodes. ''Kṣa'' on the crest, ''ha'' in eye twain and ''Sa'' in the nose and ''Ṣa'' in the chin.

शः कण्ठे हृदये वः स्याल्लकारो नाभिदेशगः।
रेफो बस्तौ यकारस्तु मेढ्रे मः (पुष्य?मुष्क)कावुभौ॥३२॥
नकार ऊरुर्णो जानं ञकारः पिण्डिकाश्रितः।
(ड?ङ)कारो गुल्फयोरन्ते पकारोऽङ्घ्रितले स्मृतः॥३३॥

''Sa'' in the throat, ''Va'' in the heart and ''La'' may be within the range of the umbilical orifice. ''ra'' in the pelvis[1] or bladder or lower belly, ''ya'' in the genital organ, ''ma'' in both the testicles or scrotum[2] ''na'' in the thighs ''ṇa'' in the knees, ''ña'' in the leg calves or penis[3] ''ṅa'' in the ankles[4] (taken as heels by Dr. D.N. Shukla in XVII.34 p.80) and ''pa'' in the soles, calculated as such.

उक्तानि वास्तुपुरुषस्य यथावदित्थमङ्गानि वास्तुपददैवतनामभेदाः।
वर्णाश्च वास्त्ववयवेष्विह षोडशैव ब्रूमोऽथ दैवतवशेन पुरे निवेशम्॥३४॥

Of the Vāstupuruṣa (House God) have been talked of the limbs as per suitability and also have been enumerated the nomenclature distinctness of the site plan deities or site squared deities. We have talked of the sixteen sides of the (House God) in its limbs as also the castes attached to them. Now we shall talk of the town planning in light of the gods.

इति महाराजाधिराजश्रीभोजदेवविरचिते समराङ्गणसूत्रधारापरनाम्नि वास्तुशास्त्रे
पुरुषाङ्गदेवतानिघण्ट्वक्षराङ्गनिर्णयो नाम चतुर्दशोऽध्यायः॥१४॥

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1. वस्तिः - Skt. Eng. Dict., V.S. Apte, p. 497. Residing : dwelling - staying : The abdomen : the lower belly; the pelvis; the bladder; a syringe; clyster. MW. p.933. An injection syringe made of bladder or an injection itself in addition to V.S. Apte, p. 497 meanings.
2. Skt. Eng. Dict., V.S. Apte, p. 443. MW, p. 824.
3. MW, pp. 625-626.
4. Skt. Eng. Dict., V.S. Apte, p. 190. MW, p. 360.

CHAPTER 15

Rājaniveśaḥ

The planning of the Kings' Abode.

कृते पुरनिवेशेऽथ चतु:षष्टिपदाश्रये।
नियुक्तपरिखासालगोपुराट्टालकेऽपि च।।१।।

The town planning having been organised having the resort of sixty four squares, having apartment on this roof, the palace of upper storeys[1] or watch towers[2] or a turret on the parapet[3], city gates,[4] parapet (Sāla)[5] and moat provided.

विभक्तरथ्ये परित: प्रविभाजितचत्वरे।
क्रमादन्तर्बहि: क्लृप्तदेवतायतनस्थितौ।।२।।

Having pathways subdivided, all round and having squares or quadrangles distributed, in due order, in the interior as well as exterior, in the situation of the shrines of gods demarcated.

प्रागुदक्प्रवणे देशे प्राग्द्वाराभ्युन्नतेऽथवा।
यश:श्रीविजयाधायि मैत्रं पदमधिष्ठितम्।।३।।

In the region prone to eastern and northern directions or one elevated with eastern gates, bearing triumph of the glory of fame, occupied by friendly square.

यथावर्णक्रमायातं चतुरश्रं समं शुभम्।
पुरमध्यादपरतोदिक्स्थं कुर्यान्नृपालयम्।।४।।

Enlongated as per the series of castes as per suitability, square normed or equal

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1. Skt. Eng. Dict., V.S. Apte, p. 8-9, Attālaka.
2. MW, p. 11.
3. KAŚ.I Glossary p.4.II.3.10, 11, 12 p. 36 X.1.1 p. 233, XIII.3.47, p. 262, 275 वक्षोदघ्न: प्राकार:।
4. KAŚ.I.II.3.31, p.37 Glossary p. 134. यिकृत्वा स्कन्धवारस्य रक्षांवविधासारयो: पथश्च, परिक्षिप्य दुर्गः खातसालाभ्याम्, दूषयित्वोदकम् अवस्राव्य परिखा: संपूरयित्वा वा (an archaic usage for सम्पूर्य) सुरुङ्गाबलकुटिकाभ्यां वप्रप्राकारौ हारयेत्, दारं च गुडेन। i.e. after securing the protection of the camp, of supplies and reinforcements, and of the roads, he should encircle the fort along the moat, and the rampart, defile the water, empty the moats or fill them, and cause the parapet and the rampart, to be taken by means of an underground passage and starmingly troops and the breach by means of elephant armour KAŚ.II 13.4.9, p. 565.
5. Skt. Eng. Dict., V.S. Apte, p. 267. धनु: – a measure of length equal to four hastas. MW, p. 509 - a measure of 4 hastas or cubits.

dimensioned, auspicious one, having roads in the direction westwards from the centre of the town, (the architect) may plan the king's palace.

दुर्गेषु भूवशात् कार्यं यद्वा दिक्ष्वपरास्वपि।
विवस्वद्भूधरार्यम्णां कार्यमन्यतमे पदे।।५।।

Under the exigency of land, in the forts, (The Royal House) should be created as such as also in other quarters. And in a different square (the temple) of Vivasvān, Bhūdhara (i.e. Pṛthvīdhara or Kṣitidhara) deserves to be created.

त्रिचत्वारिंशता युक्ते ज्येष्ठं स्याद् द्वे धनुःशते।
मध्यं शतं तु द्वाषष्टिः शतं साष्टकमन्तिमम्।।६।।

In (a town) endowed with forty three squares the (Royal House) the best one or the largest one may be two x a hundred dhanus i.e. four hundred hastas[1] i.e. cubits and the middling normed one of sixty two (cubits) and the last one of one hundred added on to eight i.e. one hudnred and eight cubits.

ज्येष्ठे पुरे विधातव्यं ज्येष्ठं राजनिवेशनम्।
मध्यमे मध्यमं कार्यं कानिष्ठं च कनीयसि।।७।।

In the largest town deserves to be created the largest Royal Palace and in the middling normed one the middling normed one and the lowest normed one in the one of lower dimensions.

प्राकारपरिखागुप्तं चारुकान्ति समन्ततः।
तमङ्गभ्रमनिर्यूहसुदृढाट्टालकान्वितम्।।८।।

Safeguarded by a rampart and a moat and having a fine glamour all around, endowed with watch towers of highly strong capacity, the pinnacles or turrets or projections (on columns or gates the fountains, or springs or augers[2] and gimlets (Bhramas) or water courses, grind stones and a platform.[3]

एकाशीत्या पदैर्भक्तं विधेयं नृपमन्दिरम्।

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1. Skt. Eng. Dict., V.S. Apte, p. 295 on निर्यूह - A peg projecting from a wall. MW, p. 557.
2. MW, p. 769. Also Anger:- Tool for boring holes in wood, having long shank with cutting edge and screw point and handle at right angles. Instrument for boring in soil or strata with stem that can be lengthened. Gimlet - A kind of boring tool usually semi-cylindrical with wooden codpiece as handle and norm at pointed end. p. 76 The concise Oxford Dictionary of Current English.
3. MW, p. 438. तमङ्ग = platform. इन्द्रकोशः (षः) तमङ्गकः। Abhidhāna Cintāmaṇi IV.77, p. 249. (A Platform meant for delivering lectures in an assembly).

राजमार्गं समाश्रित्य वास्तुद्वारमुदङ्मुखम्।।९।।

The Nṛpamandirā (The king's palace deserves to be created having been divided into eighty one squares having taken recourse to the Royal Road or Main Road, having the residential gate facing the North.

युक्त्यानयैव कर्तव्यमन्यदिक्संश्रयेऽपि च।
भल्लाटपदवर्त्यस्य गोपुरद्वारमिष्यते।।१०।।

By this very strategy should be created, in the region having recourse to the other direction as stipulated the principal town gate or an ornamental gate of a temple situated or revolving round the square of Bhallāṭa (god) or the feet of the king.

तत्पुरद्वारविस्तारोच्छ्रायसम्मितमिष्टदम्।
महेन्द्रं द्वारमिच्छन्ति निविष्टस्य महीधरे।।११।।

The length and breadth of the Gate of such a town equipped as such is the granter of the cherished ends. Established on a mountain or established in line with Mahidhara or Kṣitidhara or Pṛthvīdhara god, they (i.e. the architects) cherish a gate (agreeable) to Indra or Rainbow normed gate.

वैवस्वते पुष्पदन्तमर्यम्णि च गृहक्षतम्।
अन्येष्वेषामपरतः प्रदक्षिणपदेष्वथ।।१२।।

(In a royal palace) having Vivasvān as god, Puṣpadanta gated one is needed and in one having Aryaman as god, gṛhakṣata, in the clockwise mannered site planned areas of other types in the west or north east.

अन्यान्यपि स्वासु दिक्षु द्वाराण्येवं प्रकल्पयेत्।
आभिमुख्ये च सर्वेषां शस्यन्ते गोपुराणि च।।१३।।

The other, too, in their individual directions (the architect) may create Gates. And facing all these the Main gates are belauded as such.

तदीयनगरद्वाराद् विंशत्यंशोज्झितानि वा।
पक्षद्वाराणि सुग्रीवे जयन्ते मुख्यनाम्नि च।।१४।।

From the gate of the town of these ones, deducted by twenty fractions the side doors are required in Sugrive, Jayanta and one named Mukhya (god's temple).

वितथेऽथ भ्रमांस्तद्वद् विदधीत प्रदक्षिणान्।
वास्तौ विभक्ते पुरवत् क्लृप्तेऽमरपदव्रजैः।।१५।।

On Vitatha, the fountains, likewise, he may create as circumambulating or in a clockwise manner. The residential spot having been divided like a town and by the groups of foot imprints or squares of gods having been assumed.

तत्र मैत्रपदस्थाने निवेशायावनीपतेः।
प्रासादः प्राङ्मुखः कार्यो यथावत् पृथिवीञ्जयः॥१६॥

There on the spot of the square of Maitra, for the purpose of a residential building of the Lord of the Earth the palace should be created having face eastward, as one vanquishing the Earth as per enumeration.

श्रीवृक्षं सर्वतोभद्रं मुक्तकोणमथापरम्।
यमिच्छेन्नृपतिः कुर्यात् प्रासादं शुभलक्षणम्॥१७॥

Śrīvṛkṣa[1] (A Fig or Bilva tree normed), Sarvatobhadra (a temple of a square form having entrance opposite every point of the compass)[2] and *Muktakoṇa* of these whichever a king may cherish after, may get created a palace of auspicious omens or ensigns.

शालापरिक्रमोपेतकर्मान्तैरपि चान्वितम्।
तत्र प्राच्यां भवेद् गेहमादित्यपदसंश्रितम्॥१८॥

Having been endowed with the Karmāntas (workshops or factories)[3] and equipped with the circumambulation or clockwise mannered circulation of rooms, may there be in the Eastern quarter, a mansion or a house or residential building adhering to the square of Āditya or exposed to solar beams.

धर्माधिकरणं सत्ये व्यवहारेक्षणाय च।
भृशे च कोष्ठागारं स्यादम्बरे मृगपक्षिणाम्॥१९॥

Dharmādhikaraṇa (or Law Court or Court of Justice) in Satya, or in point of taking oaths or pledging, for the sake of hearing or attending to the Judicial procedure, transactions or dealings,[4] in Bhṛśakoṣṭhāgāra (Magazine)[1] and in the aerial route (ambara)

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1. Śrīvṛkṣa - a Triśāla bhavana of Sukṣetra mode.
2. Catuśśāla bhavana, a building having continuous galleries around. Skt. Eng. Dict., Monier Williams, p. 1189.
3. KAŚ.I - Glossary R.P. Kangle, p. 29. कर्मान्त: A workshop, factory. II.12, 18, 23, 27, p. 57. II.17.17, p. 67, II.19.1, p. 69, II.23.10, p. 75, कङ्कटकर्मान्ताश्च तज्ञातकारुशिल्पिभिः कारयेत्। II.23.10, p. 75. धातुसमुत्थं तज्ञातकर्मान्तेषु प्रयोजयेत्। लोहाध्यक्षः ताम्रसीस त्रपुवैकृन्तकारकूट वृत्तकंसताललोहकर्मान्तान् कारयेत् खन्याध्यक्षः शङ्खवज्रमणिमुक्ताप्रवालक्षारकर्मान्तान् कारयेत्। बहिरन्तश्च कर्मान्ताः विभक्ताः सार्वभाण्डिकाः आजीवपुररक्षार्थः कार्याः कुष्योपजीविना पौतयाध्यक्षः पौतनवकर्मान्तान् कारयेत्।
4. KAŚ.I - Glossary p. 69. III.1.39, p. 97, III.1.2, p.96, III.2.1, p. 98. धर्मश्च व्यवहारश्च चरित्रं राजशासनम्। विवादार्थश्चतुष्पादः पश्चिमः पूर्वबाधकः। KAŚ.I.III.1.39, p. 97. A matter in dispute has four feet, law, transaction, custom and the royal edict; (among them the later one supersedes the earlier one). KAŚ.II.III.1.39, p. 224.

(the abode) of birds and beasts (i.e. Fauna).

अग्नेः ककुभमाश्रित्य कार्यं वायोर्महानसम्।
सभाजनाश्रयं पूष्णि विदध्याद् भोजनास्पदम्।।२०।।

Having adhered to the quarter (presided over by Agni (Āgneyī)[2] i.e. the south eastern should be created Mahānasa (A heavy wagon or cart or a kitchen) of Vāyu (god) being the one resort of basking under the Sun (Pūṣan) having food taking for its sole purpose.

सावित्रे वाद्यशाला स्यात् सवितृस्थाश्च वन्दिनः।
चर्माणि वितथे कुर्यात् तद्योग्यान्यायुधानि च।।२१।।

In the Sāvitra (god's resort) should be the abode of musical instruments (or music hall) and the bards abiding in Savitṛ (god's resort); The bucklers or shields he may create in the vitatha (god's resort) as also the weapons suited to those.

स्वर्णरूप्यादिकर्मान्तान् विदधीत गृहक्षते।
याम्ये दक्षिणतो गुप्तिं कोष्ठागारं च कल्पयेत्।।२२।।

In the Gṛhakṣata[3] (the Architect) may create the workshops or factories of gold and silver and the like; In the southern quarter, from the right he may create Gupti[4] (a prison or a confinement) or a fortification as well as the magazine.

प्रेक्षासङ्गीतकानि स्युर्गन्धर्वे वासवेश्म च।
कार्या वैवस्वते शाला रथानां दन्तिनां तथा।।२३।।

In the Gandharva (god's domain) may there be the Theatrical and Music Chambers or Halls and the inner apartments or bed chamber[5]. In the domain of Vivasvāna are to be erected the equerries of tuskers and chariots.

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1. KAŚ.II.II.15.1, p. 63 कोष्ठमाराध्यक्षः। The superintendent of the Magazine (Koṣṭhāgāra) KAŚ.II.II.15.1, p.139 should know about Agricultural produce revenue from the country side, purchase barter begging, borrowing, labour in place of taxes, income from other sources, return from expenditure and additional income. कोष्ठानाराध्यक्षः जीताराष्ट्रकक्रयिमपरिवर्तक प्राभिव्यकापमित्यकासंहतिकाप्यजातव्ययप्रत्ययोपस्थानान्युपलभेत।
2. Skt. Eng. Dict., V.S. Apte, p. 76.
3. MW, p. 362.
4. Skt. Eng. Dict., V.S. Apte, p. 189 Cp. Mṛcchakaṭika of Śūdraka VI. p. 224 LL.10. एषोऽद्य गोपालदारको गुप्तिं भङ्क्त्वा गुप्ति पालकं व्यापाद्य बन्धन भित्त्वा परिभ्रष्टाऽपकामति। M.R. Kale ed. Book-sellers Publishing Co. Mehavale Building, V.P. Road, Bombay, New Edition, 1962, p. 225. Prison or Jail.
5. Ibid., p. 504. V.S. Apte.

पश्चिमोत्तरभागस्थां वापीमपि च कारयेत्।
वा(यौ ?यु)सुग्रीवपदयोर्गन्धर्वस्य च बाह्यतः।।२४।।

(The architect) may create an oblong tank also (dug out) in the western-northern region stationed as such of Vāyu, Sugrīva, squares and on the outskirts of Gandharva.

कुर्यादन्तःपुरस्थानं प्राकारवलयावृतम्।
कुर्यात् तद्गोपुरद्वारमुदगास्यं जयाभिधे।।२५।।

(He) may create the Harem-resort or inner apartments or seraglio[1] engirt or circumambiated by a rampart enclosure and in the one named Jaya (the house god) having face northwards the city gates and (its) (own) doors.

कार्यः स्थपतिना चैव प्रासादश्चापराङ्मुखः।
क्रीडादोलालयान् भृङ्गे कुमारीभवनं तथा।।२६।।

And by the architect (Sthapati) should be created a Prāsāda (The Royal Mansion or Palace) having face not in a reverse situation i.e. facing the harem as also the sport swings or hammocks halls on the Bhṛṅgarāja (god) and an apartment for the maidens or gymnasium that very way.

नृपान्तःपुरमिच्छन्ति मृगे पित्र्ये त्ववस्करम्।
नृपस्त्रीणामुपस्थानगृहमिन्द्रपदे विदुः।।२७।।

(They) desire (as demarcated) the harem of the king on Mṛga and Pitṛ (god's domain) having privaties[2] or privy, closet or a place for faeces. They ordain the proximity of the abode of the women (connected) with the king in the square of Indra.

सुग्रीवपदसंसक्तमरिष्टारमिष्टदम्।
द्वास्थसुग्रीवपि(त्र्यं ?त्र्यां)शपश्चाद्भागे मनोहरा।।२८।।
विधेयाशोकवनिका स्नानधारागृहाणि च।
लतामण्डपसंयुक्ताः स्युरत्रैव लतागृहाः।।२९।।

Clung on to the square of Sugrīva ''ariṣṭāra''[3] is granter of the cherished end (ariṣṭāra

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1. P.418. Eng. Skt. Dict., V.S. Apte, Seraglio अन्तःपुरं, अवरोधः, शुद्धान्तः अन्तगृहम् = Harem, MLBD, Delhi, 1960.
2. अवस्करः - Skt. Eng. Dict., V.S. Apte, p. 62. अवस्कर मन्दिर - MW, p. 105, a water closet.
3. अरिकारम् - here may be a synonym of अरिष्टगृह or अरिष्टशय्या a lying in chamber on an analogy of the context. अरिष्टशय्यां परितो विसारिणा सुजन्मनातस्य निजेन तेजसा। निशीथदीपाः सहसा हतत्विषो बभूवुरालेख्य समर्पिता इव।। Raghuvaṁśa III.15, The midnight lamps suddenly lost their lustre and looked as if transferred to pictures on account of the well born infant's own splendour spreading around the bed lying in chamber. p. 70. G.R. Nandargikar edition, MLBD, Delhi, 1971

may be lying in chamber of Sugrīva, dauvārika and pitṛ, is to be created a fascinating Aśoka Vāṭikā (Vanikā) or parterre and the bathing fountains and inter twined with the creeper arcade should also there be the creeper arbours.

दारुशैलाश्च वाप्यश्च पुष्पवीथ्यः सुकल्पिताः।
पुष्पदन्ते भवेद् य(त्त ? न्त्र)कर्मान्तः पुष्पवेश्म च।।३०।।

The timber hillocks or wooden hillocks and oblong tanks as also floral glades nicely created may be in the Puṣpadanta (god's domain), as also a mechanical workshop or factory and floral garden.

वरुणस्य पदे कुर्याद् वापीपानगृहाणि च।
स्यात् कोष्ठागारमसुरे शोषे त्वायुधमन्दिरम्।।३१।।

In the square of Varuṇa (he) may create oblong tank and drinking booths or sheds. The magazine (Koṣṭhāgāra) and the arsenal may be (established) in the Āsura square.

भाण्डागारं तु रौद्राख्ये विदध्यात् स्थपतिः श्रिये।
उलूखलशिलायन्त्रभवनं पापयक्ष्मणि।।३२।।

Bhāṇḍāgāras[1] (store houses a treasury offices or even magazines) in the one named Raudra i.e. of Rudra square, may the architect establish for the sake of glory the mortar, a grinding stone mill (Śīlāyantra bhavana) or a compartment having a mechanical contrivance of stone meant for grinding) in the Pāpayakṣma.

दारुकर्मान्तमप्याहुः श्रेयसे राजयक्ष्मणि।
स्यादोषधेरधिष्ठानं रोगे दिशि नभस्वतः।।३३।।

A workshop or factory of timber, they say as salubrious in Rājāyakṣma. The headquarters of medicines or a hospital or medical institute, in Roga's square and the quarter of Vāyu (i.e. north-west).

नागानां शस्यते स्थानं पदे नागस्य सूरिभिः।
भवन्ति मुख्ये व्यायामनाट्यचित्रगृहाणि च।।३४।।

By the poets or sages or learned men, the abode of Nāgas (elephants) is appreciated in the square of Nāga. In the Mukhya's square, the Gymnasium,[2] or Athletic Chamber; Dance Hall or Dramatic Theatre and a picture gallery are belauded.

गवां स्थानं तथा क्षीरगृहं भल्लाटनामनि।
उदक्प्रदेशे सौम्यस्य पुरोधःस्थानमिष्यते।।३५।।

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1. Skt. Eng. Dict., V.S. Apte. p. 402. MW, p. 752. A Treasury. Bhāṇḍāgāra.
2. Eng. Skt. Dict., V.S. Apte, p. 193. व्यायामभूमिः व्यायामशाला।

In the Bhallāṭa named god's square the Dairy form and the cow-pen [1]. In the northern area of Saumya (northern quarter) the abode of chaplain (Purodhāḥ - the Prime Minister) is stipulated.

राज्ञोऽभिषेचनं चात्र दानाध्ययनशान्तयः।
चामरच्छत्रधाम स्यान्मन्त्रवेश्म च भूधरे।।३६।।

In the Bhūdhara or Pṛthvīdhara or Kṣitidhara (square), the king's consecration, charity, study and pacificatory rites may be performed, along with the store house of fly-whisks and parasols along with the counsel chamber or council hall.

कार्यिणां चात्र कार्याणि स्थितः पश्येन्नराधिपः।
विधेया मन्दुराश्वानामुत्तरं पार्श्वमाश्रिता।।३७।।

Of the functionaries the functions the overlord of men may examine having stayed here. The equerry[2] of the steeds or stable or stud of the steeds is to be established having taken into account the northern flank.

महीधरपदस्यैव यथावद् दक्षिणामुखी।
कार्या सर्वत्र चाश्वानां शाला राज्ञो यथागृहम्।।३८।।

As per routine facing the south to the square of Mahīdhara (Kṣitidhara), everywhere the steed-stud deserves to be established, of the kings, as per (capacity) of the palace.

विशतो दक्षिणेन स्याद् वामेन च विषाणिनाम्।
वेश्मानि राजपुत्राणां विदध्याच्चरकाभिधे।।३९।।

In the square named Caraka one may establish the abodes or compartments of the Princes while entering as per (capacity of the) King's palace, by the right and by the left (flank) the horned ones (i.e. Bulls) or tusked ones (the elephants).

अत्रैव विद्याधिगमशालाश्चैषां निवेशयेत्।
नृपस्य मातुरदितिस्थाने कुर्यान्निवेशनम्।।४०।।

Herein, verily, alone, the Educational Institutions (lit. the abodes for acquisition of learning) of these (i.e. princes) be created. And of the mother of the king, the residence should be built in the square of Aditi.

पृथगत्रैव शिबिकाशय्यासनगृहं विदुः।
नृपद्विपानां शस्ता स्यादापे सदनकल्पना।।४१।।

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1. Dairy - दुग्धशाला = क्षीरगृहम्। VSA. p. 91
2. Eng. Skt. Dict., V.S. Apte, p. 139, मन्दुरा - अश्ववाजिशाला अश्वपालः।

Quite separate herein, a palanquin or a stage or platform erected for exhibitions (Śivikā) and Śayyāsana[1] (sleeping couch and a sitting spot) or furniture[2] house or drawing room having been established the experts take as auspicious. Of the kings tuskers, appreciable or laudable may be the stable construction in the Āpa (square).

अभिषेचनकं स्थानमिहैव स्याद् विषाणिनाम्।
आपवत्सपदे हंसक्रौञ्चसारसनादिताः।।४२।।
स्युः फुल्लाब्जवनाः स्वच्छसलिलाः सलिलाशयाः।
पितृव्यमातुलादीनां कार्यं दितिपदे गृहम्।।४३।।

The bathing spot for the horned ones or tusked ones may be here alone. In the squares of Āpa vatsa may be there, the water courses or reservoirs having limpid or pellucid water as also having groves of blown lotuses endowed with the cacklings of cranes, herons and swans. The house of uncles, maternal uncles and others should be created on the square of Diti.

अन्येषामपि चात्रैव सामन्तानां महीपतेः।
ऐशान्यामनलस्थाने वोच्छ्रितस्तम्भवेदिकम्।।४४।।
कार्यं देवकुलं चारु सुश्लिष्टमणिकुट्टिमम्।
पर्जन्यस्य पदे होराज्योतिर्विद्गृहमिष्यते।।४५।।

Of others the subsidiary of the Lord of the Earth[3], (i.e. the king) the residence should be created here. In the north-eastern direction (aiśānyāṁ) in the square of Anala (Agni, south-eastern quarter), should be erected having platform and poles lofty, a temple (devakula) fascinating or charming looking, with mosaic or pavement bejewelled one nicely plastered. In the Parjanya's square is stipulated the house of astrologer and astronomer and horoscopy[4].

जये सेनापतेर्वेश्म विधेयं विजयप्रदम्।
द्वारं प्राकारमाश्रित्य पदेऽर्यम्णः प्रशस्यते।।४६।।

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1. Manusmṛti II.119, p. 58. शय्यासनेऽध्याचरिते.......... etc Śayanāsana = a sleeping or resting place, a dwelling, a cell.
2. Dr. Ajaya Mitra Sastri in `India as seen in the Bṛhat Saṁhitā of Varāhamihira' Chapter VII Furniture and miscellaneous materials I. Furniture pp. 250-251 शय्यासनलक्षणाध्याय Śayyāsana Adhyāya (Chapter 78 of his text - chapter 79 in the text available to me) verses 1, 5, 18. सर्वस्य सर्वकालं यस्मादुपयोगमेति शास्त्रमिदम् राज्ञां विशेषतोऽतः शयनासनलक्षणं वक्ष्ये प्रतिसिद्धवृक्षनिर्मितशयनासनसेवनात् कुलविनाशः व्याधिभयव्ययकलहाः भवन्त्यनर्था अनेकविधाः।।
3. Skt. Eng. Dict., V.S. Apte, p. 124. MW, p. 234.
4. MW, p. 1306. होराशास्त्रम्।

In the Jaya (square) the residence of commander-in-chief, should be created as triumph affording. Having resorted to the rampart or parapet, the gate erection is lauded having been erected on the square of Aryaman.

प्रागद्क्षिणाश्रितं शस्त्रकर्मान्तं शस्त्रमस्त्रं च।
विमुञ्चेद् ब्रह्मण: स्थानमिन्द्रध्वजयुतं नृणाम्।।४७।।

Recumbent on eastern and southern or east-southern direction, the arsenal workshop or ordnance depot the weapon and missiles[1]. The square of Brahmā he may spare endowed with the Indra's flag for men.

तत्राशुभानि वेश्मानि निवेशाश्चासुखावहा:।
गवाक्षस्तम्भशोभिन्यो विधेयाश्चानुकामत:।।४८।।

And there inauspicious or ominous abodes corporations affording exertion or discomfort decorous owing to windows and poles or columns should be erected as per cherished motives.

सभा यथादिक्प्रभवा नृपवेश्माभिगुप्तये।
सर्वत्र नृपते: सौधान् नृपसौधस्य सम्मुखा।।४९।।

For the protection of or safety of the king's palace, a Court Hall or Council Chamber or Hall or a conclave[2] sprung up as per suitability of quarter, everywhere, within the palace of the king, facing the king's apartment.

पश्चाद्भागाश्रिता यद्वा शाला कार्या विषाणिनाम्।
इत्यास्पदं सुरपदास्पदकल्पमाद्यमेतद् यथावदनुतिष्ठति य: सदैव।
स क्ष्मामिमां भुजबलक्षपितारिपक्ष: सप्ताम्बुराशिरशनां नृपति: प्रशास्ति।।५०।।

Or, having recumbence on the rear portion, should be erected as such. Or even an sheltering spot for the horned ones or tusked ones should be erected. This way this receptacle normally comprising of the squares of the gods calculated along with, whosoever (a king) adheres to as per decorum, invariably. He, the same one (the king) having the side of the foe extirpated with the prowess of arms, rules over this earth having zone girdle for the seven seas.

इति महाराजाधिराजश्रीभोजदेवविरचिते समराङ्गणसूत्रधारापरनाम्नि वास्तुशास्त्रे
राजनिवेशो नाम पञ्चदशोऽध्याय:।।१५

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1. शस्त्रमस्त्रं च should be the reading in verse 47, pāda 2.
2. Skt. Eng. Dict., V.S. Apte, p. 533.

CHAPTER 16[1]

Vana Praveśa

The wood supply or timber requirements (lit. forest - ingress)

प्राग्वोदग्वापि गेहार्थे द्रव्यं विधिवदानयेत्।
गन्तव्यमेव धिष्ण्येषु मृदुक्षिप्रचरेषु च।।१।।

From the east or from the north for the purpose of a House (building) (The Architect) may bring the material as per systematisation. A departure (for the forests) is to be undertaken during Dhiṣṇya planets[2] (planet Venus or meteors orb of an asterism on which its light seems to centre; seat of a god or the quarter of a sky) or asterism looking like the

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1. Dr. D.N. Shukla has Vana Praveśa nāma ekatrimśo' dhyāyaḥ (Dāru-haraṇa) in place of ṣoḍaśo' dhyāyaḥ of GOSE which has thirty first as yantrādhyāyaḥ यन्त्रविधानं नामैकत्रिंशोऽध्याय:। pp. 175-195.
2. धिष्ण्य - The planet Venus. A seat; an abode; site; place; house न भौमान्येव धिष्ण्यानि हित्वा ज्योतिर्मयान्यपि pādas 3-4, Raghuvamśa XV.59, preceded by pādas 1-2 as दिग्भ्यो नियन्त्रिताश्चैनमभिजग्मुर्महर्षय:।। i.e. Being invited great sages came to him from several quarters, leaving behind not only their earthly residences but also the starry (luminous) ones. भूम्या: सम्बन्धीनि भौमानि धिष्ण्यानि स्थानानि एव न। Mallināthā quotes Amarakośa III.3.155, p. 131. धिष्ण्यं स्थाने गृहे भेऽग्नौ। - A place, house, an esterism. Skt. Eng. Dict., V.S. Apte, p. 272. MW, p. 516. Bṛhat Samhitā Chapter 105.6 p. 618. Acyutananda Jha Sharma ed. 1959. चैत्रस्य बहुलपक्षे ह्याष्टम्यां मूलसंयुते चन्द्रे। ह्युपवास: कर्तव्यो विष्णुं सम्पूज्य धिष्ण्यं च।।

   Dhiṣṇya has been taken to mean nakṣatra by Acyutananda Jha Sharma. Dr. Ajaya Mitra Sastri in India as seen in the Bṛhat Samhitā of Varāhamihira p.167 (Chapter III on Religion) has assumed the anthropomorphic form of Nakṣatras as Nakṣatra Puruṣa or Dhiṣṇya (in Chapter 104 1-5-6. But in my text of Acyutananda Jha Sharma, chapter is 105 (Rūpabatrādhyāya) pp. 617-620. He quotes Dhiṣṇyam in 105-6 (quoted above) preceded by 105-1-5 as
   पादौ मूलं जङ्घे च रोहिणी जानुनी तथाश्विन्य:। ऊरु चाषाढद्वयमथ गुह्यं फल्गुनी द्वितयम्।।१
   कटिरपि च कृत्तिका पार्श्वयोश्च यमला भवन्ति भद्रपदा:।। कुक्षिस्था रेवत्यो विज्ञेयमुरो पृष्ठं विद्धिधनिष्ठंऽनुराधा च।।२
   भुजौ विशाखा स्मृतौ करौ हस्त:। अङ्गुल्यश्च पुनर्वसुराश्लेषा संज्ञिताश्च नखा:।।३
   ग्रीवा ज्येष्ठा श्रवणं श्रवणौ पुष्यो मुखं द्विजा: स्वाति:। हसितं शतभिषगथ नासिका मघा मृगशिरो नेत्रे।।४
   चित्रा ललाटसंस्था शिरो भरण्य: शिरोरुहाश्चार्द्रा। नक्षत्रपुरुषकोऽयं कर्तव्यो रूपमिच्छद्भि:।।५

   Bṛhat Samhitā 105-1-5, pp. 617-618. Dhiṣṇya has been taken as synonym of Nakṣatra Puruṣa by Dr. Ajaya Mitra Sastri on p. 167 Chapter III :- Mūla represents the feet of Nakṣatra puruṣa, Rohiṇī the shanks; Aśvinī, the knees; Pūrvā and Uttarāṣāḍhā the thighs; Pūrvā and Uttaraphalgunis, the secret parts; Kṛttikā, the hips; Pūrvā and Uttarabhadra padā, the sides; Revatī the abdomen; Anurādhā, the breast; Dhaniṣṭha, the back; Viśākhā, the arms; hasta, the hands; Punarvasu, the fingers; Aśleṣa, the nails, Jyeṣtha, the neck; Śravaṇā, the ears; Puṣya, the mouth; Svāti, the teeth; Śatabhij the laugher: Maghā the nose; Mṛgaśiras, the eyes; Citrā, the forehead Bharaṇī, the head; and Ārdrā, the hair.

fire on the side altars), slower (lit. softer) and faster moving ones.

उपवास्यं च तेष्वेवं च्छेद्यं भेद्यं च दारुणैः।
प्रवेशनं स्थिरैः कार्यमारम्भः शस्यते चरैः।।२।।

An abstinence from food or a fasting is required to be undertaken in those very asterisms (i.e. Venus), and a cutting and chiselling or carving or engrafting is to be done by Daruṇas or terrific planets. An entry into the woods is laudable by static and mobile asterisms.

गत्वा शुभे शुचौ देशे निवेशं कारयेत् ततः।
तस्मिन्निवेश्य कर्मान्तमन्नपानेन तर्पयेत्।।३।।

Having gone to the auspicious and clean spot, a residence (temporary one) he may make to be created. Having established stay therein he may (create) a workshop or a factory (Karmānta)_ and may reinforce with the food supplies (lit. food and drinks).

पुष्टतुष्टपरीवारः क्षपायां समुपोषितः।
गृहयोग्यं परीक्षेत न्यस्तशस्त्र स्ततोऽङ्घ्रिपम्।।४।।

Having retinue or entourage having abstained from food during night, having implements (lit. weapons) laid down, he (i.e. the Architect) may examine the trees fit for (supplying the) (wood) suitable for house building.

पुरश्मशानग्रामाध्वहृदचैत्याश्रमोद्भवान्।
क्षेत्रोपवनसीमान्तर्विषमस्थलनिम्नजान्।।५।।

In a city cemetery, a village road, or pathway, a pond, Caitya (vṛkṣas-banyan and pippala)[1] and (the trees) grown in a hermitage, a field, a garden within the border lands, uneven spots, and those grown in low lands, or declivities.[2]

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1. Skt. Eng. Dict., V.S. Apte, p. 211. MW, p. 402. Relating to a funeral pile or mound (citā); a funeral monument or stūpa; or pyramidal column containing the ashes of deceased persons; sacred trees (especially a religious fig tree) growing on a mound; hall or temple or place of worship (esp., with Buddha and Jaina and generally containing a monument); a sanctuary near a village. Yajñavalkya Smṛti II.151 and 228.
नयेयुरेते सीमानं स्थलाङ्गारतुषद्रुमैः। स तु वल्मीकनिम्नास्थि चैत्याद्यैरुपलक्षिताम्।।
and चैत्यश्मशानसीमासु पुण्यस्थानो सुरालये। जातद्रुमाणां द्विगुणो दमो वृक्षे च विश्रुते।।

2. Cp. Bṛhat Saṁhitā 79-3-6 (Śayyāsana Lakṣaṇādhyāya) p. 481.
अशनिजलानिलहस्ति प्रपातिता मधुविहङ्गकृतनिलयाः। चैत्यश्मशानपथिजोर्ध्वशुष्कवल्लीनिबद्धाश्च।।
कण्टकिनो ये च स्युर्महानदीसङ्गमोद्भवा ये च। सुरभवनजाश्च न शुभाः ये चापरयाम्य दिक्पतिताः।।
प्रतिषिद्धवृक्षनिर्मितशयनासनसेवनात् कुलविनाशः। व्याधिभयव्ययकलह्यः भवन्त्यनर्थाः अनेकविधाः।।
पूर्वच्छिन्नं यदि वा दारु भवेत् तत्परीक्ष्यमारम्भे। यद्यारोहेत्तस्मिन् कुमारकः पुत्रपशुदं तत्।।

कट्वम्लतिक्तलवणास्ववनीषु तथोद्गताम्।
श्वभ्रावृतान् स्थिरोर्वीषु सम्भूतांश्च त्यजेद् द्रुमान्।।६।।

In lands bitter or accrebitious, sour, astringent or pungent, saline over grown (automatically) chasm-covered and grown out of immobile tracts (the architect may ignore as such).

सम्यक् संलक्ष्य वृक्षाणां वर्णस्नेहत्वगादिकम्।
विजानीयाद् वयस्तेषां बालान् वृद्धांश्च सन्त्यजेत्।।७।।

Having scrutinised properly the colour, grease, and bark and the like, (Architect) may determine their age and may ignore the trees freshly grown and grown worn out or dilapidated.

शतानि त्रीणि वर्षाणां सारद्रुमवयः स्मृतम्।
गृह्णीयात् षोडशादूर्ध्वं सार्धवर्षशतावधेः।।८।।

According to Dr. Ajaya Mitra Sastri, unfit for use in furniture (also house building), was the timber of trees growing on a cremation ground river confluences, near a temple, by the road side; Caitya Vṛkṣas; those that are withered at the top, entwined by creepers and thorny those that contain birds nests or beehives; those that are felled by thunderbolts; rain, wind or elephants and that have fallen down in a westerly or southerly direction. p. 251 Dr. Ajaya Mitra Sastri also quotes Viśvakarmā Prakāśa X.51.2. Chapter VII cff.3. Vanasampraveśādhyāya of Bṛhat Saṁhitā No. 59.1-6 also deals in details the trees or flora suitable and unsuitable for all purposes.
कर्तुरनुकूलदिवसे दैवज्ञविशोधिते शुभनिमित्ते। मङ्गलशकुनैः प्रास्थानिकैश्च वनसम्प्रवेशः स्यात्।। Verse I, p.397
पितृवन मार्ग सुरालयवल्मीकोद्यानतापसाश्रमजाः। चैत्यसरित्सङ्गमसम्भवाश्च घटतोयसिकताय्य।।२
कुब्जानुजातवल्लीनिपीडिता वज्रमारुतोपहताः। स्वपतितहस्ति निपीडित शुष्काग्निप्लुष्ट मधुनिलयाः।।३
तखो वर्जयितन्याः शुभदाः स्यु स्निग्धपत्रकुसुमफलाः। अभिमतवृक्षं गत्वा कुर्यात्पूजां सबलि पुष्पाम्।।४
सुरदारुचन्दन शमीमधूकतरवः शुभाः द्विजातीनाम्। क्षत्रस्यारिष्टाश्वत्थ खदिरबिल्वाः विवृद्धिकराः।।
वैश्यानां जीवक खदिरसिन्धुकस्यन्द नाश्च शुभफलप्रदाः। तिन्दुककेसर सर्जार्जुनाम्रशालाश्च शूद्राणाम्।।६
Asana (pentaptera tomentosa) spandoana or syandana (Dalbergia angeinenis) Candana (pteacorpus santalinus) Haridra (Mesua ferrea) Suradāru (Pinus Deodāru) tindukī (Disperos gluntinosa) Śāla (Shorea Rabusta) Kaśmari (gambhar, Gmelina arborea) añjana (Michielea Champaka) Padmāka (A Nepalese timber tree yielding a red wood), Śāka (teak, Techtona Grandis) and Śiṁ Śapā (Dalbegea sis). Amarakośa II.4.44.45, p.37 has :-
Monier Williams, Skt. Eng. Dict., p.1067 has Vatica Robusta - Śāla tree available timber tree. Kāśmarī - गम्भारी सर्वतो भद्रा काश्मरीमधुपर्णिका - II. 4.36, p.36. MW. p. 280. Gambhārī on añjana Amarakośa has only the name of mountain V.S. Apte, Skt. Eng. Dict., p. 8 has collyrium or pigment used to paint the eye lashes. Padmaka - Monier Williams calls it cloves (Lavaṅga) p. 584. Nepalese Timber tree yielding a red wood by Ajaya Mitra Sastri seems to be the correct meaning under context Śāka is teak wood as per MW, p. 1061. Śiṁśapā - V.S. Apte calls it Aśoka tree on p.554. So does MW, p. 1069, Dalbergia sissoo.

Of the Khadira trees[1] or the trees having hard wood[2] (Khadira tree Acacia catechu) the age is remembered as centum triad of years and may pick up (the trees) having age above sixteen upto the age of one hundred and fifty years (old).

वयसः परिणामेन निर्वीर्यत्वं यथा नृणाम्।
प्रोक्तं तद्वद् द्रुमाणां च स्यात् तथा छिद्रपत्रता।।९।।

Just as by the ripening of Age, in case of men lass of virility comes off, that very way, in case of trees there may be the creativity of wearing out and likewise the perforation of leaves or searing of leaves.

भङ्गुरा सुषिरास्ते स्युः सकोलाक्षाः खरत्वचः।
तस्मादिमांस्त्यजेद् वृक्षांस्तथा चैवोर्ध्वशोषिणः।।१०।।

Fragile holes may be those of the size of a niṣpāva or black grass grains and blue in colour (Sakolākṣa)[3] having rough bark[4] on that account the trees having such holes, he may take leave of as also those seared or dried up or desiccated on the tops.

वक्रान् रूक्षानवप्लुष्टान् दुःस्थितानपि च द्रुमान्।
वर्जयेद् भग्नशाखांश्च द्व्येकशाखान्वितांस्तथा।।११।।

The trees curved, rough, calcimined or scorched burnt or singed and also decomposed or badly over grown or haphazardly grown, (the Architect) may ignore and also those that have branches broken and also endowed with one branch.

अन्यैरधिष्ठितान् विद्युत्पातवातसरित्क्षतान्।
ग्रन्थिनिर्युक्तदानांश्च भ्रमराहिकृताश्रयान्।।१२।।

Those occupied by others, damaged by the lightning strokes, squalls and rivers, having knots perforations and also those resorted to by bees, and snakes.

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1. Skt. Eng. Dict., V.S. Apte, p. 599.
2. MW. p. 1208. Here in verse 8 सारद्रुम has a better sense suiting to the context as the trees having hard wood. D.N. Shukla on 31.8 has Sāradruma as शीशम। p. 159.
3. Sakolākṣa - IASITBSOVM, p.251. Chapter VII. MW, p. 313.
4. MW, p.337. Bṛhat Saṁhitā 79.32 p.485 has referred to various shaped holes in the wood of trees– 1. A hole hollow in the middle and narrow at the mouth was called Niṣkuṭa; a hole of the size of niṣpāva or black gram grains and blue in colour was styled Kolākṣa; Sūkara nayana is uneven; colourless and extends over joints; vatsa nābha denotes a breach covering one joint, Kālaka is a black hole; Dhundhuka is also dark but cut. A hole of the same colour as wood was not deemed so inauspicious. Dr. Ajaya Mitra Sastri also takes timber with profusion of holes and knots as unfit for all purposes.
निष्कुटमथ कोलाक्षं सूकरनयनं च वत्सनाभं च। कालकमन्यद्धुन्धुकमिति कथितश्छिद्रसंक्षेपः।।

संसृष्टानेकतो भ्रष्टान् मधुभिर्वलिभिर्वृतान्।
मांसामेध्याशनैस्तद्वद् दूषितानपि पक्षिभिः।।१३।।

Intertwined, fallen down on one side, encompassed or circumambiated by or hovered over by bees and Buffaloes, hogs, camels, bulls, phlegmatic humour and sheep flesh, by foods unfit for sacrificial oblations and those defiled by birds or secretioned by birds.

लूतातन्त्वावृतान् वन्यसत्त्वोद्घृष्टान् गजक्षतान्।
बुध्नतोऽतिबृहत्स्कन्धांश्चिह्नभूतांस्तथाध्वनः।।१४।।

Covered all over by the spiders, (webs), scratched by fauna or wild beasts, damaged by tuskers, right from the bottom of a very high trunk and such as have been marked as a measurement of distance he may take leave of.

अकाले पुष्पफलिनो रोगैरपि च पीडितान्।
वासभूतानुलूकानां त्यजेदन्यानपीदृशान्।।१५।।

(The trees) fructifying at odd hours (lit. untimely norm) as also effected by diseases and being the nestling abodes of owls, (the Architect) may ignore (such) others even of this sort.

खदिरो बीजकः सालो मधूकः शाकशिंश(पौ?पे)।
सर्जार्जुनाञ्जनाशोकाः कदरो रोहिणीतरुः।।१६।।

Khadiara,[1] Bījaka[2] (Citrus Acida), Sāla[3], Madhūka[4] (Bassia Litifolia is Mahuā with the flowers of which wine is scented), śāka (the teak tree) and Śiṁśapā,[5] Sarja,[6] Arjuna,[7]

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1. Acecia Catechu. गायत्री बालतनयः खदिरो दन्तधावनः - Amarakośa II.4.50.
2. वराम्लो बीजको लुङ्गो रुचको मध्यकेसरः। कृमिघ्नो गन्धकुसुमः केसरो शीघ्रपादपः। Nighaṇṭuśeṣa of Hemacandra I.53-54 p. 32. फलपूरो बीजपूरो रुचको मातुलुङ्गके। Amarakośa II.4.79, p. 40.
3. Shorea Rabusta. साले तु सर्जकार्श्याश्वकर्णकाः सस्यसम्बरः। Amarakośa II.4.45,
4. Bṛhat Saṁhitā 29.4, p. 189. Amarakośa II.4.45 - Dr. Ajaya Mitra Shastri says Śāla as Sāla - Shorea Robusta is supposed to be the same as Sarja and both these shore the same botanical name which regards them idential. But the mention of both of these in one and the same live implies same sort of distinction which is not quite clear. IASITVSOVM p. 288. Chapter V. Economic life (flora) Section C.
5. Śiṁśapā - Sīśama tree - (Black woods tree; Dalbergia Latifolia) Bṛhat Saṁhitā Ch. 54 Dakārgalādhyāya verse 105, p. 372. शाकाश्वकर्णार्जुन बिल्वसर्जाः श्रीपर्ण्यरिष्टाधवशिंशपाश्च। छिद्रैश्च पत्रैर्दुमगुल्मवल्लयो रूक्षाश्च दूरेऽम्बु निवेदयन्ति।।
6. Sarja - Shoria Rebusta; Bṛhat Saṁhitā 54-105,
   श्रीवासकरसगुग्गुलुभल्लातक कुन्दुरूकसर्जरसैः। अतसी बिल्वैश्च युतः कल्कोऽयं वज्रलेपाख्यः।
   सर्जरसरसामलकानि चेति कल्कः कृतोद्वितीयोऽयम्। वज्राख्यः प्रथमगुणैः अयमपि योऽयम् तेष्ववकार्येषु।।
7. Terminalia Arjuna, ककुभोऽर्जुननामाख्यो नदीसर्जश्च कीर्तितः। Bhāvaprakaśa Nighaṇṭu p. 344

Añjana[1] and Aśoka,[2] Kadara[3] and Rohiṇītaru[4].

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1. Añjana - A timber tree employed in making furniture; Dakargalādhyāya 54-50, p. 363 also 79.2 p. 481 (quoted above). Dr. N.M. Kansara in his article ''The Vāstu Vidyā of Varāhamihira pp. 115-116 (Sambodhi XXII 1998, 1999 - L.D. Institute of Indology Ahmedabad) says :- Besides mentioning burnt bricks, wood and stone as building materials. Varāhamihira describes in Chapter 56 of the Bṛhat Saṁhitā (Ch. 57) four kinds of plasters for example, two Vajralepas, Vajratala and Vajrasaṁghāta of these Vajralepa was composed of the precipitate of unripe tinduka and kapittha fruits, blossoms of silk cotton tree, seeds of Sallaki, skin of Dhavana, vaca boiled in a droṇa of water and reduced to 1/8th of its original volume, and finally mixed with resin of a tree (Śrīvatsaka), rasa, guggulu, bhallātaka, resin of devadāru, resin of Sarja, linseed and bilva fruit. (Bṛhat Saṁhitā 53.23 p. 324 व्यासात् षोडशभाग: सर्वेषां सद्मनां भवति भित्ति:। पक्वेष्टकाकृतानां दारुकृतानां तु न विकल्प:। Śilā and Stambha are referred to in 53. 112-113 p. 350; 57-5-6, p. 387 quoted already. 57.1-3, p. 386 - Vajralepa.

   आमं तिन्दुकमामं कपित्थकं पुष्पमपि च शाल्मल्या:। बीजानि शल्लकीनां धन्वनवल्को वचा चेति।
   एतै: सलिलद्रोण: क्वाथयियतव्योऽष्टभागशेषश्च। अवतार्योऽस्य च कल्को द्रव्यैरेतै: समनुयोग्य:।।
   श्रीवासकरस गुग्गुलुभल्लातक कुन्दरूकसर्जरसै:। अतसीबिल्वैश्च युत: कल्कोऽयं वज्रलेपाख्य:।।

   Another plaster of the same name was prepared in the above manner from lac, resin of devadāru, guguulu, gṛhadhūma, kernel of the Kapitha and bilva fruits, fruits of nāga, nimba, tinduka and Mādana, resin of Sarja, and myrobalan fruit. ISBV, p. 391. 57.5-6 quoted already. The Vajratala paste was prepared in the above manner from the horns of cows, buffaloes and goats, hair of donkeys, skins of buffaloes and cows, nimba and kapitha fruits and rasa. 57 verse 7, p. 387. The plaster known as Vajra Saṁghāta was composed of eight parts of lead, two parts of bell-metal, and one part of iron rust. These plasters were applied hot to the temples mansions windows, liṅga images, walls and wells and are said to adhere for an unusually very long time. 57-8, p. 387 quoted above along with 57.4, p. 387. प्रासादहर्म्यावलभीलिङ्गप्रतिमासु कुडयकूपेषु। सन्तप्तो दातव्यो वर्षसहस्रायुत स्थायी। IASITBSOVM, pp. 391-392.

2. Aśoka - Saraca Indica; Jonesia Aśoka. Bṛhat Saṁhitā 54-119 p. 374 (दकार्मल) (वृक्षायुर्वेदाध्याय)। अरिष्टाशोकपुत्रागशिरीषा: सप्रियङ्गव:। मङ्गल्या: पूर्वमारामे रोपणीया: गृहेषु वा। Raktāśoka in 29.2. p. 188 शालेन कलमशाली रक्ताशोकेन रक्तशालिश्च पाण्डूक: क्षीरिकया नीलाशोकेन सूकरक:।। (Kusumalatādhyāya) VI.13, p. 62. विपुलविमलमूर्त्ति: किंशुकाशोकवर्ण: स्फुटरुचिरमयूखस्तप्तताम्रप्रभाभ:। विचरतियदि मार्गं चोत्तरं मेदिनीज: (Maṅgala - Mars) शुभकृदवनिपानां हार्दिदश्च प्रजानाम्।। XXXVII.2 p. 222 पीतो व्याधिं जनयत्यशोकरूपश्च शस्त्रकोपाय प्रतिसूर्याणां माला दस्युमयातङ्कनृपहन्त्री।।

3. Nighaṇṭuśeṣa - takes कदर as श्वेत खदिर:। I.65, p. 37.

   खदिरे स्याद्रक्तसाक: कण्टकीदन्तधावन:। गायत्री बालपत्रश्च जिह्मशल्य: क्षितिद्रुम:।। I.64, p. 37 and सिते तु तत्र कदर: कामुक: कुब्जकण्टक:। सोमवल्को नेमि वृक्ष: श्यामसार: पथिद्रुम:।। V.S. Apte on p. 131 has कदर: - A saw : An iron goad for an elephant. कदरं - coagulated milk. Also MW, p. 248 has these meanings besides a species of Mimosa (Śveta Khadira). अरिमेदो विट्खदिरे कदर: खदिरे सिते। Amarakośa II.4.50.

4. Guattaria longifolia. Jonesia Asoke. अशोको हेमपुष्पश्च वञ्जुलस्ताम्रपल्लव:। Bhā. Nighaṇṭu.

   Nighaṇṭuśeṣa I.3.4 p. 5 calls. Rohiṇī druma as Aśoka.
   अशोके स्त्रीप्रिय: शोकनाशन: स्यन्दनोऽलस:। वञ्जुलो मदनावास: स्त्रीपादाहतिदोहद:।।
   हेमपुष्प: कर्णपूर: कङ्केलिर्मधुमण्डन:। पिण्डपुष्पो लतावृक्ष: पौलोमी रोहिणीद्रुम:।।

विकङ्कतो देवदारुः श्रीपर्णीपादपस्तथा।
कुटुम्बिनाममी प्रोक्ताः पुष्टिदा जीवदास्तथा।।१७।।

Vikaṅkata,[1] Devadāru,[2] and Śrīparṇī[3] Pādapa likewise, these trees or plants are spoken of as affording strength and life.

वृक्षाणां लक्ष्यते येषां भारवारिसहिष्णुता।
ते यथायोग्यमन्येऽपि शस्यन्ते गृहकर्मणि।।१८।।

Of which trees the bearability or consumption of water and weight is observed, they as well as others along with the adaptability are useful for house-building or house hold purposes.

कर्णिकारधवप्लक्षकपित्थविषमच्छदाः।
शिरीषोदुम्बराश्वत्थशेलुन्यग्रोधचम्पकाः।।१९।।

Karṇikāra,[4] Dhava,[5] Plakṣa,[6] Kapittha[7] and Viṣamacchada,[8] Śiriṣa,[9] Udumbara,[10]

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[1] Vaikaṅkata 85.3, p. 498. Bṛhat Saṁhitā.
वैकङ्कतश्रीफलकाश्मरीषु ब्राह्मी द्युतिः क्षेमतरौ सुदाराः। वृद्धिर्वटेऽर्के प्रचुरं च तेजः पुत्राः मधूके सगुणाः प्रियत्वम्।।
commonly called "Kaṭher" IASITBSOVM p. 291 47.42, p. 289.
रत्नानि सर्वगन्धाश्च बिल्वं च सविकङ्कतम्। प्रशस्तनाम्न्यश्चौषध्यो हिरण्यं मङ्गलानि च।।

[2] Devadāru - a species of pine, Cedrus Deodar.

[3] Myrica Sapida श्रीपर्णी - Nighaṇṭuśeṣa I.84, 93. कट्फले तु सोमवल्कः कैटर्या गोपभद्रिका। कुम्भी कुमुदिका भद्रा श्रीपर्णी भद्रवतीत्यपि।।

[4] Karṇikāra- Pterospermum acerifolium ; Bṛhat Saṁhitā 54.59, p. 364. यदि भवति कर्णिकारः सितकुसुमः स्यात्पलाशवृक्षो वा। सव्येन तत्र हस्तद्वयेऽम्बु पुरुषद्वये भवति। Nighaṇṭuśeṣa i.127 calls it निर्गन्धक। Rājanighaṇṭu explain it as Amalatāsa.

[5] Dhava - Anogeisus latifolia; Conacorpus latifolia. धवो घटो नन्दितरुः स्थिरो गौरो धुरन्धरः। धवः शीतः प्रमेहार्शः पाण्डुपित्तकफापहः।। Bhā. Nighaṇṭu. p. 355.

[6] Plakṣa : Ficus Virance or प्लक्षो जटी पर्करी च पर्कटी च स्त्रियामपि Bhā. Nighaṇṭu. p. 340. or Ficus Indicus ; Banyan tree. वटो रक्तफलः शृङ्गी न्यग्रोधः स्कन्धजो ध्रुवः। Bhā. Nighaṇṭu. p. 336.प्लक्षश्च तिन्तिडी चिञ्चाऽम्लिकाऽथो पीतसारके। Amarakośa II.4.32, p. 36 and II.4.44.

[7] Kapittha - Feronia Elephantum is the wood apple tree. कपित्थस्तु दधित्थः स्यात्तथा पुष्पफलः स्मृतः। BPN. p. 312 कपित्थवल्लीकरणाय मूलान्या स्फीतधात्रीधववासिकानाम् Bṛhat Saṁhitā.

[8] Viṣamacchada : Alstonia Scholatis. सप्तपर्णो विशालत्वक् शारदो विषमच्छदः। Bhā. Nighaṇṭu. p. 358.

[9] Śiriṣa : Minosa Sirissa Roxb. शिरीषो भण्डिलो भण्डी भण्डीरश्च कपीतनः। शुकपुष्पः शुकतरुः मृदुपुष्पः शुकप्रियः।। Bhā.Nighṇṭu. p. 340 In Bṛhat Saṁhitā at one place Utpala says that Śirīṣa flowers are bluish yellow (Nīla-Pīta) and at another place describes the same as whitesh yellow. (Śvetapīta). Bṛhat Saṁhitā 29.4, p. 189, 54.50 (3-4), p. 363.

[10] Udumbara -= Ficos Glomerata; is called Fig Tree. वैउदुम्बरो जन्तुफलो यज्ञाङ्गो हेमदुग्धकः। Bhāvaprāśa Nighṇṭu. p. 339

Aśvattha,[1] Śailu,[2] Nyagrodha[3] and Campaka[4].

निम्बाम्रकोविदाराक्षव्याधिधाताश्च गर्हिताः।
गृहकर्मणि नेष्टास्ते यतस्तेऽनिष्टदायिनः।।२०।।

Nimba,[5] Āmra,[6] Kovidāra,[7] Akṣa[8] and Vyādhighāta[9] being detestable are abjured for house (building) or house hold purposes because they are such as offer evil doings or uncherishable ends.

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1. Aśvattha- Ficus Religiasa. Also called Popler leaved fig tree. Pippala in Hindi. Bṛhat Saṁhitā 29.3, p. 189. न्यग्रोधेन तु यवकस्तिन्दुकवृद्ध्या च षष्टिको भवति। अश्वत्थेन ज्ञेया निष्पत्ति सर्वसस्यानाम्।। 44.12, p. 250. बोधिद्रु: पिप्पलोऽश्वत्थश्चलपत्रो गजाशनः। पिप्पलो दुर्जरः शीतः पित्तश्लेष्मव्रणास्रजित्।। Bhā. Nighṇṭu. p. 337
2. शैलुः - Cardia Myxa. वसन्तकुसुमः शेलुः फलेलुर्लेखशाटकः। विषघाती बहुवारः शीत उद्दालकैः सेलुः। Nighaṇṭuśeṣa I.119, p. 66 op.cit. cff. 329 above. ''Gundī'' in colloquiallaugh Sebestan : Amarakośa II.4.35, p. 36. शेलुः श्लेकातकः शीत उद्दालो बहुवारकः।। शेलुः - MW, p. 1088 Śleṣmātaka - Bṛhat Saṁhitā 48.4, p. 282. श्लेष्मातकाकण्टकिकरतिक्तविगन्धपादपविहीने कौशिकगृध्रप्रभृतिमिरनिष्टविहमैः परित्भवते।। तरुणतरुगुल्मवल्लीलताप्रतानान्विते वनोद्देशे निरुपहत पत्र पल्लवमनोशमधुरद्रुमप्राये। Bṛhat Saṁhitā 55.27, 29, pp. 379-380 शतशोऽङ्कोल सम्भूतफल कल्केन भवतिम्। एतत्तैलेन वा बीजं श्लेष्मातकफलेन ना। श्लेष्मातकस्ट बीजानि निष्कुलीकृत्य भावयेत् प्राजः। अङ्कोलविज्ञलाद्भिः छायायं सप्तकृसैवम्। IASITBSOVM p. 289. Cardia māta commonly known as Laṣoḍā or bahuā (the catter being a derivative of abhuvāraka another name of Śleṣa mātaka. Amarakośa II.4.35, p. 36.
3. Nyagradha or Vaṭa. Ficus benga lauris. Bṛhat Saṁhitā 29.3 p. 189 (quoted above) 54.96 p. 370 (quoted above) 85.3, p. 498 (Vaṭa). वैकङ्कत श्रीफलकश्मरीषु ब्राह्मी द्युतिः क्षेमतरौ खदाराः। वृद्धिर्वटेऽके प्रचुरं च तेजं पुत्राः मधूके सगुणाः प्रियत्वम्।। 86-80 p. 575. IASITBSOVM p. 286 पृच्छासु रूप्यकनकातुरभामिनीनां भेषाव्य यानमखगोकुल संश्रयासु। न्यग्रोधरक्ततरुरोध्रककीचकाख्याश्चूत द्रुमाः खदिर बिल्व नगार्जुनाश्च।
4. Campaka - Michalia Champaca. चाम्पेयश्चम्पकः प्रोक्तो हेमपुष्पश्च स स्मृतः। Bhā. Nighaṇṭu p. 283. चम्पककुसुमैः कनकं विद्रुमसम्पद्य बन्धुजीवेनऽकुरवकवृद्ध्या वज्रं वैदूर्यनन्दिकावर्तैः। Bṛhat Saṁhitā 29.8, p. 189
5. Nimba - Melia Azadirachta Willd. is the famous ''Nīm'' tree. निम्बः स्यात् पिचुमर्दश्च पिचुमन्दश्च तिक्तकः। Bhā. Nighaṇṭu p. 180. The seeds contains a resinous oil known as margosa oil. The bark and leaf stalks are astringent bitter tonic and antiperiodic.
6. Āmra - mango tree, Mangifera Indiaca. आम्रश्चूतो रसालोऽसौ सहकारोऽतिसौरभः। Bhā. Nighaṇṭu p. 299. आम्रैः क्षेमं भल्लातकैर्भयं पीलुभिस्तथारोग्यम्। खदिर शमीभ्याम् दुर्भिक्षमर्जुनै शोभना वृष्टिः। Bṛhat Saṁhitā 29.11.
7. Kovidāra- Bauhinia variegata Roxb. Bṛhat Saṁhitā 29.13 and 54.27, pp. 190 and 359. दूर्वाकुशकुसुमाभ्यामिक्षुर्वह्निश्च कोविदारेण। श्यामालताभिवृद्धया बन्धक्यो वृद्धिमायान्ति।। and सकुशासित ऐशान्यां वल्मीको यत्र कोविदारस्य। मध्ये तयोर्नरैरर्धपञ्चमैस्तोयम् क्षोभ्यम्।।
8. Akṣa: also called Vibhītaka Terminalia Belerica. श्लेष्मातकाक्षकण्टकिकटुतिक्त-विगन्धिपादपविहीने। कौशिकगृध्र प्रकृतिभिरनिष्टविहगैः परित्यक्ते। विभीतको वा मदयन्तिका।। वा यत्रास्ति तस्मिन् पुरुष त्रयोऽम्भः। Bṛhat Saṁhitā 53.120. p. 353 आसनो वल्मीको दक्षिणपार्श्वे विभीतकस्य यदि, अध्यार्धे भवति शिरा पुरुषे ज्ञेया दिशि प्राच्याम्। 54.24 p.359.
9. Vyādhighātaka : आरग्वधकृतमालः कर्णिकारः सुपर्णकः। पीतपुष्पो दीर्घफलः शम्याकश्चतु रङ्गुलः। व्याधिहाऽरेवतश्चूलां प्रग्रहो राजपादपः। Nighaṇṭśeṣa I.97-98, p. 55. Amarakośa calls it Cassia fistula. आरग्वधे राजवृक्ष शम्याकचतुरङ्गुलाः। आरेवत व्याधिघात कृतमालसुवर्णकाः। II.4.23-24, p. 35.

नेष्टाः कण्टकिनः स्वादुफलाः क्षीरद्रुमाश्च ये।
सुगन्धयश्च ये तद्वद् ध्रुवं तेषु पशुक्षयः॥२१॥

Not even cherishable are the thorny, having tasty fruits, the milk exuding trees and which have flavour pleasant likewise in them is the certainty of cattle destruction.

सत्त्वप्रमाणच्छाया तु नियतं दृश्यते यदा।
द्रुमच्छाया तदा ग्राह्या तत्प्रमाणस्तु स द्रुमः॥२२॥

The shadow of the sentient being extended as such the way it becomes observable, likewise the shadow of a tree deserves to be taken that way (feeling) that the extent of that tree is of the same norm.

नक्षत्रं लक्षयेद् वृक्षे पूर्वस्यां दिशि तल्क्षितेः।
स्याद् भस्माद्यक्षरं यस्य तत्र जातं तमादिशेत्॥२३॥

The star one may locate on the tree in the Eastern direction of the graund of that one? Whose syllabic instant in ashes may appear as such, that same he may guide as the star (proper) of that (tree).

क्षेम्यं तं स्वामिनो वृक्षं ज्ञात्वा साधकमेव च।
अग्रन्थिकोटरं स्निग्धमृजु सारसमन्वितम्॥२४॥

Having considered that tree as an ordainer of beneficence and accomplisher (of ends) having no knots and the hollows glossy and straight or erect endowed with essence.

पीनस्कन्धं हरित्पत्रं वृत्तं चाभ्यर्च्य पादपम्।
द्विजान् सन्तर्प्य च स्वस्ति वाच्यं च स्थपतिस्ततः॥२५॥

Having adored the tree, having trunk thickset or flatulent, having leaves green, round formed, and having gratified the Brāhmaṇas, the architect then (may proclaim) the word ''Hail''.

पक्वापक्वामिषैस्तद्वद् भूतभक्तैः सुरासवैः।
गन्धैश्च धूपमाल्यैश्च बलिं दद्यान्निशागमे॥२६॥

And likewise, by cooked or raw fleshes or meats, by boiled rice for the vampires or goblins and by Surās and Āsavas, (the wines and liquors or distilled liquids), by perfumes and wreaths (the architect) may offer oblations at the advent of night.

अपक्रामन्तु भूतानि यानि वृक्षाश्रितानि हि।
कल्पनं वर्तयिष्यामि क्रियतां वासपर्ययः॥२७॥

The goblins may get out, which have taken refuge over the tree. I shall take to the task of cutting, an exit from the abode may be taken.

धन्यः शिवः पुष्टिकरः प्रजावृद्धिकरो भव।
स्वस्ति (ते ? च)न्द्रानिलयमाः सूर्यरुद्रानलास्तथा।।२८।।

He may exclaim like this. "Blessed one, beneficent, afforder of virility or strength and a propagator of the progeny you may become"- May it be well with you or "Hail" unto you. and to the moon, breeze, Yama and Sūrya, Rudra and Agni, likewise.

दिशो नद्यस्तथा शैलाः पान्तु त्वामृषिभिः सह।
जल्पेद् यो मानुषगिरा कम्पते वाभिमन्त्रितः।।२९।।

The quarters, the streams and the mountains may guard you along with the sages. (The tree) that may talk in the language of a human being or may quaver having been accosted or encharmed forth.

स त्याज्यः स्यात् तथा म्लानप्रवालकुसुमश्च यः।
ततो भास्करमालोक्य वृक्षं कृत्वा प्रदक्षिणम्।।३०।।

That deserves to be left out as also the one that has its flowers and sprouts witted. Then having looked at the Sun and having circumambulated the tree.

स्वस्तिवाक्येन विप्राणां छेत्ता स्थित्वोदगाननः।
प्राङ्मुखो वा तरुं छिन्द्याच्छस्त्रैः क्षौद्रार्दिताननैः।।३१।।

By the "Hail" proclamation of Brāhmaṇas, the cutter having stood up having face facing the north, or facing the east, may cut the tree with implements or knives having tips sharpened by beeswax[1] (Kṣaudrārdita).

शाखिनच्छिद्यमानस्य जायते यद्यसृक्स्रुतिः।
कम्पनं वा ध्वनिर्वाऽपि मृत्युः स्याद् गृहिणस्तदा।।३२।।

In case during the cutting process of the tree, their ensues the trickling of blood, a tremor or a noise ensues, that may predict the death of the owner.

यद्वा दधिमधुक्षीरघृतानि स्रवति द्रुमः।
छिद्यमानस्तदा विद्याद् बन्धव्याधीन् कुटुम्बिनः।।३३।।

And in case the tree sprays forth, curd, honey, milk, or ghee, when being cut off, then it may predict the imprisonment or disease for the owner.

अतीव यस्य स्रवति श्यामः स्नेहान्वितो रसः।
सुगन्धिः स्वल्पमधुरः कषायः स प्रशस्यते।।३४।।

In exuberance the fluid brimful with grease, and dark coloured, exudes forth of which one (the tree) highly scented, lightly sweet, and astringent or pungent, that one (the tree) is belauded.

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[1] मधुक्षौद्रं माक्षिकादि मधूच्छिष्टं तु सिक्थकम्। Honey and wax. Amarakośa II.9.103, p. 89.

प्राच्यां शुभस्तरोः पात उदीच्यां कर्मसाधकः।
याम्यप्रत्यङ्निपाते तु शान्तिं कृत्वा द्रुमं त्यजेत्॥३५॥

The crumbling of the tree in the East and even in the north, east north entails the accomplishment of undertakings. In case of fall in the south and west or south west, having taken to pacificatory rites, (the Architect) may leave it.

ज्ञातितः स्यात् तदा भीतिर्यदान्यं मर्दयेत् पतन्।
दूरं दलति यो मू(लं?ले) छिन्नो वा धरणीरुहः॥३६॥

In case the tree (while) falling may crash down another one (i.e. a tree), then a danger from the kins folk (comes off). And the one having been cut at the root, if it flings off afar.

कूजत्यतीव वायुश्च स्मृतः सोऽथ शुभप्रदः।
खरोष्ट्रयोः शृगालानां दर्शनं भुजगस्य वा॥३७॥

Or creates a mighty noise and emits out breeze, that is known as affording bliss. The sight of donkeys, camels or dromedaries and the Jackals or even of a snake.

छेदे स्यात् कर्मविघ्नाय निगडैर्बन्धनाय वा।
हलचक्रपताकाब्जध्वजच्छत्रादिदर्शनम्॥३८॥

At the time of cutting may be for a hurdle in the tasks or even for a bondage by the chains. The sight of a ploughshare, a quoit, a bunting, a lotus, a flag, a parasol and the like.

श्रीवृक्षवर्धमानादिदर्शनं वा शुभप्रदम्।
उत्क्षिप्यते यदि च्छेदात् तदर्द्धिः स्यात् कुटुम्बिनः॥३९॥

The Śrīvṛkṣa (A Bilva tree or a curl of hair on the breast and forehead of a horse) and Vardhamāna[1] (castor oil plant) (A pot or dish of a particular shape, a kind of mystical diagram or a house having door on the south side) and likewise, is endower of bliss. In case on cutting the tree may spring aloft (while falling) that may bring affluence to the owner or house-holder.

सर्वतः परिहानिः स्याच्छिन्नश्चाक्षिप्यते यदि।
एकवृक्षे यथोद्दिष्टलक्षणोत्क्षेपदर्शने॥४०॥

And in case cut off it attains to a collapse, then a damage of all around norms gets entrailed, the way in case of one tree having seen the symptoms and evil effects, as per

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1. A sweet citron. एरण्ड - उरूबूकश्च रुचकश्च चित्रकश्च सः चञ्चुः पञ्चाङ्गुलो मण्डवर्धमान व्यडम्बकाः। Amarakośa II.4.51-52, p. 381.

instructions.

शेषान् दोषविनिर्मुक्तान् पादपानुपलक्षयेत्।
धीरस्तं कल्पयेत् सम्यगनुलोमार्जवं तरुम्।।४१।।

(The Architect) may look for the remaining trees having defects vindicated. The wise one may then locate properly the trees as per favourable norm and straight[1] ones.

छिन्द्याच्च शुभभागार्धदशभागाधिकं कृतम्।
तुङ्गीसाद्यवमध्यश्च(?)सगर्भो धरणीरुह:।।४२।।

(The architect) may dissect having been rendered more than ten parts or Half part of the auspicious tree. Being in the apsis[2] and Yavamadhya (a measure of length equal to 1/10 or 1/8th of an Aṅgula)[3] in the centre of i.e. being like a barley corn in the middle i.e. broad in the centre and thin or tapering at the ends.

ज्ञेयानि मण्डलान्यस्य त(त्क्षणोच्छे?क्षणे छे)दनेऽपि च।
मञ्जिष्ठाभे विदुर्भेकं कपिलाभे च मूषकम्।।४३।।
पीतभासि तथा गोधां सर्पं दीर्घसितायते।
गुडच्छाये मधु भवेत् कृकलासस्तथारुणे।।४४।।

The maṇḍalas[4] of this one are to be detected at the time of cutting. The madder dye coloured circle (not natural in the centre of the cross section of the tree)[5] they predict the presence of a frog : (the circle being tawny, the presence of a rat : (the circle) having the shade of a treacle the presence of honey, or pyrites a kind of mineral substance and a

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1. Effective or bliss endowing one - आर्जवम्।
2. तुङ्गिन् - Being in the apsis (A planet). V.S. Apte interprets तुङ्गी as night : Turmeric on p. 236.
3. Skt. Eng. Dict., V.S. Apte. p. 455. Aṅgula = 8 Barley corn.
4. Dr. D.N. Shukla on p. 162 takes maṇḍala to mean warrior insert or a bicinimal.
5. M. Ram Krishna Bhat in Bṛhat Saṁhitā Part I Ch. 53.120. खगनिलयभग्नसंशुष्कदग्धरेवालयशनशानस्थान्। क्षीरतरुविभीतकनिम्बारणिवर्जितान् छिन्द्यात्। For constructing a house, one ought to select for timber, trees other than that are inhabited by birds, that are broken, withered, burnt, that are in temples and burial grounds milky trees, Dhava (Lythrum fructicosum) Vibhitaka (Beleric Myrobalan) Nimba (Neem) and Araṇi (the trees whose twigs are used for churning out fire for sacrifice). If the cutting appears natural, the timber is good, for being used for a house; if there is a yellowish circle (not natural) in the centre of the cross section of the tree, it should be predicted there is an alligator inside the tree; if a madder coloured, circle, a frog. If a bluish one a reptile : if a red one, a chameleon: If it is an with the colour of green gram a stone: if a tawny are, a rat and if it is one resembling a sword, water. M. Ram Krishna Bhat quotes commentator (Utpala) saying that the word खड्गाभे means - ''circle as black as the blade of a sword. Compare verses 19-21 of Samarāṅgaṇasūtra with Bṛhat Saṁhitā 53.120 quoted above.

chameleon, on its being red.

गृहगोधा कपोताभे गौधेरो घृतमण्डभे।
रसाञ्जनाभे शस्त्राभे कमलोत्पलभासि च।।४५।।
धौतासियष्टिवर्णे च मण्डले जलमादिशेत्।
आकारो यस्य सर्पस्य वर्णो वा संप्रदृश्यते।।४६।।

When pigeon coloured, then a small house lizard (is to be predicted as present) : and a Gaudhera (An Iguana) when (the circle) is of the colour of the scum of melted butter or fattiest part of grease.[1] In case of (the circle) being of the colour of rasāñjana (the vitriol of coppr, a kind of collyrium) prepared from it with the addition of curcuma, or (according to some) from the calx[2] of brass with Amomum Anthorrhiza or (according to some) from the lead ore, of the colour of a weapon, lotus, a water lily and also of the colour of a pellucid sword stave, one may predict the presence of water whose shape and colour strike like those of a serpent.

तं सर्पगर्भितं वृक्षमादिशेदविचारयन्।
तस्करेभ्यो भयं क्षौद्रे सलिले सलिलाद् भयम्।।४७।।

To that tree (one may) (or the architect may) declare as having a snake (hidden) inside without having a pause to thought over. In case of (presence of) honey or bee-hives there ensures the danger of dacoits or smugglers and in case of water percolation, there ensues the danger from water.

विद्यात् सर्पे विषाद् भीतिं पाषाणे भयमग्नितः।
अजाविगोमहिष्युष्ट्ररासभादिनिपीडितम्।।४८।।

(The Architect) may calculate the danger of poison from the presence of a snake (in a cut down tree) and from the presence of stone, the danger from fire, he may predict and also in case of a tree tampered with by goats, sheep, kine, buffaloes, camels and donkeys.

गोधागौधेरमण्डूककृकलासैश्च गर्भिते।
मूषके पुनरिच्छन्ति मरणं वास्तुवेदिनः।।४९।।

And by the iguanas,[3] the frogs, the chameleons or lizards, as also by rats,[4] those expert

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1. घृतमण्ड – MW, p. 378.
2. M. Ram Krishan Bhat has translated in verse 53-122 गोधा as Alligator.
3. Interpreted as alligators by M. Ram Krishna Bhatta on Bṛhat Saṁhitā 53.122 and V.S. Apte in Sanskrit English Dictionary (p. 193) and a small house lizard by Monier Williams (p.362), Gandhāras/Gandheras. Also iguanas of venomous instinct.
4. Here मूषकैः should be the real reading for मूषके।

in Architecture predict a death or all those predict the death of the one expert in architecture.

अमुनैव वदन्त्यन्ये गृहपीडां मनीषिणः।
क्षेमेण यद्यविघ्नः स्यादसङ्गश्चागमो यदि।।५०।।
वनान्तरे तदा क्षेमं सुभिक्षं च समादिशेत्
अर्धदानविधिना विधानविद् द्रव्यमागतमिहार्चयेद् गृही।
प्रत्युपेतकुलिशायुधध्वजं द्रव्यमुज्ज्वलमुतावनीपतिः।।५१।।

This way those others seeking inspiration from mind fore bode the harm or damage to the house. In case, however, by beneficence and unobstructed gets accomplished the arrival free of any torment in a different forest, then (the architect) may declare the well being and pompous platitude. The one knowing the procedure, with the rite of offering of materials of worship, the house owner may propitiate the material arrived and the Lord of the Earth may adore the material such as the adamant, the weapon and the flag.

इति महाराजाधिराजश्रीभोजदेवविरचिते समराङ्गणसूत्रधारापरनाम्नि
वास्तुशास्त्रे वनप्रवेशो नाम षोडशोऽध्यायः।

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CHAPTER 17[1]

The observations on the Indra's Banner (marking Indra's victory over the asuras - a symbolic illustration of victory of good over evil)

सुराणामर्थसिद्ध्यर्थं वधाय च सुरद्रुहाम्।
यथा शक्रध्वजोत्थानं प्राह ब्रह्मा तथोच्यते।।१।।

For the sake of success of the motive of gods and for the murder of the enemies of gods, the way Brahmā talked of the hoisting of the Banner of Śakra (Indra) that very way an illustration is being evolved.

भगवन्तमथाम्भोजसंभवं वचसांपतिः।
प्रोवाच कथमिन्द्रेण जेतव्यास्त्रिदशद्विषः।।२।।

To the adorable lotus born one[1] the Lord of Speeches i.e. Bṛhaspati spoke out - "How by Indra are to be won over the enemies of gods?''

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[1] Dr. D.N. Shukla's Text pp. 55-68 is No Thirteen verse 1-212. Gaekwad Oriental Series ed. pp. 71-88 is the Seventeenth Chapter. Bṛhat Saṁhitā of Vārāhamihira - Acyutananda's Text has Chapter 43 verses 1-68, pp. 238-248 as इन्द्रध्वजोत्पत्ति दर्शनम्।

सोऽब्रवीत् सर्वरत्नानां ध्वजं कुरुत सङ्गत्ताः।
तं चाभिचारिकैर्मन्त्रैरुद्वहन्तोऽभिमन्त्रितम्॥३॥
स्थितं चोपरि यन्त्रस्य सम्यक् पक्षिशतान्वितम्।
अग्रतो देवसैन्यस्य नयन्तो जेष्यथ द्विषः॥४॥

He replied, having combined to be sure (you may) created a banner out of all the gems. And to that one by the Ābhicārika mantras[2] (the magical formulas or incantations or formulas for working of charms) or having rendered sacred by the repetetion of special formulas or mantras or consecrated nicely by formulas and fixed on the mechanical contrivance (yantra) endowed with a hundred of arrows, carrying it on in front of the army of gods, may vanquish the foes (lit. you will attain victory over the enemy).

सहस्रधारमप्येकमन्यं रिपुकुलान्तकम्।
दिव्यरूपमयं प्रादाद् ध्वजमिन्द्राय दुर्धरम्॥५॥

Unto Indra offered a banner named ''Sahasradhāra[3]'' another one ''ripukulāntaka''[4] and the (third one) as Divyarūpa (Brahmā,[5] of irrevocable force.

वीर्यप्रवर्धनी चेष्टिरेतदर्थं विधीयते।
कर्मणानेन निःशेषाञ् शक्रः शत्रूञ् जयेदिति॥६॥

For this purpose, a sacrifice entailing the enhancement of virility stands invoked so that by this rite, Śakra or Indra may extirpate (lit. vanquish) foes in entirety.

जयैषी तमथ क्षिप्रमसृजच्चेतसा ध्वजम्।
यन्त्रस्थितं स येनाजावमोहयदरीन् हरिः॥७॥

Eager for triumph, Hari (i.e. Indra)[6] created quickly (having contemplated) through mind, a banner, fixed on a mechanical arch or contrivance whereby he entranced the enemies in the battle field.

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1. भगवन्तमथाम्भोजसंभवं has anusvāra missing in the text on व of संभवं in the GOSE, p. 71, verse 2 Pāda I.
2. Skt. Eng. Dict., V.S. Apte. P. 38. अभिचारमन्त्रम्। MW, p. 62.
3. V.S. Apte calls on p. 595 as the discus of Viṣṇu i.e. Quoit. MW. p. 1195 also takes the same meaning.
4. The one extirpating the group of foes.
5. The one having brilliant or divine form.
6. हरिः - Name of Indra as per Raghuvaṁśa III.55.68: VIII.79. V.S. Apte. Skt. Eng. Dict., p. 636. हरेः कुमारोऽपि कुमारविक्रमः सुरद्विषा स्फालनकर्कशाङ्गुलौ। भुजे शचीपत्रविशेषकाङ्किते स्वनामचिह्नं निचखान सायकम्॥

आदित्या वसवो रुद्रा विश्वेदेवास्तथाश्विनौ।
अलञ्चक्रुस्तमालोक्य मरुतश्च विभूषणै:॥८॥

Ādityas, Vasus, Rudras, Viśvedevas and Aśvins, decorated that one having seen that as also Marutas (deities) with ornaments.

तेजो वीर्यं वपुश्चेशं बलमप्येष पश्यताम्।
अहरच्छत्रुसैन्यानां तेजस्वी तरसा ध्वजा:॥९॥

Radiance, strength, frame work, working and potentiality (of this one) this may be observed. The banner by its vigour (lit. velocity) or raciness the brilliant one wrested the (glamour, physical strength, bodies, activities and vitalities) of the foe men.

तमभ्यर्च्य सुराधीश: शत्रून् बलवतोऽप्यसौ।
त्रिरात्रेणाजयद् युद्धे कुलिशेन बलाद् बली॥१०॥

Having adored him (i.e. the Indra's banner), he the overlord of gods (i.e. Indra), in battle vanquished the foes even when being indomitable or formidable ones, within a triad of nights with the thunderbolt or adamant, quite forcibly, being forceful one.

तत: प्रीतस्तमृक्षेऽसौ वैष्णवे द्वादशे तिथौ।
त्रैलोक्यराज्यं प्राप्याभ्यषिञ्चद् बलनिषूदन:॥११॥

Then pleased as such, in the Ṛkṣa[1] (constellation, lunar mansion or sign of the zodiac) or an asterism of Viṣṇu (the north directioned zodiac) on the twelfth date having obtained the kingdom of the triad of worlds, the destroyer of Bala (demon) i.e. Indra consecrated that one.[2]

स सर्वलोकमभ्यर्च्य सर्वलोकाभिपूजित:।
ध्वजमभ्यर्च्य तुष्टाव वाक्यैर्वृत्रनिषूदन:॥१२॥

That killer of Vṛtra i.e. Indra, adored by all the people, having adored the entire people, gratified the banner with words, having adored the banner.

ततस्तमन्तिके वीक्ष्य ध्वजं प्रोवाच वासव:।
इन्द्रध्वजाक्षया लोका: करिष्यन्ति तवार्चनम्॥१३॥

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1. Ṛkṣa - V.S. Apte, Skt. Eng. Dict., p. 120. MW, p. 224 (a particular star under which a person happens to be born).
2. Bṛhat Saṁhitā III.36.86, 21, 28, 42 (a bear) 88-3, 96-1-3,5: pp. 30, 765 (Part II) 766, 771, 796, 844, 845 (asterisim). दिनकरकराभितापादृक्षमवाप्नोतिसुमहतीं पीडाम्। भवति तु पश्चाच्छुद्धं कनकमिव हुताशपरितापात्। p. 24, Acyutananda Jha ed. III.36. Bṛhat Saṁhitā page 30. M. Rama Krishna Bhatta ed. It is true that an asterism is subjected to great torture as a result of its being burnt by the hot rays of the sun; but it soon becomes pure and sparkling like gold purified by fire.

Then having seen that banner close at hand, spoke out Indra (Vāsava). Aye Indra's banner! The imperishable people[1] will adore you or the people will adore you Oh banner of Indra through terrestrial latitude[2] or through the beam of a balance or placed on an axle or wheel or a cart.

वीक्षमाणा निमित्तानि भूमिपालाश्च शास्त्रत:।
तत: प्रभृत्यसौ लोके सर्वलक्षणसंभृत:।।१४।।
वरप्रदानादिन्द्रस्य नृपै: शक्रध्वजोऽर्च्यते।
दुर्गमायतनं वह्निशरणं वेदिका: कृता:।।१५।।
विचित्रा: स्थालिकापाका भक्षपानानि यानि च।
एतान्यायतनात् प्राक् स्युर्यद्वान्यानि प्रकल्पयेत्।।१६।।

And the protectors of the earth observing omens as per (enjoinment) of scriptures (shall adore you). Since then in the world, endowed with all the auspicious marks, that one, owing to the bestowal of boon from Indra the banner of Indra (Śakradhvaja) is adored by the kings. The forts, the shrine, the fire altars, the platforms or elevated spots of ground (for sacred purposes)[3] constructed as such, varieties of Sthāli Kāpākas,[4] (the dishes of barley or rice boiled in milk used as oblations), the victuals and drinks or syrups or chyles[5] that are, these ones and others that may be to the east of the shrine, (the Architect) may arrange.

विजेतुं यदि वाञ्छास्ति दुर्धर्षान् द्वेषिणो रणे।
तेजो बलं यशश्चाप्तुं तदैन्द्रं कारयेद् ध्वजम्।।१७।।

In case there be desire for a victory against enemies of irrepressible force in battle and for gaining prowess or radiance valour and fame, one may make arrangement for the erection or construction of the banner of Indra.

सेनायां वा पुरे वापि प्रतिष्ठाप्य पुरन्दरम्।
विजयार्थं महीपालैरभिप्रशमनाय च।।१८।।

In army or in the capital having established (the shrine) of Indra for the purpose of victory, by the guardians of the Earth or for the sake of abhipraśamana (thorough tranquillisation or pacification or convalescence).

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1. Dr. D.N. Shukla - in line with the reading in the footnote of GOSE, p. 72 cff No. 1 ''इन्द्रध्वजाख्यया'' having इन्द्रध्वजाक्षया।
2. Skt. Eng. Dict., V.S. Apte, p. 2 on Akṣa.
3. GOSE on p. 72 fn. -2 has a variant reading for वेदिका: as काक्षता: - a kind of fragrant earth.
4. Skt. Eng. Dict., V.S. Apte. P. 533. Ibid., p. 623. स्थालीपाक। MW, p. 1262.
5. Ibid., p. 58.

यथा शक्रध्वजोत्थानविधानं जगतीभुजः।
करिष्यन्ति तथा सम्यक् कात्स्न्र्येन प्रतिपाद्यते।।१९।।

The way the provision for the hoisting of the banner of Indra (Śakradhvaja) of the enjoyer of the earth, they may arrange, that very way in complete form, a proper provision is being guided.

वनादुपाहृतं द्रव्यमथ प्राग्विधिना सुधीः।
पाद्यार्घ्यादिभिरभ्यर्च्य गन्धैर्माल्यैरलङ्कृतम्।।२०।।

To the material brought from the forest then by the process detailed earlier, the wise one having adored by the (offering of) the water meant for washing feet (pādya) and Arghya (offering or oblation to the gods or venerable persons) adorned by perfumes and wreaths.

द्विजान् संपूज्य च शुचौ देशे सम्यक्समाहितः।
पूर्वाग्रमुत्तराग्रं वा प्रयत्नादवतारयेत्।।२१।।

And having adored the Brāhmaṇas on a pure spot, fairly concentrated he may pour down with effort in front of east or north.

प्रागुदग् वा पुरस्याथ स्थपतिः कर्मवानपि।
कारयेत् सर्वयन्त्राणि ध्वजपूर्वाणि शिल्पिभिः।।२२।।

The architect endowed with intelligence (lit. activity) may, either in the east or in the north arrange the construction of all the mechanical contrivances preceded by the erection of the banner.

श्रेष्ठं द्वात्रिंशता हस्तैर्विंशत्या युतयाष्टभिः।
मानं स्यान्मध्यमं तस्य चतुरन्वितयाधमम्।।२३।।

The measurement of that one i.e. the banner, the best one is (calculated) by thirty two cubits, twenty eight cubits as that of middling one and that of the lowest one as twenty four.

मूलविस्तृतिरायामादङ्गुलार्धं करे करे।
विष्कम्भोऽग्रे च मूलार्धात् तत् त्र्यंशाद् वाखिलेष्वपि।।२४।।

On every cubit, a half of an aṅgula from the length is the breadth or width of the root (of the banner) and the width in front from the half of the root, from that part triad in all of them.

ध्वजमूलाष्टमांशोनं विस्तारात् कुष्यमिष्यते।
विस्तारार्धेन च स्थूलं स्थूलत्वत्रिगुणायतम्।।२५।।

Less by the eighth part of the root of the banner from the breadth, the Kuṣya[1] (extraction or draw out) is considered as such.

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[1] Skt. Eng. Dict., V.S. Apte. P. 156. MW, p. 297 on कुष् - to extract.

ध्वजविस्तारबहलं साङ्घ्रिबाहल्यविस्तृतम्।
भ्रमपीठं विधातव्यं सार्धायामं शुभावहम्॥२६॥

The revolving fulcrum is to be created and a half in length bearing auspicious norm having breadth or width of the depth or thickness[1] of the feet, thick like the width of the banner.

सम्मितो ध्वजकुष्येण वेध: स्याद् भ्रमपीठग:।
कुष्यकोट्यधिकावृत्तावक्षौ कोटिद्वयायतौ॥२७॥

Well demarcated by the *Dhvajakuṣya*[2] or Kupya (the banner timber or draw out or diameter) the obstruction (Vedhaḥ)[3] or depth[4] or perforation[5] should be such as going down to the revolving fulcrum. More circular than the tip of the timber plate or (Kuṣya or Kupya) two Akṣas (cart poles or wheels) should be created lengthy to the extent of two tips (Koṭis).

कार्यावङ्घ्री भ्रमस्थूलौ भ्रमविस्तृतिविस्तृतौ।
तद्युक्तिवेधे तावेत(वि ?द्वि)स्तृतेर्द्विगुणोच्छ्रितौ॥२८॥

The feet should be created as thick as the Revolving fulcrum spread like the breadth of the revolving fulcrum. IN the depth of perforation of adjustment these two should be of redoubled extent.

ध्वजायतिचतुर्भागात् पीठमत्र प्रकल्पयेत्।
मल्लप्रतिष्ठितं मध्ये प्रान्तयो: स्तम्भधारितम्॥२९॥

(The architect) may create a Pīṭha (pedestal) from the four parts of the length of the banner, fixed with lamp stand, in the centre having been propped up by the poles on the corners.

तत्पीठस्तम्भनीयाभ्यां द्वाराभ्यामन्वितं दृढम्।
याम्योत्तरप्रतिक्षोभं प्राङ्मुखं सुदृढार्गलम्॥३०॥

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1. Dr. Ajaya Mitra Sastri in IASITBSOVM p. 381 has refuted the interpretation of P.K. Acharya as ''moulding'' given to ''bāhulya''. He takes it to mean thickness or depth.
2. GOSE has ध्वजकुप्येण for Dhvaja Kuṣyeṇa as variant reading infn.3 p. 73. Kupy a according to Kauṭilya is forest produce such as timber. KAŚ.I Glossary p. 31. Text I.16.29, p. 22.and II. 17.1 p. 67. सस्यपण्यकुप्यसंग्रहम् KAŚ Pt. II p.43, R.P. Kangle, 1960 and 1963 editions.
3. Dr. Ajaya Mitra Sastri on Vedha on p. 378 IASITBSOVM.
4. Bṛhat Saṁhitā M. Ram Krishna Bhatta on 58.23, p. 554 Part II Text with English Translation - Vedha depth अङ्गुलमेकं नाभिवेधेन तथा प्रमाणेन।
5. Bṛhat Saṁhitā 81.22, p. 745. नैषामर्ध: कार्यो न वेधोऽतीव ते प्रमाणयुक्ता: ।।

केतुव्यासार्धविस्तारं तद्दैर्घ्याष्टांशकोच्छ्रितम्।
विस्तारसदृशायामं मध्ये स्याद् वज्रिणो गृहम्।।३१।।

Provided with two doors fit to be propped up by poles of the pedestal, (quite) strong as such, there may be the temple of Indra in the centre having length equal to the breadth having extent half as that of the breadth of the Ketu (i.e. banner) having height of eight parts of the length of that one having a very stout latch, or iron bar facing the east and having the cross wise ventilation in the south-north.

मल्लश्च पीठिकाङ्घ्री च बाहू स्तम्भविनिर्गतौ।
शक्रमाता कुमार्यश्च ध्वजविस्तृतिविस्तृताः।।३२।।

The lamp stand and the foot of the pedestal and the handles (lit. arms) issued out of the poles, Śakramātā,[1] largest flag staff used with Indra's banner and Śakra Kumārīs[2] (five or seven smaller flag staffs placed near the largest one Śakramātā or Janitrī) spread along the width of the flag or banner (of Indra).

निम्नभागाश्च सर्वेषां स्वविस्तृतिचतुर्गुणाः।
कार्या वा पञ्चगुणिताः सप्त (का?वा) मूलदेश(कं?तः)।।३३।।

The lower portions of all were four fold than the personal extent. They (i.e. the small flag staffs) deserve to be created or placed as multiplied by five or by seven from the region of the root.

कन्यानामुदयः प्रोक्तो यः ष(श्यो?)ष्ठांशस्त्रिसंगुणः।
इन्द्रमाता तु सर्वाभ्यः स्यात् तदशंशतोऽधिका।।३४।।

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1. Skt. Eng. Dict., MW, p. 1045 शक्रजनित्री as per Bṛhat Saṁhitā 43.39-40 p. 354 M. Ram Krishna Bhat's ed. p. 242 Achyutananda Jha edition. Dr. Ajaya Mitra Sastri in IASITBSOVM refer to the Indradhvaja festival in all its grace on pp. 119-123, On page 121 he refers to the feeding of Brāhmaṇas and raising of stuff on the 12th day whether moon be in the constellation of Śrāvaṇa or not.
2. He refers to 5 or 7 Śakra Kumārīs (the smaller flag staffs) a half in height 1/4th than the main staff Jayā and Vijayā taller than Nandā and Upanandā by a 16th and the two Vasundharās taller than Jayā and Vijayā by a 16th; the 7th named Śakra Janitrī was to be taller than the second Vasundharā by an eighth and placed in the centre शक्रकुमार्यः कार्याः प्राह मनुः सप्त पञ्च वा तज्ज्ञैः। नन्दोपनन्दसंज्ञे पादेनार्धध्वजोच्छ्र्यात्। षोडशयामाभ्याधिके जयविजये द्वे वसुन्धरे चान्ये। अधिकाशक्रजनित्री मध्येऽष्टां शेन चैतासाम्।। Manu has laid down that seven or at least five minor standards called Indra's daughters should be made by experts. Of these two called Nandā and Upandandā should measure respectively three fourth and a half of the height of the main standard. Four others named Jayā, Vijayā, and two Vasundharās should be taller than the previous one by a sixteenth. In the middle of these there should be one called Indra's mother which is taller than the previous one (viz. Vasundharā) by an eighth English Translation by M. Ram Krishna Bhatta, p. 354.

The Kanyās or Kumārīs (i.e. the smaller staffs may have their raising spoken as such, having six parts multiplied by six, Indra mālā (the largest or main flag staff) may be eight parts more than all the (Kumārīs).

वेधः स्वविस्तरैः सप्तभागे स्यात् कन्यकोदयात्।
निर्वेधश्चतुरश्रः स्याल्लकटस्य समाहितः॥३५॥

From the raising of the minor standards or staffs the depth is deemed as one in seven parts or one seventh; non-perforated and square shaped, may be the Lakaṭa (the staff) remains normally well concentrated or steadfast.

निर्वेधावस्य चोर्ध्वाधः सप्तांशान्तरवर्तिनौ।
कार्यौ सूचीव्यधावन्यौ सूचीमानप्रमाणतः॥३६॥

The two Nirvedhas or non-obstructions to light and air both on the upper side and the lower side lying at a distance of seven points should be created having the piercing of needles or perforations (Sūcivyadhan) of two different norms to the extent of length of a needle.

कन्याव्यासत्रिभागेन सूची विस्तारतो भवेत्।
पादोनबहला चारुदारूजा दृढसंहिता॥३७॥

By the one third of the extent or size of the minor standard, the needle or pointed tip[1] may be less by one quarter in thickness curved out of a fine wood having joints stronger.

कुमारीव्याससंयुक्ता द्विगुणा लकटायतिः।
एतद्बाह्यान्तरं ज्ञात्वा यन्त्रं संयोजयेत् ततः॥३८॥

The length of the Lakaṭa (the staff pole) is twice having been equipped with the breadth of the minor standard or smaller staff. Having calculate heir exterior and interior aspect of the mechanical contrivance (the architect) may introduce.

तयोरधस्तदर्धेन मृगाल्यौ सूचिविस्तृतौ।
क्षेत्रस्य लेखितं कार्यं सम्बन्धे सूचिकन्ययोः॥३९॥

Underneath those two by a half, the Mṛgālis[2] are too broad like the pivotal points. The demarcation of the field deserves to be recorded in light of the connection of minor standard or small staffs and Sūcī (the pivotal point).

साङ्घ्रिकेतनमूलार्धं लकटे विस्तृतायती।
अक्षाभ्यां योजयेत् सम्यग् दृढं बाह्वक्षवेधयोः॥४०॥

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1. Eng. Skt. Dict., V.S. Apte. Pyramid सूच्यग्रस्तम्भः। p. 372. सूची - A pyramid. MW, p. 1241.
2. Mṛgāli is another technical word not interpreted by Dictionaries and lexicons.

The length and breadth in the pole is half the root of the banner along with its plinth. With the axles (the architect) may combine properly the strong support of the flanks, axis and the obstruction of light and air or ventilators.

पञ्चानामपि तुल्यैव कन्यानां स्यात् प्रकल्पना।
कृत्वानुपूर्व्या यन्त्राणि स्थापयेदखिलान्यपि।।४१।।

Of the five minor standards or smaller staffs, the diameter should be equal. Having taken recourse to a serial order (the architect) may.

अश्विने मासि पक्षे च धवले प्रतिपत्तिथौ।
स्थिरोदयैर्ग्रहैः सौम्यैर्वीक्षिते त्वाष्ट्रभेऽपि च।।४२।।

In the month of Aśvin (the name of the month in rains in which the moon is near the constellation Aśvinī)[1] in the bright fortnight on the first day of the lunar fortnight by the planets favourable and having appearance steady and Citrā asterism becoming visible.

पौरजानपदैः सर्ववादित्रध्वनितेन च।
यन्त्राण्युत्क्षिप्य यष्टिं च कर्मस्थानान्नयेज्जलम्।।४३।।

By the residents of cities and villages, or townsmen and country people with the accompaniment of all the musical instruments having raised aloft the mechanical contrivances or pulleys as also the staff, from the factory may carry these to the water.

चित्रप्रतिसराकीर्णां यष्टिं तत्राज्यलेपिताम्।
चूर्णैः सर्वौषधीभिश्च स्थपतिः स्नापयेत् स्वयम्।।४४।।

Therein got anointed by the clarified butter, the staff chequered by paintings and amulets, by powders as well as by all the medicinal herbs the architect may make it bathed personally.

जलाशयात् समुत्तार्य नृणां कलकलस्वनैः।
प्रागग्रां स्थापयेद् दारुहस्तिन्योः प्राक्समुन्नताम्।।४५।।

Having taken it out of the reservoir by the sweet and indistinct notes of the men, (the architect) may make that assorted over the two wooden female elephants, when raised aloft in the East having front facing the East.

अहतेप्सितवासोभिराच्छाद्यार्च्य स्रगादिभिः।
विक्षिप्य च बलिं दिक्षु द्विजातीन् स्वस्ति वाचयेत्।।४६।।

Then with cloths untorn and fine (lit. agreeable) having covered and adored with wreaths and the like, having scattered the offering in quarters (the architect) may get the "Svasti" (vācana) proclaimed by the Brāhmaṇas.

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[1] Skt. Eng. Dict., V.S. Apte, p. 90. MW, p. 159.

त्रिसध्यं पूजितां तत्र सर्वप्रकृतिभिस्ततः।
पञ्चाहं वासयेद् यष्टिं गुप्तां चापधरैर्नरैः।।४७।।

At the triad of diurnal periods (dawn noon and sunset)[1] having got adored the Yaṣṭi (flag staff)[2] by all the constituent elements of the state, (the architect) may make it remain for five days through the bow-wielding soldiers or men, quite concealed as such.

तस्मिन्नेवाह्नि यन्त्राणि सर्वाण्यपि च यष्टिवत्।
स्नातान्याच्छादितानीन्द्रस्थानदेशं प्रवेशयेत्।।४८।।

On that very day, all the mechanical contrivances also like the Flagstaff bathed as such and covered up, (he) may make them introduced into the spot Indrasthāna. (The place of Indra's banner).

सूत्रितेऽथ ध्वजस्थाने यष्टेरशंशदैर्घ्यतः।
तदर्धविस्तृते दिक्स्थे समे प्रागायते शुभे।४९।।
विभक्तेऽत्र विभागानामेकाशीत्या ततः क्रमात्।
विन्यस्तास्वथ सर्वासु देवतासु यथातथम्।।५०।।
प्राचि मध्ये मैत्रपदे तन्मध्यान्मरुतो दिशि।
मल्लं निम्नप्रमाणेन पादकोणे निवेशयेत्।।५१।।

The flag's position having been adjusted or allocated from the length of the 8th part of the flag staff, stationed in the quarter stretched half way of that one, on the even spot auspicious one and spread in the east having been divided here by the divisions of eighty one, then in due order, the deities in entirety having been adjusted as per real norm, in the east in the centre of the Maitra square, and from the middle of that in the quarter (presided over) by Marut (i.e. Vāyu) (i.e. North-west), he may introduce a vessel[3] a cup or a lamp stand in the quarter corner by the extent of a lower measure.

भृङ्गमुख्यपदद्वन्द्वमध्ययोर्वायुकोणयोः।
न्यस्येत् स्तम्भौ तयोः पीठीं मल्ले च विनिवेशयेत्।।५२।।

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1. Skt. Eng. Dict., V.S. Apte, p. 342. MW, p. 461. Dr. D.N. Shukla takes it as 'three days' p.60.
2. उपरिवरस्यामरवपो वसोर्दद्यै चेदिपस्य वेणुमयीम्। यष्टिं तां च नरेन्द्रो विधिवत्सम्पूजयामास। Bṛhat Saṁhitā 43.8, p. 345. Pt. I. M.R. Bhatta ed. Thereafter once Indra gave a bamboo flag, staff to the king of Cedī named UparicaraVasu (who could travel from the heaven to the earth). The king worshipped that according to the sacred laws.
3. MW, p. 793.

In the two Vāyukaṇas (north-western quarters), having in the centre a pair of Bhṛṅga and Mukhya, he may assort the poles and within the lamp stand or concavity of the two may introduce the pedestal or a plate.

पीठिका निर्गता बाहुयुग्मात् तत्राग्रयोगतः।
स्तम्भिन्यौ रोपयेद् ब्राह्मं पृथक्पदयुगं श्रिते।।५३।।

The pedestal or plate having slipped down or emerged out, by the effort of arm twain, therein on account of the primeval combination (he) may superimposed the two stambhinīs (the two small poles) on a support having separate square twain of Brahmā.

प्रतिक्षोभाविह द्वौ द्वौ बाहुद्वितयमाश्रितौ।
बाह्यतः प्रान्तपदयोर्मैत्रयोर्विनिवेशयेत्।।५४।।

The two Pratikṣobhas (i.e. the counterpoised, beams herein recumbent upon each of the arm twain, from the exterior of the two squares of the flanks of Maitras, (he) may initiate.

प्राच्यां मल्लाग्रतो ज्ञात्वा शक्रस्योर्ध्वगतिं क्रमात्।
योजयेद् भ्रमणोपेतौ भ्रमपादावभङ्गुरौ।।५५।।

In the East, having gauged the upward movement of Śakra (i.e. Indra) from the front of the Mallas (or concavities) in due order, he may combine the unscathed feet of the rotating mechanism come closer in a serial order.

मल्लात् पश्चिमदिग्भागे वरुणस्याश्रितां पदम्।
भद्रां निवेशयेन्निम्नमानतः शक्रमातरम्।।५६।।

In the quarter region of the west from the Malla (i.e. the lamp stand)[1] adhering to the square of Varuṇa Bhadrā Śakra Mātṛ (the smaller or minor Flagstaff) he may introduce owing to the lower measurement.

स्युः पर्जन्यान्तरिक्षद्वार्य(क्ष्मा ? क्ष्म)णां पदमाश्रिताः।
क्रमान्नन्दोपनन्दाख्यजयाख्यविजयाभिधाः।।५७।।

Adhering over to the square of Parjanya, Antarikṣa, Dvār (or Dauvārika)[2] and Yakṣmā, should be created in order proper, Nanḍā, Upanandā, Jayā by name and Vijayā by name the smaller or minor staffs or standards.

विन्यस्तास्वथ सर्वासु कुमारीषु विभागशः।
त्रयस्त्रयः प्रतिक्षोभा योज्या दार्ढ्याय बाह्यतः।।५८।।

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1. Skt. Eng. Dict., V.S. Apte, p. 428. A lamp stand : an oil vessel; a lamp vessel; a lamp; any cup made of a cocoanut shell (on Mallaka).
2. Dr. D.N. Shukla translates द्वार as Vār i.e. water Jala on p. 61 verse 57.

The smaller staffs[1] having been adjusted as per sub-divisioning, three each Pratikṣobhas or counterpoised beams deserve to be tagged on for the sake of strength from the exterior.

निक्षिपन्नखिलं द्रव्यं भावयेत् पददेवता:।
प्राप्नोति तत्तदाख्यां तद् द्रव्यं पूजां च तद्गताम्।।५९।।

Accumulating or distributing the material in entirety, the particular deities presiding over a class of words he may make to be determined that particular material gains the same nomenclature and adoration dealing with the same norm.

पीठीपृष्ठसमं कन्यापार्श्वयोरुभयोरपि।
कुर्यादनुसरद्वन्द्वं कीलकैर्बद्धमायसै:।।६०।।

In the two flanks as well of the smaller staffs in line with the upper part of the pedestal the (architect) may create a pair of Anusaras[2] (Arches) tied tight fastened as such with Iron nails.

संश्रित्यानुसरद्वन्द्वं पीठीं चोपरि सङ्ग्रहात्।
बध्नीयात् कीलकैर्लौहैर्यन्त्रनिश्चलताकृते।।६१।।

Having taken recourse to the arch-twain (anusaradvandva) as also over the pedestal or bottom layout (pīṭhī) from the tight grip (Saṅgrahāt) (the architect) may fasten with Iron nails for the sake of the steadiness of the yantra (the archianical contrivance or pulley).

यन्त्रकर्मणि निर्वृत्त इति शास्त्रविधानत:।
प्रवेशयीत स्वस्थाने त्रिदशाधिपमैन्द्रभे।।६२।।

Absolved of the liability in point of the application of the mechanical contrivance, as per ordainment of the theoretical treatise (the architect) may make to be introduced in the place

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1. Dr. Ajaya Mitra Sastri on p. 121 footnote 3 refers to Śakra Kumārīs to be made of strong and unbroken wood as per Bṛhat Saṁhitā 43.58, p. 357. M. Ram Krishna Bhatta's ed. Part I.
अच्छिन्नरज्जुं दृढकाष्ठमातृकं सुश्लिष्ट यन्त्रार्गलपादतोरणाम्। उत्थापयेल्लक्ष्म सहस्त्रचक्षुष: सारद्रुमाभग्न कुमारिकान्वितम्।।
preceded by verse 57.
छत्रध्वजादर्शफलार्द्ध चन्द्रैर्विचित्रमालाकदलीक्षुदण्डै:। सव्यालसिहै: पिटकैर्गवाक्षैरलंकृतं दिक्षु च लोकपालै:।।
verses 57-58. The standard, bedecked with umbrellas flags, mirrors, fruits, crescents, multicoloured garlands, banana trunks, sugarcanes, figures of snakes and lions, ornaments, windows and the images of the protectors of the eight quarters in their respective places should be raised being fastened with strong ropes and hard wooden props, on both sides, along with the minor standards called ''Indra's daughters'' made of strong and unbroken wood. The arch at the bottom must be fastened with tight nails.
2. As per Ajaya Mitra Sastri allusion on p. 122 Chapter III. Religion under Indramaha, Bṛhat Saṁhitā 43.58, p. 357.; M.R.K. Bhatta ed. - The arch at the bottom should be fastened with tight nails. Though Varāhamihira has employed the word पादतोरण for arch at the bottom.

proper of the Lord of gods i.e. Indra in the quarter presided over by Indra e.i. east.

स्नातस्य विधिवद् वस्त्रच्छन्नस्यालेपितस्य च।
श्रीखण्डाद्यैः सुरभिभिः कुसुमैरर्चितस्य च॥६३॥

Having been bathed as per ritual and wrapped in a raiment, and made to be anointed with sandal and the other (unguents) and perfumes, and adored with flowers.

रौहिणादिमुहूर्तेषु त्रिषु मैत्रेऽथ वज्रिणः।
प्रवेशमभिनन्दन्ति करणेष्वर्चितेषु च॥६४॥

In the zodiacs headed by Rohiṇī[1] (the ninth Muhūrtta a part of the forenoon extending to midday in which especially Śrāddhas are to be performed), three (in number) (Mṛgaśīrṣa, Uttara Phālgunī and Svāti)[2] or in the three Muhūrttas headed by Rohiṇī (i.e. midday, afternoon and eventide) and in the Maitra (the lunar mansion called Anurādhā)[3] (the Architects, welcome the entry of Vajrī (i.e. Indra) when the Karaṇas (The division of the days eleven in number) stand adored as such.

स्थपतिर्वा पुरोधा वा शुचिः स्नातः समाहितः।
गन्धमाल्यार्चितान् विप्रांस्तर्पयेद् दक्षिणादिभिः॥६५॥

Either the Architect or the chaplain or priest (पुरोधाः) pure-hearted, bathed and concentrated in mind, may gratify the Brāhmaṇas adored with perfumes and wreaths as also by gifts or alms or sacrificial fees.

ततो मङ्गलघोषेण वादित्रनिनदेन च।
पुण्याहजयशब्दैस्तमुत्क्षिपेयुः समाहिताः॥६६॥

Then by the declaration of auspicious omen, and by the notes of the musical instruments, by the victory proclamations of the sacred day, may hoist that (i.e. the Indra's banner) concentrated as such.

अलङ्करभृतः पौराः प्रहृष्टमनसोऽखिलाः।
नीरुजो बलिनः शक्ताः प्रकृत्यभिमताश्च ये॥६७॥

The townsmen bearing ornaments, exultant in minds all of them, free of maladies, stronger ones, capable as such and those well commended by the constituent elements of the state.

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1. Name of the fourth lunar mansion consisting of five stars. MW, p. 89.. Also p. 473 Skt. Eng. Dict., V.S. Apte.
2. IASITBSOVM p. 204 fn.2 LL.35.
3. Skt. Eng. Dict., V.S. Apte, p. 448. Bṛhat Saṁhitā 98.16, p. 822 Pt.II. R.K Bhatta ed. सावित्रपौष्णनिलमैत्रतिष्यत्वाष्ट्रे तथा चोडुगणधिपर्क्षे।

स्तुवीरन् पुण्यमनसः स्तुतिभिः सूतमागधाः।
वन्देरन् वन्दिनश्चैनं सेवेरन् गणिका अपि॥६८॥

May eulogise having minds merited or pure as such, by paregyrics, the Sūtas and Māgadhas i.e. the charioteers and Bards and may belaud this one the troubadours or the panegyrists and may wait upon even the Bawds.

प्रविशन्तं निजं स्थानमनुगच्छेन्नराधिपः।
सुराधिपं बलामात्यपौरजानपदान्वितः॥६९॥

To this one (i.e. the banner of Indra or Indra's image) entering its own spot, the overlord of the men i.e. the king, may follow up, the overlord of gods i.e. Indra accompanied by the armies, ministers, the towns and country people.

प्रोद्यत्कलकलारावसुस्वराः पुरुषा यदि।
उत्क्षिपेयुः प्रहृष्टाः वा वहेयुर्वा सुराधिपम्॥७०॥

Vociferous owing to the tumult rising aloft if the people, exultant as such may fling aloft or may carry along the overlord of gods.

तदा भवति भूपालो जयी नन्दन्ति च प्रजाः।
राष्ट्रे सुखं पुरे हर्षो भवेन्नश्यन्ति चेतयः॥७१॥

Then the protector of the Earth becomes victorious and the subjects become pleased. In the Rāṣṭra (the Empire) bliss (reigns) and in the capital joy (prevails) and the calamities get obviated.

मुञ्चत्युत्थापितः कृच्छ्राद् यदि शय्यां स गौरवात्।
तदा नृपतिरभ्येति महतीं विमनस्कताम्॥७२॥

But when made to wake up, it does not give up the lying chamber, (lit. the couch) owing to handicaps and out of prestige or pride or hearness or lethargy then the king attains to height of malaise or disgust.

स्खलन्तो दुःखिता दीना निःश्वसन्तः पदे पदे।
वैचित्त्यभाजो गच्छेयुर्देशहानिस्तदा ध्रुवम्॥७३॥

Stumbling along, aggrieved, marooned or niggardly beings panting along, at every pace, if (men) move incurring mental aberration, then certainly (it) predicts the harm to the country.

भूमौ यदैकदेशेन ह्रसितः(?) पतति ध्वजः।
न सुभिक्षं न च क्षेमो न राज्ञो विजयस्तदा॥७४॥

In case the banner becomes smaller giving out a sound[1] or gets shortened and sounding, falls down on one side, then neither plenty of corn nor well being and nor any victory for the king (becomes possible).

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[1] (ह्रस- ह्रसित)। Higher Sanskrit grammar by M.R. Kale in Dhātukośa p. 155 says ह्रस् - शब्दे

दीर्णे भग्नेऽथ पतिते कृत्स्ने चास्मिन् समुद्धृते।
स्यान्नृपस्यावनिच्छेद: सुतध्वंसोऽथवा मृति:।।७५।।

If torn asunder, broken or fallen or collapsed when hoisted or raised or pulled up, then may there be the wresting of the territory of the king, the loss of a son or death (impending) as such.

वस्त्रालङ्कृतिमाल्यानां हरणात् पतनादुत।
तादृशद्रव्यविध्वंस: पौराणां भवति ध्रुवम्।।७६।।

From the pilferage or fall of the cloths or buntings, ornaments and wreaths, a certain loss or destruction of the same type of materials of the citizens becomes predictable.

पुरं भवति नि:शब्दं निष्प्रभं वा प्रवेशने।
समुच्छ्रये वा शक्रस्य तदा तन्नाशमृच्छति।।७७।।

In case on the introduction Śakra (of the banner of Indra) the town goes noiseless or unbustled or even lustreless, or even on its hoisting or raising aloft then a demolition of that becomes impending.

शक्रं स्वस्थानमानीतं शीघ्रं सुखमविघ्नत:।
प्राग्वत् प्रदक्षिणं न्यस्येत् प्रागग्रं शयने निजे।।७८।।

To Śakra (or the Indra's banner) brought to its own spot, quickly (the Architect) may place it like the previous manner having tip or the point turned forward or eastward[1] in a clockwise manner[2] or direction on his own conch easily without any obstacle or hindrance.

कुर्यात् तत्रैव नक्षत्रे शय्यास्थस्यामरेशितु:।
भ्रमे कुष्ये च संयोगं यथाभागविकल्पितम्।।७९।।

(The architect) may render the conjunction therein (in that very auspicious) nakṣatra or zodiac or asterism, of the Lord of gods adjusted over the couch in Bhrama and Kuṣya alliance divisibility.

कुष्ये संयोज्यमानश्चेद् ध्वजो निपतति क्षितौ।
तदा नरपते: स्थानभ्रंशो भवति निश्चित:।।८०।।

Being given to associate in the Kuṣya if the banner falls on the ground, than the dethronement of the Lord of men i.e. the king becomes certain.

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[1] प्रागग्र and प्राग्वत्। p. 704. MW.

[2] IASITBSOVM p. 392. प्रदक्षिणम्। Bṛhat Saṁhitā 53.104, p. 488. वैरमपसव्यलिखिता प्रदक्षिण सम्पदो विनिदेश्या: । In a clockwise direction, prosperity. Also p. 491, verse 53.112.

कुष्ययोगे यदा शक्रो वामतः परिवर्त्तते।
तदा स्यात् स्थपतेर्मृत्युर्भवेद् भङ्गश्च दक्षिणे।।८१।।

In the Kuṣya conjunction when Śakra (i.e. Indradhvaja) turns to the left, then, may come about the death of the Architect or may come about the obstruction in the right or south.

स्ववेधं प्रतिपद्येत तद्यष्टिर्यदि कृच्छ्रतः।
प्रमादिनस्तदा राज्ञो जायते व्यसनं महत्।।८२।।

In case the staff of that banner gets into some personal entanglement or obstacles because of some difficulties, then of the king gone delinquent, there ensues mighty calamity.

निष्कुष्य योजितः शक्रध्वजो विघटते यदि।
विश्लिष्यति तदा सन्धिः सामन्तैः सह भूपतेः।।८३।।

The Śakradhvaja (i.e. the banner of Indra) having extracted out, or pulled out if becomes separated then the peace (negotiations) of the king with the subsidiary vassals gets disrupted.

स्फुटेद् भज्येत वा कुष्ये योज्यमानोऽथ सर्वतः।
तदा भङ्गे नृपव्याधिः स्फुटनादङ्गनावधः।।८४।।

Being connected in the Kuṣya, if (the Śakradhvaja) gets exploded or broken or shattered on all sides then in that breakage, results the malady of the king and in case of explosion, the murder of the woman (i.e. spouse).

अविदीर्णमपर्यस्तमव्यङ्गमविलम्बितम्।
यथावन्न्यासमायाति योगं चेद् वासवध्वजः।।८५।।
धनभृत्याङ्गनापत्यैः सामन्तैश्चान्वितोऽनुगैः।
निरातङ्को बलाङ्गश्च वृद्धिमेति तदा नृपः।।८६।।

Untorn, untopped, undeframed and propped up (avilambitam i.e. not hanging along or hung along) if the Vāsavadhvaja[1] (i.e. the banner of Indra) gets onto its normal position as also gets into conjunction, then the king gets into affluence having body robust, unterrified, accompanied by the followers, subsidiary vassals progenies entourage and wealth.

यत्नतो रक्ष्यमाणस्य शय्यास्थस्यैव वज्रिणः।
तस्याङ्गान्यखिलान्येव कुटन्यादीनि योजयेत्।।८७।।

Of Vajrī (i.e. Śakradhvaja lit. Indra) being guarded along with effort, when seated on the

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1. अविलम्बितम् has been translated by Dr. D.N. Shukla as without any delay. Being an expletive particle or indeclinable one, अविलम्बितम् can be taken both ways. न विलम्बितम् अविलम्बितम्।

couch, the limbs of that one in entirety such as Kuṭanī[1] (the Architect) may combine as such.

ऐन्द्रं बलाकं यक्षेशं सर्पमादं दिगाह्वयम्।
मयूरं चेन्द्रशीर्षं च पिटकाष्टकमित्यदः।।८८।।

Aindra, Balāka, Yakṣeśa, Sarpa, Āda, the one named Dik, Mayūra, Indra and Śriṣa this one eight in number is the Piṭaka[2] (i.e. ornament group) of the banner of Indra.

स्वप्रमाणेन कर्तव्यं स्पष्टरूपसमन्वितम्।
तदाख्याश्चान्तरेष्वेषां सन्धयो वस्त्रनिर्मिताः।।८९।।

By individual extent should be rendered the specific frame work of these ones endowed as such. And within the spaces of these the joints of the same names deserve to be created formed out of cloths.

मूलादन्वग्रमायातैः स्ववंशैर्विदलैर्दृढैः।
गुणैश्च वेष्टयेदेनं घनैरशिथिलैर्ध्वजम्।।९०।।

By the strong twigs[3] and bamboos of its own come up to the upper part from the root or below, thickset and unflaccid (the architect) may coil around or entwine the banner, with ropes.

साङ्घ्रिणा ध्वजनाहेन सत्र्यंशेनाथ विस्तृतिः।
विधेया शक्रपिटकस्योच्छ्रयस्तु तदर्धतः।।९१।।

And with the one and a quarter of the stretch of the flag or banner the width should be created by 3 parts and the height of the banner Piṭaka (ornament)[4] should be created out of half of that.

अस्मिन्नष्टौ दिशः कृत्वा वंशव्यवहिते ततः।
न्यस्येद् दिगीशांश्चतुरस्तस्योपरि यथादिशम्।।९२।।

In this dhvajapiṭaka i.e. the ornament of the banner (wicker structure of the banner) covered all over by the bamboos or canes, having created eight cardinal points (the architect) may adjust the quarter regents four (in number) as per direction, over and above.

पञ्चमांशगते कुष्याद् वज्रिणः पिटके कृते।
शेषाण्यप्यष्टभागोनान्यस्मिन् न्यस्येद् यथाक्रमम्।।९३।।

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1. कुटनी is another word not interpreted by Dictionaries and Lexicons.
2. पिटक - an ornament. Bṛhat Saṁhitā 43, 7, 41, 50, 57, 61, 64 and 52-1, 9, 10 meaning pimples pp. 345, 354, 356, 357, 359 and 445, 449. R.K. Bhatta ed. Pt. I.
3. साङ्घ्रिणा = सपादेन।
4. IASITBSOVM p. 122 fn. 2. Ajaya Mitra Sastri.

The Piṭaka (the ornament or wicker structure) of the Vajrī (Indra i.e. banner of Indra) having been created having gone to the fifth part from the Kuṣya,[1] the remaining one reduced by eight parts he may assort as per serial order.

बलाकादीनि विस्तृत्या चरणोनानि चोच्छ्रितौ।
स्ववर्णवन्ति वृत्तानि रामणीयकवन्ति च।।९४।।
भङ्गपातविपर्या (सा?स)सिद्धयः पिटकोद्भवाः।
पीडार्त्तिमृत्यवेऽत्यर्थमेकैकस्य प्रकीर्तिताः।।९५।।

Balāka and others in height being less by a quarter than the width. (The Balāka and others) should be of the same colour as banner) globular, and endowed with gracefulness. The cracks, scars or scratches, deterioration or disfigurement[2] sprung out of the ornaments are well known as cause of anguish, torment and death of high order in each case.

शुद्धान्तामात्यचित्तानां बलस्य यशसोऽपि च।
वसुमत्याश्च धाम्नां च नृपते राष्ट्र(म?प)स्य च।।९६।।
केतुषड्भागविस्तारा रज्जवोऽष्टौ सुवर्तिताः।
विधेयाः स्युर्ध्वजायामत्रिगुणायतयो दृढाः।।९७।।

The Harem, the ministers, (amātyas) and "Cittas"[3] (the observers or spies or intelligentsia or intellectuals or Harem and the hearts of the counsellors (the spies), the Army Yaśaḥ (glory or political thought) the Earth, the mansions and the guarding of the Rāṣṭra (or country) eight ropes wound up nicely having diameter of one sixth of the banner's (width) should be wound up strong ones, having lengths thrice the way it is of length of the banner.

छादितं छ(वि?दि)भिः पूर्वं कुट्टनीसहितं शुभम्।
यत्नेनासन्नदिवसे विदध्यादमरध्वजम्।।९८।।

Made to be covered by the thatches to begin with having been aligned by Kuṭanis (procuresses or go betweens or working maidens)[4] the auspicious one, (the architect) may create the banner of the god with effort on the day come closer (for the festival).

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1. Kuṣya - Technical meaning obscure.
2. विपर्यास। MW, p. 974.
3. Cittānāṁ - Dr. D.N. Shukla translates it as "rāṣṭra cintā" शुद्धान्तस्य अमात्यानां चित्तानां च अथवा शुद्धान्तस्य आमात्य चित्ताना वा of the harem, the counsellors and the observers or thoughtful persons or spies of intellectuals may be the real sense here.
4. कुटनी - verse 87 in तस्याङ्गान्यखिलान्येव कुटन्यादीनि योजयेत् and verse 98 having कुट्टनीसहितं शुभम् makes कुटनी as a component proper of the banner. If taken as a Vāstunara, Indradhavaja may have Kuṭanis meaning the ladies in the waiting wielding the banner.

अर्केन्दुग्रहताराङ्कं वेणुगुल्मेन्द्रशीर्षकम्।
साष्टकण्ठगुणं दण्डसूत्रादर्शान्वितं शुभम्।।९९।।
ससस्यफलपुष्पाढ्यं शुभवस्त्रमलङ्कृतम्।
दृढमन्वितमशभिः सन्तताभिश्च रज्जुभिः।।१००।।
ध्वजपट्टं विदध्याच्च चित्रं सुरचितं तथा।
निमित्तार्थं च लोकानां शोभाहेतोर्ध्वजस्य च।।१०१।।

Marked by the Sun, the Moon, the planets and comets, having titles of bamboo, gulma (a globular globe) and Indra, the auspicious one endowed with a mirror, a string, a handle (lit. a staff) having windings of eight necks, adorned as such having unominous costumes, rich in flowers, fruits and corns, provided with strong eight streaming ropes the banner pedestal or dais[1] (he i.e. architect) may create painted variegatedly, nicely built, for the sake of good omens of the people and for the sake of the glamour of the banner.

सपत्तनपुरारामगन्धर्वत्रिदशासुरम्।
निखिलं जगदालेख्यमस्मिन्नद्रिद्रुमाकुलम्।।१०२।।

Over it the entire Universe comprising of asuras, devas and gandharvas, the orchards, towns, along with suburbs deserve to be painted having the panoramic view of mountain or hills and trees.

ध्वजाग्रे रश्मिभिर्नद्धं (स?सु) विन्यस्तं च भूतले।
विन्यसेत् तमसम्मूढमधोभागसमाश्रितम्।।१०३।।

In front of the banner well knit by strings and well dug deep into the surface of the ground or well laid down over the surface of the ground, he (i.e. the architect) may dig in untampered one as such and well converged on to the bottom soil.

प्रमोदगीतवादित्रनटनर्तकसंयुतः।
तदग्रे जागरः कार्यः समस्तामेव तां निशाम्।।१०४।।

A wakefulness ceremonial (Jāgaraḥ) should be got celebrated in front of that one, whole the night long, attended by dancers, actors, instrumental, music, songs and Jubilations.

पुरोहितस्ततो भास्वत्युदिते प्रयतेन्द्रियः।
अग्नेः परिग्रहं कुर्यान्मूलस्य प्रागुदग्दिशि।।१०५।।

Then on Sun having risen, the chaplain or priest, having senses controlled, may circumambulate the fire facing the bottom land in the East-northern quarter.

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[1] ध्वजपट्टम् - Dr. D.N. Shukla translates it as ध्वजपताका on p. 63 Hindi Translation. But here stool or basement. Skt. Eng. Dict., V.S. Apte, p. 310.

कृत्वोपलेपनं तस्मिन्नुल्लेखाभ्युक्षणैस्ततः।
संस्कृत्यास्तीर्य दर्भांश्च ज्वालयेत् तत्र पावकम्।।१०६।।

Having plastered that one on the surface, by furrowing and sprayings, thereafter having broomed along and having spread darbha grass, (i.e. Kuśā grass), there (he i.e. the chaplain) may enkindle fire.

तत्राज्यपात्राण्याज्यं च गन्धांश्च कुसुमानि च।
द्रव्याणि वाचनीयानि समिधश्च पलाशजाः।।१०७।।

And there, the clarified butter pots, the clarified butter, the perfumes, the flowers, and the materials meant for recitations, the fuel woods born from the Palāśa (tree) i.e. Kiṁśuka tree.

सौवर्णौ स्त्रुक्स्त्रुवाविन्द्रभक्तं च बलयोऽपि च।
इत्येतत्सर्वमाहृत्य जुहुयात् पावकं ततः।।१०८।।

The gold plaited wooden ladle and the oblation pouring deep cupped ladle (gruvā) the rice porridge meant for Indra, and the offerings as oblations, having collected all these he i.e. the priest or chaplain may offer oblations into the fire.

पुत्रदारपशुद्रव्यसैन्ययुक्तस्य भूपतेः।
विजयावाप्तिजनकैर्मन्त्रैः शान्तिविधायिभिः।।१०९।।

Of the Lord of the earth, accompanied by the son, the spouse, the cattle, the materials, the armies, by the sacred chants foreboding the victory attainment, the ones ensuing pacification.

सुस्वनः सुमहार्चिश्च स्निग्धश्चेद्धोऽपि च स्वयम्।
कान्तिमान् सुरभिर्जिघ्रन् होतारं शस्यतेऽनलः।।११०।।

Melodiously flickering one, having lofty flames, densely blown, enkindled as such and even smouldered along as such, automatically, endowed with radiance, scent imbued, sweet smelling one, the fire becomes laudable for the oblation offerer.

तप्तकाञ्चनसच्छायो लाक्षाभः किंशुकच्छविः।
प्रवालविद्रुमाशोकसुरगोपसमद्युतिः।।१११।।

Nice shaded like the burnished gold lacquer dye hued, Kiṁśuka coloured, being of similar gleam as that of cochineal insect[1]. Aśoka (tree or flower), coral and young shoots or sprouts (Pravāla)[1].

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[1] सुरगोप - इन्द्रगोप - a kind of Insect, of red or white colour. इन्द्रगोपस्त्वग्निरजो वैशटस्तित्तिमोऽग्निकः। Abhidhāna Cintāmaṇi IV.275 p. 294. Insect cochineal of various kinds of a firefly. MW, p. 166.

ध्वजाङ्कुशगृहच्छत्रयूपप्राकारतोरणैः।
सदृशार्चिः प्रशस्तोऽग्निर्माङ्गल्यैरपरैस्तथा।।११२।।

Having shine like he arched portal, fortification or vellum or parapet, a sacrificial post, a domestic parasol or a parasol shaped temple of Śiva or mushroom,[2] the fire by auspicious omens and other such norms is laudable.

स्निग्धः प्रदक्षिणशिखो विधूमो विपुलोऽनलः।
सुभिक्षक्षेमदः प्रोक्तो दीप्यमानश्चिरं तथा।।११३।।

(Likewise) the fire, very dense or formidable, smokeless, having flames in the clockwise direction or southwards, bland or greasy, is said to be affording sumptuous food, and well being and smouldering along for a longer time.

धूम्रो विवर्णः परुषः पीतो वा नीलकोऽथवा।
विच्छिन्नो भैरवरवो वामावर्त्तशिखोऽल्पकः।।११४।।

Smoky or cadaverous, colourless, roughshod, pale coloured or Indigo coloured, truncated, having a terrific or frightful sound or crackling noise having flame encircling round the west side and unprofuse.

मन्दार्चिर्द्युतिमुक्तोऽसृग्वसागन्धः स्फुलिङ्गवान्।
धूमावृतः सफेनश्च हुतभुग् न जयावहः।।११५।।

Dim gleamed flamed, or gleamless having odour of the blood or marrow (putrid as such) spark-spangled, circumambiated by smoke, spume-congealed the consumer of oblations i.e. fire is not one as ensuring victory as such.

दर्भाणां संस्तरं वह्निर्होमाङ्गान्यपराणि वा।
हूयमानो दहति चेद्धानिस्तदभिनिर्दिशेत्।।११६।।

The fire (vahniḥ) when being offered oblations into if it calicines the couch or stretch of Darbhas or Kuśā grass, and other parts then it may predict a loss.

होमे वोत्सर्पयेत् पीठं दह्यमानो(?)यदाग्निना।
भूम्येकदेशनाशः स्याल्लाभः स्यादुपकर्षणात्।।११७।।

In sacrificial rite, when being burnt or smouldered (the fire) if it may over step the pedestal then there may be the demolition of one region of the ground and by dragging

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1. प्रवाल and विद्रुम both indicate coral but since प्रवालविद्रुम has been used together to interpret प्रवाल as young shoot of any plant or flower in red colour.
2. Skt. Eng. Dict., V.S. Apte, p. 212. MW, p. 404.

closer, there may be a benefit.

सर्वतो वाप्यगाधो यः स वर्धयति पार्थिवान्।
यां दिशं यान्ति च ज्वालास्तस्यां विजयमादिशेत्।।११८।।

Or on all sides which one is cimmerian as such, that one makes the kings flourish or that makes the terrestrial terrains develop. And to whichever direction, the flames converge or travel, in that very (direction) a victory it may predict or indicate.

दुर्वर्णाशुचि दुर्गन्धि मक्षिकाखुविडम्बितम्।
आज्यं राज्यच्छिदे प्राहुर्हूयते यच्च भस्मनि।।११९।।

Bad coloured or silver hued impure, putrefactioned, or seeking foul smelled, played upon by flies and rats, the clarified butter or sacrificial oblation, that is unconducive to the well-being the kingdom and is offered as oblation into ashes.

हीनाधिकप्रमाणाश्च विदीर्णा घुणभक्षिताः।
वातरुग्णद्रुमोत्थाश्च समिधोऽर्थक्षयावहाः।।१२०।।

The fuel woods having weight lesser, and more (than the required ones) truncated ones or torn asunder and worm[1] eaten and brought out of the trees diseased or squall broken, predict the loss of material gains or wealth.

सगर्भाश्च सपुष्पाश्च विच्छिन्नाग्रास्तृणान्विताः।
कुर्वन्त्युपद्रवं दर्भा दुष्प्रलूनाश्च ये तथा।।१२१।।

Having centres, flowers, and tips lopped off or pruned, and endowed with straws, the darbhas i.e. the Kuśā grass sprouts create catastrophes and also those that are topped off badly.

दुष्टानि पांसुकीर्णानि कीटजर्जरितानि च।
बीजानि बीजनाशाय स्युरपुष्टानि यानि च।।१२२।।

Tarnished and dust laden and rendered perforated by worms or insects, the seeds may be for the destruction of the semen virile and also those that are not frucitifed or ripened.

माल्यं विगन्धि प्रम्लानं न पीतं न सितं च यत्।
कीटैः खण्डितपीतं च न जयाय न वृद्धये।।१२३।।

A wreath putrefactioned, wilted, pale-hued, darkened, damaged and rendered pallid hued or consumed by the worms or rodents, is neither for a victory nor for progress.

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[1] Skt. Eng. Dict., V.S. Ap ॰. p. 198. MW, p. 377. A kind of Insect found in timber. Compare Kauṭilīyamarthaśāstraṁ I.17.23, p. 23 काष्ठमिव हिघुणजग्धम् राजकुलम् विनीतपुत्रमभियुक्तमात्रं भज्येत। I.e. like a piece of wood eaten by worms the royal family, with its princes undisciplined would break the moment it is attacked. KAŚ. Pt. II, p. 46. R.P. Kangle edition, 1963.

विस्रावीण्युद्धतान्युग्रखण्डितस्फुटितानि च।
दुर्भिक्षरोगकारीणि प्राहुः पात्राणि सर्पिषः॥१२४॥

The ghee cans leaking ones or overflowing, damaged, badly broken and exploded ones, are said to be as ones creating famine and epidemics.

अशुचौ पतिते च स्यान्मक्षिकाकीटदूषिते।
बलौ च शक्रभक्ते च क्षुन्मारः केशभाजि च॥१२५॥

The oblation offered to Indra if dropped over an impure or squalid spot, or become contaminated by flies and worms and hair defiled, brings hunger and contagious maladies or deaths.

यथोदितान्यरूपाणि सर्पिरादीन्यनुक्रमात्।
भवन्ति राष्ट्रपुरयोर्भयाय निखिलान्यपि॥१२६॥

As per narration of disfigured forms of different norms, the clarified butters and the like, in serial order, become a source of danger for the country and the capital, all in totem.

वितीर्य गन्धमाल्यादीन् देवताभ्यो यथादिशम्।
पुरोधाः स्थपतिर्वाथ प्रीतचित्तः क्षिपेद् बलिम्॥१२७॥

Having distributed scents and wreaths, for the deities as per quarter regency, the chaplain (Puradhaḥ) or the Architect having heart engloated, may offer offerings or sacrificial oblation.

ध्वजनैर्ऋतदिग्भागे द्विजमुख्यानुपस्थितान्।
शीलवृत्तयुतान् भूरिगन्धमाल्यैः स्वलङ्कृतान्॥१२८॥
वृद्धान् षट्कर्मनिरतान् सुहृदो वेदपारगान्।
मनःप्रियान् पूर्णगात्रान् समर्थान् सर्वतः शुचीन्॥१२९॥
शुक्लाम्बरान् दर्शनीयान् गौरप्रायान् बलान्वितान्।
अमुण्डाजटिलाक्लीबा(न्?)दीक्षितान् व्याधिताकृशान्॥१३०॥
यथेष्टं दक्षिणाभिस्तान् संयोज्याष्टशतेन वा।
साक्षतैः प्रीतमनसः कुसुमैः स्वस्ति वाचयेत्॥१३१॥

In the quarter region nairta (south-western) of the banner, the chiefs among the Brāhmaṇas present as such, endowed with conduct and virtuous demeanour, well adorned by abundant perfumes and wreaths, the aged ones or elders engaged in Ṣaṭkarma[1]

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[1] Ṣaṭkarma. The six acts or duties enjoined on a Brāhmaṇa viz. अध्यापनमध्ययनम् यजनम् याजनम् तथा दानं प्रतिग्रहश्चैव षट्कर्माण्यमग्रजन्मनः। Manusmṛti X.75, p. 440, NSPE, 1946.

(Teaching, studying, sacrificing or gift-offering and acceptance of alms) and the companions or nice hearted ones gone beyond the Vedas or scholars adept in Vedas, those mentally cognisants and those having limbs intact, capable ones and pure hearted or bodied on all aspects, white costumed, handsome ones, normally fair complexioned ones, endowed with strength or virility, unshaven headed ones unmatted locked ones, non-imbecile ones, or potent ones (i.e. non-impotents), initiated into sacraments or endowed with educational sacraments, unlearned or not void of strength being solicitous enough for the maintenance of families[1] as per cherished resolves, having rendered them initiated with or endowed with gifts or endowments or having gifted them by way of hundred and eight (currency notes) or rupees, having minds engloated, with unhusked rice, corns or flowers, the chaplain or (the Architect) may make proclaim the ''Hail'' expression.

शक्रं ते चाष्टभिः कुम्भैः सुदृढैर्वारिपूरितैः।
स्वर्चितैरभिषिञ्चेयुर्मूले चाकृष्टमण्डलैः॥१३२॥

They (the dvijamukhyas) should consecrate or bathe at the bottom the (banner of) Indra (Śakra), with eight ewers water filled, very strong, or nicely adored and having circulations drawn along.

स्तुतैर्वैजयिकैर्मन्त्रैः स्तुतिभिश्च द्विजोत्तमैः।
राज्यमाघोषयेदेतैरात्मना च महीपतिः॥१३३॥

By these sacred chants foreboding victory and muttered as such, as also by panegyrics (recited) by the best of Brāhmaṇas, the Lord of the Earth (i.e. the King) by his own self may declare (the sovereignty) in the Kingdom.

कुर्वीत सर्वबन्धानां मोक्षं हिंसां समुत्सृजेत्।
दोषान् जनपदस्यापि दशाहं विषहेत वै॥१३४॥

He may take to the act of release of all the incarcerations i.e. the imprisonments or prisoners and may take leave of killing or violence and may even Amnesty[2] (राजकृतादोष क्षमा, दोषाद्विमोचनम्) incumbent upon the country side (Janapada) for ten days.

सुवासा भूषितः स्नातः सदाचारप्रयत्नवान्।
ध्वजोच्छ्रायं शुचिर्भूपः सबलः प्रतिपालयेत्॥१३५॥

Sprucely attired, ornamented bathed, persevering in a virtuous demeanour, the king (bhūpa) chaste (minded), vigour endowed, may guard with hoisting offered to the banner.

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1. व्याधिता कृशान् is apparent paradox. A diseased person is not a Kṛśa - healthy. He can be lean or attenuated. Here वि + आधितान् specifically endowed with pledges or pawns or undertakings or specifically solicitous for the maintenance of families. V.S. Apte. p. 80.
2. Eng. Skt. Dict., V.S. Apte, p. 13.

सोपवासः शुचिः स्नातः प्रयतो विजितेन्द्रियः।
कृताञ्जलिपुटश्चेमं मन्त्रं स्थपतिरुच्चरेत्॥१३६॥

Given to abstinence, clean, bathed, punctilious and having senses restrained, having cavities of hands folded, the Architect may mutter this chant.

ओं नमो भगवति वागुले सर्वविटप्रमर्दनि स्वाहा।
सुरासुराणां सङ्ग्रामे प्रवृत्ते त्वं यथोत्थितः।
तथा नृपस्य देवेन्द्र! जयायोत्तिष्ठ पूजितः॥१३७॥

Om! obeisance be to you Oh Adorable One Vāgulā! Oh you demolisher of al the Viṭas (sycophants) Svāhā (call to you)! The warfare of the gods and the demons, having ensued, the way you had risen aloft, that very way Oh Devendra! (Oh Lord of Gods)! (Oh banner of Indra) you may get hoisted adored as such for the victory of the king.

स्तुत्वेति स्थपतिस्तस्य कृत्वा चानुप्रदक्षिणम्।
कारयेद् देवराजस्य ध्वजदण्डसमुच्छ्रयम्॥१३८॥

Having praised this way the Architect, having taken to the circumambulation of that one, may arrange the raising aloft of the staff of the banner of Devarāja i.e. Indra.

स्वलङ्कृतैः सितस्वच्छमाल्याम्बरविलेपनैः।
पौरैर्जानपदैस्तद्वत् प्रयतैः परिचारकैः॥१३९॥
सालिङ्गझर्झरीशङ्खनन्दिडिण्डिमगोमुखैः।
हृष्टैरन्यैश्च वादित्रैर्वाद्यमानैर्महास्वनैः॥१४०॥
गायद्भिश्च नटद्भिश्च गायनैर्नटनर्तकैः।
हृशेत्कृशेद्गतध्वानैर्गजस्यन्दनवाजिभिः॥१४१॥
तैश्च वादित्रनिनदैस्तैश्च पुण्याहनिस्वनैः।
दृढरज्जुभिराकृष्टं श्रवणे ध्वजमुच्छ्रयेत्॥१४२॥

By the attendants nicely adorned, having white and spruce garlands, costumes and unguents, and also by the townsmen and country men, persevering along, that very way, as also by singing ones, dancing ones, the singers, actors and dancers highly jubilant having melodies emanating out exquisitely, having vociferous sounds or notes being created as such, with musical instruments being played upon, quite of variant norms - comprising of Gomukhas (cow faced musical instruments). Small drums (Diṁḍimas) large drums[1] (Nandi or Nāndī-Nāndika) Śaṅkhas (conches) and cymbals of similar characteristics and by elephants, chariots and horses accompanied by those very sounds of the musical instruments, and by those auspicious day declaratory proclamations, dragged along by the strong ropes, (the Architect or chaplain) may make the banner hoisted in Śravaṇa (i.e. the lunar mansion containing three stars or as per hypotenuse of a triangle or diagonal of a tetragonal.

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[1] नन्दि-नान्दीक, नान्दी। ततो रटत्पटहे, नन्दन्नान्दीके, गुञ्जऽकुञ्जे कूजाकाहले शब्दायमानशङ्खे। (भेरीसदृशमाङ्गल्यवाद्यभेदाः) Harṣacarita VII. P. 715, LL 3-4. Jivananda Vidya Sagara ''amala'' ṭīkā ed. 1939, Calcutta.

यत्नेनोत्थाप्यमानस्य तस्योच्छ्रायगतस्य च।
नृपक्षिवाहनादीनां निमित्तान्यवलोकयेत्।।१४३।।

(Of that) one i.e. (Indradhvaja) being hoisted with efforts and propped up to the height, (the Architect or chaplain) may predict (lit. observe)[1] the omens and portents (consequent upon the appearance) of men, vertebrates and vehicles or fauna such as steeds, tuskers, bulls and the like.

कुटनीनिहिताभोगं पताकादर्पणोज्ज्वलम्।
चित्रपट्टस्फुटाटोपमर्केन्दुगुणभूषणम्।।१४४।।
अस्त्रस्तमाल्यालङ्कारमशीर्णच्छत्रमस्तकम्।
अकम्पितमदीर्णाङ्गमदिग्भ्रष्टं सुरेश्वरम्।।१४५।।
सममूर्ध्वसमश्लिष्टमनवक्षतमद्रुतम्।
अविलम्बितविभ्रान्तमृजुमार्गसमुद्गतम्।।१४६।।
इत्थं शक्रध्वजोत्थानं कृतं राज्ञो जयावहम्।
पौरजानपदानां च क्षेमारोग्यसुभिक्षकृत्।।१४७।।

Having circumference adjusted in Kuṭanīs[2] brilliant owing to mirrors and buntings, having expanse swollen by the variegated drapery, having decoration of the qualities of lunar and solar stances, having ornaments and garlands in juxta position, having crest or forehead and parasol unbroken, tremorless and untorn limbs or components, not deranged in an unrequired side or direction, the Lord of gods i.e. the banner of Indra (Śakradhvaja) of even sized, height, and diameter unimpaired, marvel provoking, unpendulous, calm and issued out of a straight channel, this type of hoisting of the Śakradhvaja (Indra's banner) observed as such entails the triumph of a king and entails the assumption of luxuriance of food stuffs, freedom from ailments and well being for the townsmen and country men.

यदा शक्रध्वजः प्राचीमुच्छ्रितः प्रतिपद्यते।
तदामन्त्रिगणक्षत्रनृपप्राग्वासिवृद्धिदः।।१४८।।

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[1] In GOSE verse 143 Chapter XVII p. 82. निमित्तान्यवलोकयत् is a misprint for निमिजान्यवलोकयेत् given like this on p. 64, verse 143, Chapter XIII by Dr. D.N. Shukla.

[2] कुटनी - word's technical meaning is obscure not locatable in Dictionaries and Lexicons.

Hoisted as such when the banner of Indra converges toward the East, then it ensued progress of counsellors or cabinet of Ministers, the Kṣatriyas and the abiding to the East of the king.

आग्नेयीं ककुभं याते वर्धन्ते वह्निजीविनः।
प्रारब्धकार्यनिष्पत्तिरयत्नाच्चोपजायते।।१४९।।

Having trailed towards the south-eastern quarter (presided over by Agni-Āgneyī), it (i.e. the banner of Indra) ensures progress of those subsisting upon fire and the accomplishment of the undertakings taken in hand, becomes ensured without any effort or with ridiculousness.

दक्षिणां दिशमायाते केतने नमुचिद्विषः।
तदा स्युर्वैश्यलोकस्य पूजाधान्यधनर्द्धयः।।१५०।।

The Ketana (the flag of) Indra (the enemy of Namuci) having converged towards the south, then may be ensured the increase of wealth, crops and religious activities of the Vaiśya people.

सर्वाशासंपदः श्रेष्ठा जायन्ते नैर्ऋताश्रिते।
न स्याद् गर्भो वृथा तद्वद् वधबन्धभयं न च।।१५१।।

On its converging towards the south-western (नैर्ऋतं) direction the affluences of all the cherished expectations assume a prominent norm and neither a foetus goes waste and nor likewise there ensues any danger of murder or incarceration.

श्रिते प्राचेतसीमाशामस्मिन् शूद्रजयो भवेत्।
क्षुत्तृष्णाग्निभयं न स्याद् वृष्टिरिष्टा च जायते।।१५२।।

Having its recourse to the direction governed by Pracetāḥ[1] (i.e. Varuṇa) i.e. the western one there may be ensured the victory of the Śūdras and there may be no danger of hunger and thirst and fire and the rain showers forth as required under desires.

द्रुमसस्यफलर्द्धिः स्यात् केतौ वायोः श्रिते दिशम्।
चतुष्पदविवृद्धिश्च रोगोच्छित्तिश्च जायते।।१५३।।

There may be the out growth of trees, corns or crops and fruits on the banner (of Indra) taking recourse to the direction (presided over) by Vāyu i.e. the north-west direction as also may ensure the increase or swelling of quadrupeds and the elimination of ailments.

चतुर्णामपि वर्णानां सम्पत् स्यात् सौम्यदिग्गते।
विशेषात् सा द्विजेन्द्राणां तथा सिध्यन्ति चाध्वराः।।१५४।।

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[1] V.S. Apte, p. 503. MW, p. 702 and 944. वारुणी-प्राचेतस्।

On its having taken recourse to the Saumya (i.e. the northern direction) there may be the affluence of all the four orders of society specifically that of the best of the Dvijas i.e. Brāhmaṇas and likewise do become successful the sacrifices.

ऐशीमाशां श्रिते धर्मपरो भवति पार्थिवः।
वृद्धिर्जनपदस्य स्यात् तथा पाषण्डिनामपि।।१५५।।

On having stationing in the north-eastern quarter (Aiśimāśaṁ = Aiśān-diśi). The king becomes such as given to the increment of spiritual good or Law or piety. There may ensue the rise of the country side as also of the heretical sects or Religious Hypocrites.

यदि किञ्चिद् व्रजेत् पूर्वं रज्ज्वाकृष्टः शतक्रतुः।
विजिगीषोर्नरेन्द्रस्य तदा यात्रा प्रसिध्यति।।१५६।।

In case Śatakratu (Indra or Banner of Indra) hoisted by rope may turn to the East a little, then of the king an ambitious conqueror, the march attains to accomplishment or campaigning becomes successful.

प्रतिष्ठां लभते भूमौ भ्रमं भित्त्वा यदि ध्वजः।
सशैलकाननामुर्वीं तदा जयति पार्थिवः।।१५७।।

In case the banner gains stability on the ground having broken the Lathe (the gimlet or auger)[1] then the king vanquishes the earth accompanied by mountains and the groves.

दिक्सर्पणे फलं प्रोक्तमित्यव्यङ्गस्य वज्रिणः।
विपरीतं तदेवोक्तं व्यङ्गस्य निखिलं पुनः।।१५८।।

Of Vajrin (the banner of Indra) well knit as such, the derangements have been told. Now of that same one deformed as such the reverse order outcomes are being told.

यदि स्वलङ्कृतः पूर्वं योज्यमानः शतक्रतुः।
उत्क्षिप्तो रज्जुयन्त्रेण स्तोकमर्धे स्थितोऽपि वा।।१५९।।
शय्यायां यदि वा भूमावुत्सङ्गे वा पतत्यसौ।
तदा नृपं राजदारान् कुमारं वा विनाशयेत्।।१६०।।

In case decorated along to the East,[2] when being connected as such, Śatakratu (Indra i.e. banner of Indra), hoisted along with the mechanical contrivance roped as such, or even stood along half way as such, falls over the bedstead or even on the ground or on the lap or central part, then it may make to perish the Royal queens and the princes along with the king.

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1. MW, p. 769.
2. Dr. Shukla translates verse 159. In case prior to its being decorated. p. 66, Hindi Translation.

उत्थितोऽर्धोत्थितो वापि यदि क्षुभ्यति कम्पते।
स्थानान्तरं व्रजेद् वापि सञ्चरेद् वा कथञ्चन।।१६१।।
विगृह्यते तदा भूपो भ्रश्यति स्थानतोऽपि वा।
भयाज्जनपदो वास्य चलत्येव न संशयः।।१६२।।

In case hoisted or half hoisted it becomes disrupted or trembles or quavers, or even moves to wards a different spot or may move along, some how, then the king gets involved in some war or even gets dethroned and out of apprehension, the country or populace of this one becomes vacillating.

आकृष्टासु यदाष्टासु च्छिद्यते कापि रज्जुषु।
अमात्यमरणं तत् स्यादेकैकांशेन निश्चितम्।।१६३।।

Of the eight ropes when being drawn, any one of these gets cut as under (the banner automatically falling), then the death of a minister by one and the other proportion by all means.

मूलमध्याग्रभागे वा प्रोच्छ्रितो यदि भज्यते।
पौरसेनापतिनृपान् क्रमशो हन्त्यसौ तदा।।१६४।।

Hoisted[1] along if (i.e. the banner of Indra) gets broken at the bottom, middle or at the top then he certainly kills the townsmen, the army-in-chief and the king.

छत्रार्कवेणुगुल्मेन्द्रशीर्षकण्ठगुणा यदि।
पतन्ति भूमाविन्द्रो वा तदा हन्ति महीपतिम्।।१६५।।

The Chattra (the umbrella) Arka (or gimlet) the bamboo and the gulma (the globular cylinder) Indrạśīrṣa (the top knot) and the string entangling the neck fall down or collapse to the ground or even the banner of Indra collapses, then it kills the Lord of the Earth.

नृपो वधमवाप्नोति तैर्भग्नैः पतितैर्धुतैः।
अभग्नैर्विधुतैरतैः क्षयं व्रजति साधनम्।।१६६।।

By these (i.e. limbs of the banner of Indra on component parts of the banner) fallen, broken or trembled, the king becomes a victim of murder. Even quavering without having broken by these the Sādhanam i.e. army gets bedoomed.

क्रमशो हन्युरादर्शवैजयन्तीन्दुतारकाः।
पतन्त्यो दृक्चमूनाथपुरोधःस्त्रीर्महीपतेः।।१६७।।

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[1] मूल मध्याग्रमागे वा प्रोच्छ्रितो यदि भज्यते has in GOSE fn. 3. प्रोत्थितो as the variant reading in verse 164 pāda 2. Dr. Shukla's edition on p. 65 retains प्रोच्छ्रितो as the reading.

In serial order falling as such, the mirror, the bunting the lunar clock, and the stars, damage the eye of the king, kill the army-in-chief (of the king) the chaplain (of the king) and the queen (of the king) or spouse of the chaplain.

माल्यैर्विभूषणैर्यानै: शस्त्रवस्त्रफलाशनै:।
यान्ति केतुच्युतैरतै राज्ञस्तान्येव संक्षयम्।।१६८।।

By these the components broken down from the banner, the wreaths, the ornaments the vehicles the weapons, the costumes, the fruits and the edibles of the king attain to demolition.

शीर्यते शक्रपिटकं कूटेभ्य: शक्रवेश्म वा।
यस्यां ककुभि तत्राहुर्हानिं पूर्वे विपश्चित:।।१६९।।

In whichever quarter the Śakrapiṭaka (the ornament of the banner of Indra) gets shattered or even the receptacle or pedestal of the banner does so, therein a damage crops up this way declaim the Ancient Scholars.

भङ्गे मृगालीलकटाक्षार्गलानामनुक्रमात्।
पीडा सञ्जायते वेश्यानृपतिश्रेष्ठिरक्षिणाम्।।१७०।।

On the breakage of *Mṛgāli, Lakaṭa, Akṣa* and *Argala*[1] quite in a serial order, there ensues the anguish or torment or torture for the harlots, the king, the provosts and the guards or policemen.

भग्ना भ्रमाक्षपादैर्वा मल्लमातृकुमारिका:।
राष्ट्रं हन्युर्नरेन्द्रस्य प्रियामातृसुतान् क्रमात्।।१७१।।

The smaller Flagstaff the bigger ones and the cups when broken through the squares or bottoms, axis and the augers or gimlets or globular patches, may destroy the countries of the king as also the spouse, the mother and the sons.

निर्घातोऽशनिरुल्का वा ध्वजे यदि पतेत् तदा।
अनावृष्टिभयं राज्ञ: पराजयमथादिशेत्।।१७२।।

A hurricane or thunderstorm, lightning crash, the meteor fall, if may come about over the banner of Indra, then paucity of rain or drought, danger is impending and for the king the defeat likewise it may predict.

कुर्वन्ति मक्षिका: शक्रे मधुच्छत्रं समुच्छ्रिते।
यस्मिस्तत्र द्विषद्रोधं षण्मासाच्चादिशेत् पुरे।।१७३।।

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[1] These four words are obscure real sense being unlocatable.

The banner of Indra having been hoisted if the honey bees create a beehive then within six months span, a siege from the enemy of the capital it may indicate.

मक्षिका वा खगा वा चेद् भ्रमेयुः पार्श्वतो हरेः।
प्रदक्षिणा बहिस्थानमासाद्याहुस्तदा मृतिम्।।१७४।।

The bees or the birds if they hover around near to Hari (i.e. Indra) or banner of Indra, or may circumambulate or move in a clockwise direction having attained to the exterior spot, then a death stands predicted.

गृध्रश्येनकपोताश्चेल्लीयन्ते शक्रमूर्धनि।
तदा कुर्वन्ति दुर्भिक्षविग्रहक्षितिपक्षयान्।।१७५।।

Vultures, the falcons and the pigeons if they cling on to the crest of the banner of Indra, then they create demolition of the protection of the Earth (i.e. the King), and bring about famine and strife or war or disputes.

यदि केतौ निलीयन्ते कुररोलूकवायसाः।
राज्ञः क्रमात् तदा हन्युर्मन्त्रिपुत्रपुरोधसः।।१७६।।

In case, the ospreys,[1] owls and crows get concealed within the (banner of Indra), they may kill in due order the ministers, sons and chaplain of the king.

मयूरो यदि वा हंसः समाश्रयति वासवम्।
समस्तलक्षणोपेतस्तदा स्यान्नृपतेः सुतः।।१७७।।

The peacock or even the swan, if takes refuge over or become roosted over the Vāsava (i.e. the banner of Indra), then there may (take birth) the son of the Lord of men endowed with all the auspicious marks.

चक्री बलाका हंसी वा यदि केतौ निलीयते।
तदा नरपतिर्भार्यामवाप्नोत्यतिसुन्दरीम्।।१७८।।

The Cakrī (an ass, a ruddy goose, a snake, a crow) a female crane, a female swan, if they cover up the flag or hover over the banner of Indra, then the Lord of men or the king obtains a spouse highly beautiful.

खगैः सुवृष्टिर्जलजैः सुभिक्षं स्यात् फलाशिभिः।
विष्ठाशिभिश्च दुर्भिक्षं भीतिः स्यात् पिशिताशिभिः।।१७९।।

By the aquatic birds a fine shower a nice crop growth, by the fruit nibblers and by the (hovering) of secretion eaters a famine and by the carrion eaters a danger gets predicted.

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1. कुरर-री - उत्क्रोशः। उत्क्रोशो मत्स्यनाशनः। Abhidhāna Ch. iv. 401 p. 321

यदि चित्रपटन्यस्ताः सुरयक्षोरगोत्तमाः।
विचित्राकृतिभिर्युक्ता वाहनायुधभूषणैः॥१८०॥
अष्टौ च ककुभो मूर्ताः प्रनृत्ताश्चाप्सरोगणाः।
सग्रहास्तारका मेघाः स्फीता नद्यस्तथाब्धयः॥१८१॥
वाप्यः पङ्केरुहच्छन्ना हंसवन्ति सरांसि च।
फलपुष्पावतंसानि वनान्युपवनानि च॥१८२॥
देवतायतना(न्याद्य?न्यट्ट)गोपुराणि पुराणि च।
भवनान्यतिशुभ्राणि शयनासनवन्ति च॥१८३॥
प्रहृष्टाः पार्थिवा भृत्या बलवाहनशालिनः।
पौरा जानपदा लोकाः क्रीडाभाजः कुमारकाः॥१८४॥
चत्वारो मुदिता वर्णा नटनर्तकशिल्पिनः।
सगोव्रजलतागुल्मद्रुमौषधिभृतो नगाः॥१८५॥
मृगपक्षिगणाः शस्ता मङ्गलान्यखिलानि च।
विचित्रापानवसुधाः फलभक्षाश्च पक्षिणः॥१८६॥
यथानिवेशं शोभन्ते तदा देशे पुरेऽपि च।
क्षेमारोग्यसुभिक्षाणि जयं राज्ञश्च निर्दिशेत्॥१८७॥

In case painted on the picture canvases, gods, Yakṣas, and best of Nāgas, endowed with marvellous miens, as also with vehicles, weapons and ornaments and eight quarters become painted in corporeal form, and the bevies of nymphs taking to dancing, the clouds along with stars and planets, become apparent or abundant and the rivers and oceans, the oblong tanks covered by lotuses, or swan (swimming) lakes, the groves decorated by flora (fruits and flowers), and the orchards; the shrines of gods, the watch towers and the turrets as also the towns, highly refulgent mansions, endowed with sleeping loun or furniture, jubilant kings, entourage, glamorous owing to array and vehicles, the townsmen the country men and common folk, the young princes sporting along, the four order of society joyful as such, the actors, dancers and artisans, along with cowpens, the studs and army camps, or underwoods, and the mountains laden with trees medicinal herbs; the clusters of birds and herds of fauna, well groomed, all the auspicious omens and portents, the variegated normed taverns lands, and fruit-conssuming vertebrates or birds as per ordainment of roosting and hiding abodes, attain to glamour then in the country as well as in a town or capital, well being, freedom from ailments and luxuriant crops, the victory for the king they may indicate.

एतेषां कुट्टने पाते छेदे नाशेऽथवा हृतौ।
प्लोषे वाप्यशुभं वाच्यं यथायोनि यथादिशम्।।१८८।।

In the crushing, fall, dissection, destruction or pilferage or consumption by fire, an inauspicious omen or portent may be predicted as per breed and as per circulation or direction.

स्थिते वा पतिते वापि चित्रपट्टे भुवस्तले।
उपप्लवो नरेन्द्रस्य भवेज्जनपदस्य च।।१८९।।

The Citrapaṭa i.e. the dappled hued flag canvas if erect or fallen over the surface of the ground may (result) in the demolition of the king as well as the country.

राजते यद्यलङ्कार सकलो यावदुत्सवम्।
अनस्तोऽविप्लुतश्चोर्वी तदा कृत्स्नां जयेन्नृपः।।१९०।।

In case the ornament gleams forth in entirety till the festival (continues) then, stately composed undemolished, the king may vanquish whole of the Earth.

नटनर्तकसङ्घेषु प्रनृत्यत्सु पठत्सु च।
शुभे शुभं समादेश्यमितरस्मिन्नशोभनम्।।१९१।।

The congregations of actors and dancers dancing along and studying or reciting or singing as such in auspicious norm the auspicious deserves to be indicated and in the other wise case the inauspicious one.

ये वर्गाः सम्प्रहृष्यन्ति मङ्गल्या गजवाजिनः।
सुवेषचेष्टालङ्काराः शुभं तेष्वादिशेद् ध्रुवम्।।१९२।।

The segregations that become horripilated the auspicious ones elephants and steeds having ornaments, actions and spruce attires in them the auspicious norm may be presumed accordingly.

अमङ्गलैषिणो ये स्युर्विकृता दीनचेतसः।
पुरुषा योषितो वापि निर्दिशेत् तेषु वैशसम्।।१९३।।

Wishing evil or inauspicious norms, or even sick, diseased, mutilated, deformed, disfigured, as such and even niggard minded or puerile hearted persons or squint eyed persons (lit. men) as well as women in their case it may predict a massacre or slaughter or suffering.

प्रभिन्नकरटा नागा बृहन्तस्तोयदा इव।
अदीनाश्च स्वतन्त्राश्च नृपतेर्विजयावहाः।।१९४।।

The elephants having temples intoxicated in ṛut (lit. having temples flowing or rut exuding) like the huge clouds, agile and self dependant predict victory for the king.

आलिखन्तः खुरैः क्षोणीं दक्षिणैर्हृष्टचेतसः।
हेषमाणा हयाश्चापि शंसन्ति नृपतेर्जयम्।।१९५।।

Scratching the ground with right hooves, having hearts full of gaiety neighing ones, the steeds or stallions even indicate the victory of a king.

सतडिद्गर्जिताम्भोदा वृष्टिश्चेज्जायते तदा।
महीपतेर्जयं विद्यात् सुभिक्षं क्षेममेव च।।१९६।।

The clouds rumbled along with lightning if (they) shower rain immediately, then they may indicate the victory of the king, luxuriant crops as well as good luck or well being.

अथार्धरात्रे सम्प्राप्ते रोहिण्यां दशमेऽहनि।
शक्रस्य पातमिच्छन्ति मुनयः प्रतिवत्सरम्।।१९७।।

Then midnight hour having arrived, on the tenth day in Rohiṇī (nakṣatra) (fourth lunar mansion containing five stars figured by a cart)[1] the sages every year ordain the folding[2] of the banner of Indra.

ततः समाजे निर्वृत्ते शक्रकेतौ प्रतिष्ठिते।
गन्धतोयैश्च पुष्पैश्च विदधीताम्बुसेचनम्।।१९८।।

Then the Samājā[3] (gathering) or festival having had its accomplishment or the crowd having dispersed and the banner of Indra having taken exit, with scented waters and flowers the water spraying[4] may be performed.

अमेध्यैर्वस्त्रखण्डैर्वा भस्मकेशास्थिकर्दमैः।
यदा क्रीडन्ति मनुजा दुर्भिक्षं जायते तदा।।१९९।।

If with shabby or filthy[5] or slovenly costumes or rags or with ashes, shags, bones and slime, when men play along (at this time) then famine erupts up.

विप्राः प्राच्यां विल(म्पे?म्बे)युः पतन्तं वासवध्वजम्।
सुभिक्षं क्षेममारोग्यमन्यथा स्याद् विपर्ययः।।२००।।

The Brāhmaṇas may support the banner of Indra in the East when being folded luxuriance of crops, well being freedom from ailment or maladies may there be and in case of reversal, there may be famine and all beings ailments.

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[1] Skt. Eng. Dict., V.S. Apte, p. 473.

[2] Lit. fall of Śakra.

[3] Dr. Shukla - भीड़ के चले जाने पर।

[4] अम्बुसेचनम् - GOSE fn. 4 p. 87. अम्बुसेवनम् in original may mean the water ablution may be performed.

[5] अमेध्य - unholy, filthy, dirty, foul, impure. Skt. Eng. Dict., V.S. Apte, p. 47.

अशङ्गोक्तो ध्वजाङ्गे यो विशेषः सोऽथ कथ्यते।
पुरे ब्रह्मपुरात् प्राच्यामिन्द्रस्थानं विधीयते॥२०१॥

In the frame work of the banner the eight component illustration that has been talked of, a specific norm of that is being dilated upon. In the town, in the east of Brahmapura, Indrasthāna is ordained as such.

मात्राशयेन हस्तेन प्रमाणं तस्य कीर्तितम्।
चतुःषष्टिसमायामं चतुरश्रं समन्ततः॥२०२॥

By a cubit having the extent of a measure the diameter of that one is proclaimed as such having length equal to sixty four squares being square all over.

एकाशीतिपदेनैव भजेत् क्षेत्रं विभागतः।
क्षेत्रस्यार्धेन कुर्वीत ध्वजायामं प्रमाणतः॥२०३॥

By the eighty one squares one may divide the area by subtraction. By the half of the area, the length of the banner he may create by measurement.

ततो वृद्धिर्विधातव्या हस्ते हस्तेऽङ्गुलं बुधैः।
अर्धाङ्गुलं वा वृद्धिः स्याद् ध्वजस्येन्द्रस्य कुत्रचित्॥२०४॥

Therefore, on every cubit the enlongation should be brought about an aṅgula[1] as such by the experts or half an aṅgula increase may be there of the banner of Indra somewhere.

तावद् वृद्धिर्विधातव्या यावत् क्षेत्रसमोऽङ्गुलैः।
ततः प्रमाणमाद्यं यत् तत् पुनर्विनियोजयेत्॥२०५॥

Till such time an increase should be made when it becomes equal in diameter by Aṅgulas. Then the extent whatever may be the primary one, that one may create or combine.

प्रमाणमङ्गुलैः केतोः स्याच्चत्वारिंशता मितम्।
तस्य संवत्सरे वृद्धिः कर्तव्या द्व्यङ्गलैर्बुधैः॥२०६॥

The extent by aṅgulas of the banner may be one as measured by forty (Aṅgulas) (i.e. x3/4 - x 40 = 30 inches) of that one in one year an increase by two Aṅgulas i.e. one and a half inches) should be created.

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[1] 8 Barley corns - 1 Aṅgula. This is the smallest practical measure and is roughly equal to 3/4th of an English inch. IASITBSOVM p. 342. Dr. Ajaya Mitra Sastri.

ब्रह्मस्थाने च कुर्वीत् ब्रह्मावर्त्तं विचक्षणः।
ब्रह्मणोऽनन्तरं प्राच्यां भवेद् दैवतमर्यमा।।२०७।।

In the Brahmasthāna i.e. the Brahma's pedestal, Brahmāvartta (a circular wheel of Brahmā) deserves to be created in the east. After Brahmā there is the place of Aryamā.

तत्र यन्त्रस्य पादौ स्तः समुच्छ्रायेण षट्प(मौ?दौ)।
तयैव पश्चिमे भागे मित्रो भवति देवता।।२०८।।

The two feet of the yantra (the mechanical arch or contrivance) by height as six squares there are. In the rear portion of that very one, the deity stays as Mitra.

ततः प्रभृति यन्त्रस्य(वाम?) वेधो नतो भवेत्।
पूर्वापरं च निम्नं स्यादेषं यन्त्रविधिः स्मृतः।।२०९।।

Starting from that the left[1] side depth of the mechanical arch or contrivance should be bent as such or curved as such. The Eastern and Western aspect or the beginning and the rear side may be sunken as such. This is known as the process of mechanical contrivation.

यन्त्रस्य पश्चिमे भागे वरुणो दैवतं भवेत्।
वरुणस्य पदान्ते च वंशस्थे द्वे कुमारिके।।२१०।।

In the rear portion of the mechanical arch or contrivance the deity may be Varuṇa. And at the end of the square of Varuṇa two small Flagstaffs erected on canes or bamboos or reeds may be there.

खानिले(?)चतुरो हस्तान् दशहस्तोच्छ्रिते च ते।
रुद्रस्थाने च कर्तव्या कुमारी सुप्रतिष्ठिता।।२११।।

The two small staffs[2] should be four cubits in breadth and in height ten cubits. And at the Rudrasthāna[3] or the Abode of Rudra, a smaller Flagstaff should be erected well knit as such.

सोमयोगे चतुर्थी स्यादापभागे च पञ्चमी।
षष्ठी च सवितुर्भागे यमभागे च सप्तमी।।२१२।।

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1. In Dr. D.N. Shukla's Text verse 209 has ततः प्रभृति यन्त्रस्य वेधो नतो भवेत् पूर्वापरं च निम्नं स्यात् एष यन्त्रविधिः स्मृतः। Text p. 68. GOSE has ततः प्रभृति यन्त्रस्य (वाम) वेधो नतो भवेत् but pādas 1-2 have unsyllables वामवेधो is correct.
2. खानिले = A house broken. Skt. Eng. Dict., V.S. Apte, p. 176. MW, p. 337. But this meaning is not applicable in verse 211, pāda I. खानिले चतुरो हस्तान्। Dr. D.N. Shukla, see Hindi translation p. 69.
3. Skt. Eng. Dict., V.S. Apte, p. 470 has रुद्रावास as a cemetery; mountain Kailāśa and Banaras. Also MW, p. 884.

In the region of Soma the fourth minor standard and in that of Āpa the fifth one. In the region of Savitā sixth and in that of Yama, the seventh one.

इति महाराजाधिराजश्रीभोजदेवविरचिते समराङ्गणसूत्रधारापरनाम्नि वास्तुशास्त्रे
इन्द्रध्वजनिरूपणं नाम सप्तदशोऽध्यायः।।१७।।

CHAPTER 18[1]

The nomenclature of Nagara or Town and the like.

नगरं मन्दिरं दुर्गं पुष्करं साम्परायिकम्।
निवासः सदनं सद्म क्षयः क्षितिलयस्तथा।।१।।

Nagara, Mandira, Durga, Puṣkara Sāmparāyika,[2] Nivāsa, Sadana Sadma, Kṣaya, Kṣitilaya likewise (aṛe the synonyms - meaning an abode or residence or a town) (Dr. D.N. Shukla on p.99 Hindi Translation takes all these as synonyms of a nagara or town). Taken distinctly the words in verse 1 may mean : A town, a temple, a fort or fortress, a lake, Sāmparāyika (a Skandhāvāra as the precursor of cities), Nivāsa, Sadana, Sadma, Kṣaya and Kṣitilaya (the coverage of the ground) are synonyms of an abode. Kṣitilaya may be a ground resort.

यत्रास्ते नगरे राजा राजधानीं तु तां विदुः।
शाखानगरसंज्ञानि ततोऽन्यानि प्रचक्षते।।२।।

Wherein in a town a king resides, that one (the experts) call as the Rājadhānī (the Royal Headquarter) or capital. The different ones, they call as bearing the nomenclatures as ''Śākhānagaras'' or the suburban towns.

शाखानगरमेवाहुः कर्वटं नगरोपमम्।
ऊनं कर्वटमेवेह गुणैर्निगम उच्यते।।३।।

The suburban town they call as ''Karvaṭa'' a replica of a town (a market town or capital of a district of two hundred or four hundred villages)[3] or a village at the foot of a mountain (Kharvaṭa)[4]. A Nigama is so called herein when it falls short of guṇas or multiples as

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1. Dr. D.N. Shukla's text has Chapter XXII as नगरादिसंज्ञा।
2. Sāmparāyika has been treated as a synonyms of war by Hemacandra in Abhidhāna Cintāmaṇi III.462, p. 198. V.S. Apte, p. 599. Also Amarakośa II.8-105, p. 78 has it as such and MW, p. 1206. मृधमा स्कन्दनं संख्यं समीकंसाम्परामिकम्। Nāmaliṅgānuśāsana by Dr. N.G. Sardesai and D.G. Padhye, Oriental Book Agency, Poona 1969 Second edition.
3. क्षयः - A house, a residence, an abode. ओकोनिवासश्वसतिः शरणं क्षयः। Abhidhāna Cintāmaṇi IV.57.
4. Pura = a fortress, castle; city; town (a place containing large buildings surrounded by a ditch and extending not less than a Kośa in length. If it extends half that distance, it is called Kheṭa. If less

compared to Karvaṭa.

ग्रामः स्यान्निगमादूनो ग्रामकल्पो गृहस्त्वसौ।
गोकुलावासमिच्छन्ति गोष्ठमल्पं तु गोष्ठकम्।।४।।

The grāma or village may be lesser in extent than the Nigama[1] a veritable peer to the village or a cluster of houses as such. They cherish an abode having herds of kine (a cow-pen) a smaller one called as Goṣṭha.

उपस्थानं भवेद् राज्ञां यत्र तत् पत्तनं विदुः।
बहुस्फीतवणिग्युक्तं तदुक्तं पुटभेदनम्।।५।।

A suburban resort of kings may there be wherein that may be called as Pattana[2] by them or that they know as Pattana. The one that is endowed with highly luxuriant merchants is called Puṭabhedana.

विधाय कुटिका यत्र पत्रशाखातृणोपलैः।
पुलिन्दाः कुर्वते वासं पल्ली स्वल्पा तु पल्लिका।।६।।

Having carved out Kuṭikās (cottages, huts or small houses)[3] wherein by leaves, boughs and wattle and stones, pulindas build their lodgings, (that is called) Palli and a smaller Pallī[4] is called pallikā.

नगरं वर्जयित्वान्यत् सर्वं जनपदः स्मृतः।

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than that a Karvaṭa or Kharvaṭia or a small market town. Any smaller cluster of houses is called a grāma or village. MW, p. 635. Skt. Eng. Dict., V.S. Apte, p. 137. MW, p. 259.

[1] Nigama - A trade; a traffic; a market. A fair; a caravan of wandering merchants, a road; a market road, a city. Kauṭilya in Arthaśāstra II.3.3, p. 36; KAŚ.II p. 70 takes Sthāniya as a headquarter of revenue and Puṭabhedana as a market town served by a land route and water route. Since Sthāniya has been taken as synonym of Nigama by Hema Candra and Amara Sinha, Abhidhāna Cintāmaṇi IV.37-39, pp. 240-241. Amarakośa II.2.1-2, p. 31. नगरी पूः पुरी द्रङ्गः पत्तनं पुटभेदनम्। निवेशनमधिष्ठानम् स्थानीयं निगमोऽपि च। शाखापुरं तूपपुर खेटः पुरार्धविस्तरः and Amarakośa as under :- पूः स्त्री पुरी नभयौ वा पत्तनं पुटभेदनम्। स्थानीयं निगमो अन्यत् तु यत् मूलनगरात् पुरम्। तच्छाखानगरम् वेशोवेश्या जनाश्रयम्।

[2] GOSE has पुटभेदकम् as variant reading on p.89, Ln. 2. MW, p. 631 has पुटभेद = भेदक = भेदनम् a bend or mouth of a river; parting of the eye lids; opening a town. Pattanaṁ has been take my Kauṭilya to meana port in II.6-3, p. 41, II.284 p. 83. पत्तनानुवृत्तं शुल्कभागं वणिजो दद्युः यात्रावेतनं राजनौभिः सम्पतन्तः। i.e. traders shall pay a part (of the goods) or duty according to it may be current at the parts, those travelling by the king's ships (shall pay) hire for the voyage. KAŚ.II, p. 186 R.P. Kangle, University of Bombay, 1960 and 1963 edition.

[3] कुटिः - a cottage, a hut = कुटिका. Skt. Eng. Dict., V.S. Apte, p. 151. Kuṭikā - a small house, MW, p. 288. Kuṭī - a cottage, a hut.

[4] A small village, a hut, a house, a station or a town, a house lizard. Skt. Eng. Dict., V.S. Apte, p. 327. A settlement of wild tribes. MW, p. 610 - a hut, a house, a small house lizard.

नगरेण समं कृत्स्नं राष्ट्रं देशोऽथ मण्डलम्।।७।।

Having barred aside a nagara, other entire one is known as Janapada (i.e. a square of men or habitation of people). In analogy of a nagara, entire one is Rāṣṭra, Deśa and even Maṇḍala.

आवासः सदनं सद्म निकेतो मन्दिरं मतम्।
संस्थानं निधनं धिष्ण्यं भवनं वसतिः क्षयः।।८।।
अगारं संश्रयो नीडं गेहं शरणमालयः।
निलयो लयनं वेश्म गृहमोकः प्रतिश्रयः।।९।।

Āvāsa, Sadana, Sadma, Niketa, Mandira, Saṁsthāna (An Institute), Nidhana[1], Dhiṣṇya, Bhavana, Vasatiḥ and Kṣaya, Agāra, Saṁśraya, Niḍa (a nest), geha, Śaraṇa, Ālaya, Nilaya, Layana, Veśma, Gṛgha, Okaḥ, Pratiśraya - (All here are synonyms of an abode or house or a building, a cave, a grotto, a cavern and the like variantly being a body as such.

गृहस्योपरिभूमिर्या हर्म्यं तत् परिकीर्तितम्।
तस्यारोहणमार्गो यः सोपानं तत् प्रचक्षते।।१०।।

The upper roof of a house that is, that is called as Harmya.[2] The path that constitutes its mounting process is called Sopāna a rundle or a staircase.

काष्ठकैर्यत्र रचितं स्थूणयोरधिरोहणम्।
सा निःश्रेणिरिति प्रोक्ता सोपानैर्विपुलैः पदैः।।११।।

Wherein by the faggots or wooden sticks the riding norm is created between two poles that is called a ladder[3] having (structure) formed by stout stepped steppings.

स्मृतः काष्ठविटङ्कोऽसौ यत् काष्ठैः संवृतं गृहम्।
सुधालिप्ततलं हर्म्यं सौधं स्यात् कुट्टिमं च तत्।।१२।।

That which is covered all over by woods, the enclosure or house, is called Viṭaṅka.[4] The one having surface painted by or plastered by lime a harmya i.e. a building may be a Saudha (a stucco plastered mansion) having a pavement or mosaic of the same norm.

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1. निधन - normally taken as death; annihilation, destruction also family and race or indigent poor etc. p. 288. Skt. Eng. Dict., V.S. Apte has been given or a synonym of house or abode in Samarāṅgaṇa Sūtradhara.
2. A palace, a mansion or any large or palatial building an oven, a fire place, a health, a fiery pit, abode of evil spirits; the infernal region. Skt. Eng. Dict., V.S. Apte, p. 636. MW, p. 1292.
3. निःश्रेणी - Skt. Eng. Dict., V.S. Apte, p. 249.
4. An aviary; a dove cot; pinnacle, elevation. Skt. Eng. Dict., V.S. Apte, p. 509. MW, p. 961. But here a wooden building is given a name proper as Viṭaṅka.

वर्षाभयेन या छन्ना तालशाकदलादिभिः।
स्मृताभिगुप्तिरन्तस्था सर्वोपरि गृहस्य सा।।१३।।

That which one is covered over by palm leaves and green vegetation and the like, out of fear of or danger of rains that is called *Abhigupti*[1] internally carved out at the upper-most spot of the house.

वातायनं तु भित्तीनामवलोकनमुच्यते।
लघुर्वातयनो यः स्यादवलोकनकं हि तत्।।१४।।

Vātāyana or the Air exposer or window is one that inculcates the visibility from within the walls and short ventilation that may be therein that is called Avalokanaka (a ventilator or a lattice).[2]

हर्म्यस्य मध्ये यच्छिद्रं स उ लोक इति स्मृतः।
हर्म्यप्राकारकः स स्यात् कण्ठा हर्म्यतलस्य या।।१५।।

A chasm in the centre of a house, that may be is called Uloka and the neck of the house surface is called harmya Prākāraka or parapet.

वितर्दिकाष्ठमाला स्यात् सर्वतश्छदमूलगा।
तत्स्तम्भेषु मृगा ये तु ते स्युरीहामृगा इति।।१६।।

The row of woods in the balcony may be such as carrying on at the root or bottom with covers[3] or the balcony may be such as having eight rows combined carrying on the bottom having holes (for the passage of air) on the poles of that one the antelopes that stand painted or carved they may become walves as such.

निर्यूहो हर्म्यदेशाद् यः काष्ठानामुपनिर्गमः।
वलीकमिति विज्ञेयं काष्ठं छेदाद् विनिर्गतम्।।१७।।

From the region of a house whatever projection (on columns or gates)[4] of woods is there, is called Niryūha) (निर्यूह) or abse (mattavārāṇaka)[1] or turret[2] and the wood emanated out or projected out of a hole is called Valīka or edge of a thatched roof.

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[1] An all round protecting enclosure. A Balcony.

[2] जातमार्गः।

[3] GOSE has verse 16 pādas 1-2 : वितर्दिकाष्ठमाला स्यात् सर्वतश्छेदमूलगा। p.90. Dr. D.N. Shukla edition p. 98 has वितर्दिकाष्टमालास्यात् सर्वतश्छेदमूलगा। GOSE p. 90 fn. 4 has variant reading as छेद for छद।

[4] निर्यूह- Skt. Eng. Dict., V.S. Apte, p. 295. मत्तवारणाख्यः उपाश्रयः। Mallinātha on Śiśupālavadha III.55. रथान्तरे यत्र गृहान्तरेषु वितर्दिनिर्यूहविटङ्कनीडः। रुतनिशृण्वन्वयसां गणोऽन्तेवासित्वमाप स्फुटमङ्गनानाम्। p.101. Text by M.S. Bhandare M/s Gopal Narayana & Co. Bombay, 1932. Where ed. in the inner apartments, the multitudes of birds which had for their nests the aviaries on the turrets of the balconies वितर्दिनिर्यूह विटङ्कनीडः evidently became the pupils (as it were) of the women, bearing as they did their lascivious murmur during sexual intercourse. Translation p. 36.

छन्नैश्चतुर्भिः पार्श्वैर्यत् तच्चतुश्शालमुच्यते।
त्रिभिस्त्रिशालं तत् प्राहुर्द्वाभ्यां तत् स्याद् द्विशालकम्।।१८।।

That which is covered on all the four planks is called a *Cutuśśāla* a square of four buildings or a quadrangle enclosed by four buildings or a building with 4 Halls. By one covered by three is called a building with three Halls Triśāla and the one enclosed by two halls is called Dviśāla.

एकशालकमेकेन च्छन्नेन गृहमुच्यते।
गृहमेकं तु यच्छन्नं सर्वं शालेति सा स्मृता।।१९।।

One halled one is called a house (enclosed) by one (hall) as such. A house single one covered as such is called a Śālā.

शालानां यत् पुनर्मध्यं वापी पुष्करिणी च सा।
संछन्ना (चा?सा)पि यस्य स्यात् तद् गर्भगृहमुच्यते।।२०।।

In the midst of the Śālās[3] or halls an oblong tank that exists, as also a lotus lake (synonymously) and that too, if is covered all over, is called garbhagṛha.

गृहे महाजनस्थानं त्रिकुड्यं यत् प्रकल्पितम्।
उपस्थानं तदत्राहुः स्याच्चोपस्थानकं लघु।।२१।।

In a house the station of big people or elite persons having three walls, that remains built as such, that is called an Upasthāna and the one shorter as such is called Upasthānakaṁ.

प्रासादस्तु स एव स्यादल्पा प्रासादिका स्मृता।
दीर्घप्रासादिका यासौ वलभीत्यभिधीयते।।२२।।

Prāsāda verily, is so called by its synonymous nomenclature and a smaller one than that

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1. Literary and Historical Studies in Indology, Dr. V.V. Mirashi, p. 74, MLBD, Delhi, 1975.
2. Śiśupālavadha English Translation by M.S. Bhandare p. 36.
3. Śālā - A Hall. Bṛhat Saṁhitā 53.20. शाला विभागतुल्या कर्त्तव्या वीथिका बहिर्भवनात् यद्यग्रतो भवति सा सोष्णीषं नाम तद्वास्तु। outside the house should be made a footpath whose breadth may be a third of that of the hall. If the path is in front of the house the latter is termed. ''Soṣṇīṣa'' one with a turban; if it is behind the house it is called Śayāśraya. Evening Resort. If it is on the two sides, it is designated as Sāvaṣṭambha properly supported and if it is laid on all four sides, it is named Susthita well placed. All these types are approved by authorities on architecture. सायाश्रयमिति पश्चात् सावष्टम्भं तु पार्श्वसंस्थितया। सुस्थितमिति च समन्ताच्छास्त्रज्ञैः पूजिता सर्वे। Bṛhat Saṁhitā Part I p. 456-457. M. Ram Krishna Bhatta, MLBD, Delhi. 1995.

is called Prāsādikā. And the long Prāsādikā that may be is called *Valabhī* as such.

शालाग्रे वलभी या स्यादलिन्देति वदन्ति ताम्।
शालां विना तु वलभी वलभेति निगद्यते।।२३।।

In front of the Śālā or Hall, a roof that may be or covered space that may be, they call it as alinda[1] or corridor or verandaḥ without a hall Valabhi[2] (a sloping roof) named as Valabha (as such).

अल्पाल्पास्तु चतुष्कुड्या ये तेऽपवरका मताः।
गृहे चाभ्यन्तरस्थानं शुद्धान्त इति कीर्त्यते।।२४।।

Tinier ones as such the four walled structures that are, they are called apavarakas (An inner apartment, a lying in chamber or an air hole or an aperture.) And within a house, the inner most portion is called a "Śuddhānta" (a harem, seraglio) or king's female apartments or sacred interior. The private or women's apartment (especially of a king).

प्रतोलीं तां विदुर्लोकः सुरङ्गामिव यां वसेत्।
सा कक्षेत्युदिता तज्ज्ञैर्यदवस्थान्तरं गृहे।।२५।।

Pratolī[3], to that people may call that may abide like a tunnel or subterranean path or principal road or abroad way. And a Kakṣā is that which is within the house as an embossed apartment or periphery.

यदुपस्थानकं नाम ये चापवरकास्तथा।
ते कोष्ठका या तु कण्ठा कुड्यं भित्तिश्चयश्च सा।।२६।।

That which is named Upasthānaka and those which are Apavarakas they are called Koṣṭhakas and Kaṇṭhā is Kuḍya and bhitti is called Caya.

भक्तशाला भवेद् या तु तन्महानसमुच्यते।
यच्छन्नं द्वारदेशे तु तमाहुर्द्वारकोष्ठकम्।।२७।।

The Hall meant for culinary Art (lit. or edibles (Bhakta), that may be, that is called a kitchen and a covered up space at the door side is called a vestibule or threshold (dvārakoṣthaka) or a corridor.

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[1] Alind - Balcony - Dr. N.M. Kansara, p. 110. The Vāstu Vidyā of Varāhamihira. Sambodhi XXII, 1998-1999. L.D. Institute of Indology, Ahmedabad edited by J.B. Shah and N.M. Kansara. Also Bṛhat Saṁhitā 53.17-31-35. Dr. M. Krishna Bhatta takes Aline as verandaḥ 53.17, p. 456, p. 460 53.31 and 461 53.35.

[2] A sloping roof. Bṛhat Saṁhitā 56.25, p. 542, M. Krishna Bhatta ed.

[3] But Kauṭilya calls it as a turret on the parapet in Arthaśāstra II.3.11, p. 36. KAŚ.I, R.P. Kangle. In KAŚ II II.3.11. Translation R.P. Kangle translates प्रतोली as a tower.

प्रवेशनमिति प्राहुर्द्वारनिर्गमनं तथा।
जलनिर्गमनस्थानं विज्ञेयमुदकभ्रमः॥२८॥

That is also called Praveśana i.e. the entrance as well as the exit gate. The water percolation spot is called the Udakabhrama i.e. the water fount or a drain.[1]

भवनस्याङ्गणं यत्तु तदाहुर्भवनाजिरम्।
वनाजिरं वनमही त्वाश्रमाजिरमाश्रमे॥२९॥

The square or quadrangle of a house that happens to be, that is called a bhavanājīra. The sylvan terrain is (called) Vanājira and in a hermitage an āśramājira is termed as such.

उत्तरोदुम्बरस्याधः श्लिष्टां मध्ये च कुड्ययोः।
तज्ज्ञास्तां देहलीत्याहुः कपाटाश्रयमेव च॥३०॥

Below the upper block[2] (Udumbara) and well clung on to the centre of the two walls, the experts of that one call as threshold or vestibule and Kapāṭāśraya even (i.e. support of the door or corridor).

कपाटं द्वारपक्षः स्यात् कपाटपुटमेव च।
पक्षः पिधानावरणो द्वारसंवरणं तथा॥३१॥

The door panel as well as the door flank may be a door (lit. the Kapāṭa may be Kapāṭa Pakṣa or Kapāṭa puṭa) pakṣa, pidhāna, āvaraṇa orvaraṇa and dvāra saṁvaraṇa (are the synonyms of Kapāṭa or door panel).

कपाटं संपुटस्ते द्वे(?) कपाटयुगलं च तत्।
कलिका द्वारबन्धार्था या स्यात् तामर्गलां विदुः॥३२॥

The Kapāṭa (a door leaf or a door panel) and Sampuṭa (a side panel or a duplicate panel) or the joining or junctional panel) the (two) are called the pair of door panels. And a bar meant for enclosing the door may be called by the name *Latch*.[3]

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1. KAŚ., p. 122 (Drain).
2. उदुम्बर - Bṛhat Saṁhitā 53.26 and 56.13, pp. 458 and 539. M. Krishna Bhatta translates as threshold and upper block. Achyutanand Jha on p. 325 (53.26) says - उदुम्बर (उदुम्बरस्तु देहल्यामिति उदुम्बरस्तु देहल्याम् वृक्षभेदे च षण्डके। Medinīkośa p. 140, verse 249. Also गृहावग्रहणी देहल्युम्बरोदुम्बरोम्बुराः। Abhidhāna Cintāmaṇi IV.75, p. 249.
3. Ramkrishna Bhatta takes Kapāṭa meaning a panel in 54.120, p. 525 and door leaves in 46.74, p. 389. Acyutananda Jha on 54.120 translates निर्विवरं कपाटं as छिद्ररहित लकड़ी के तख्ते से ढक कर मिट्टी से दृढ कर दें। कोशास्थितं निर्विवरं कपाटम् कृत्वा ततः पांशुभिरावपेत्। M. Krishna Bhatta has- द्वारं च नैर्वाहिकमेकदेशे कार्यं शिला सञ्चितवारिमार्गम्। कोशस्थितं निर्विवरं कपाटं कृत्वा ततः पांसुभिरावपेतम्। An outlet for the water should be made on one side with the sluice being built of stones, and a panel without apertures, fixed in a frame and fastened to the earth and mud, p. 525.

सा स्यादर्गलसूचीति यदि दीर्घा प्रमाणतः।
पुराणां सा तु परिघः फलिहो गजवारणम्।।३३।।

That may be the wooden belt (argala Sūcī) if being longer in extent of the towns that may be *Parigha*[1] and the same one is called *Phaliha*[2] in light of the bondage of elephants or chain of elephants.

छिद्रैर्गवाक्षप्रतिमैश्छिद्रितं सर्वतस्तु यत्।
फलकं तद् गवाक्षः स्याज्जालमित्यपि कथ्यते।।३४।।

The which bears holes on all sides of the size of a lattice or window that plank may be the window. That is also called a Jāla or Lattice.

हर्म्यद्वारे गृहद्वारे तथा हर्म्यावलोकने।
प्राकारान्तरपृष्ठे तु या च प्रासादिका भवेत्।।३५।।

On the gate of a palace or on the door of a house and likewise on the window or Air Hole of a palace or ventilator of a palace and on the roof of a rampart the one way be a Prāsādikā a small balcony.

पार्श्वयोरुभयोरेषां फलकद्वयमुच्छ्रितम्।
उपर्युपरि संक्षिप्तमर्धचन्द्रद्वयाकृति।।३६।।

On the flanks of these two a platform or dais twain elevated as such and over and above, encrouched as such an image of a half lunar twain structure.

आनने द्वे यथा चास्मिन् श्लिष्टैरग्र्यैर्महाधरैः।
तयोरुपरि सन्धौ च तारकाकृतिमण्डलम्।।३७।।

The way the face twain is adjusted in it by glued frontal columns[3] over those two or in the junction of that one there is the star-shaped globe.

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1. Latch = अर्गला - अर्गलम्। विष्कम्भः अर्गलाबन्धः तालकं, द्वारबन्धनी। The postern door was on the latch अर्गलानिरुद्धम् पक्ष द्वारम्। postern पक्षद्वारम् Skt. Eng. Dict. V.S. Apte p. 51
2. An iron or wooden beam or bar used for locking or shutting a gate (अर्गल) Skt. Eng. Dict., V.S. Apte, p. 319, MW, p. 593. Kauṭilya takes the meaning of परिघ as monopoly Tax (Breloer) II.6.10, p. 41. मूल्यं भागो व्याजी परिघः क्लृप्तं रूपिकमत्ययश्चायमुखम्। II.12.35, p. 57. एवं मूल्यं च भागं च व्याजीं परिघमत्ययम्। शुल्कं वैधरणं दण्डम् रूपरूपिकमेव च। Price, share, surcharge, monopoly tax, fixed tax, manufacturing charge and penalty constitute the heads of Income. KAŚ II. II.6.10, p. 88 and p. 126 II.12.35. Bṛhat Saṁhitā 28.16, p. 278 has परिघ as cross bar. M. Krishna Bhatta, XXX.2, p. 284.
3. श्लिष्टैरग्र्यैर्महाधरैः - महाधरैः here is a typical word. Dr. Shukla says - और आगे के इसके लगे हुए खम्बों के द्वारा इस मे जो दो आनन निर्मित होते हैं उन दोनों के ऊपर अथवा सन्धि में जो तारका कृति मण्डल होता है उसे तोरण कहते हैं। p. 101. Hindi Translation.

तत् तोरणमिति प्रोक्तं यच्च तेन परिष्कृतम्।
सुवर्णतोरणं च स्यान्मणितोरणमेव च।।३८।।

That verily is called Toraṇa and that which is polished one by that is called Suvarṇa Toraṇa and Maṇitoraṇa.

पुष्पतोरणमप्येतत् क्रियते पुष्पकादिभिः।
तोरणाग्रे ठकारो यः सिंहकर्णः स उच्यते।।३९।।

Puṣpatoraṇa likewise is this called when built by flowers and the like. In front of the Toraṇa a `ṭhakāra' (a disk or a place frequented by all[1] is there that is called *Simhakarṇa* or lion's ear.

नाम्ना संयमनानीति गृहसञ्चरभूमयः।
गृहस्य पार्श्वे यद्यस्मिस्तत् तत्संयमनं विदुः।।४०।।

The lands accessible or adjoining the house by name are (called) *Samyamanāni* and whatever is enflanked by the house, that is called *Samyamana.*

भित्तेर्यद्वाथ दारूणां तरङ्गाग्रवदानतम्।
मरालपाली सा हर्म्या(त्) प्रणाली निर्गमोऽम्भसः।।४१।।

That which becomes converged or bent as a ripple's tip, of woods of the walls that is (called) Marālapālī (the array of swans) the very drain as an outlet of water from the house.

स च प्राकार इत्युक्तः कण्ठः स्यादङ्गणस्य यः।
द्वारस्य तु समीपं यत् प्रद्वारं तदिहोच्यते।।४२।।

And that which is the neck of the square or quadrangle, that is called a parapet or vallum. And whatever is closer to the door, that is (called) Pradvāra (A place before a door or gate).[2]

यदिष्टकचितं मूले द्वारस्य भवति स्थलम्।
दीर्घं वा ह्रस्वमथवा तदास्थलकमिष्यते।।४३।।

The spot at the bottom of the door that is brick inlaid longer or shorter one, that is called ''āsthalaka''.

मूत्रभूमिरमेध्येति वर्चस्कोऽवस्करस्तथा।
गृहाच्च भित्तिसामान्यं त्राह्यं परिसरो मतः।।४४।।

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1. MW, p. 430. ठकार or ठ।
2. V.S. Apte, Skt. Eng. Dict., p. 363. MW, p. 680.

The pissing out spot is called Amedhyā,[1] Varcaka[2] and Avakara[3]. And from the house one similar to a wall, being an outer region is called parisara i.e. an outskirts (lit. known as a Parisara).

विस्तीर्णमुच्छ्रितं यत् स्याद् वेश्म सोऽट्ट उदाहृतः।
संक्षिप्तमेतदेवोक्तं तज्ज्ञैरट्टालकाख्यया॥४५॥

Wide and high that may be an enclosure, (that) is called an Aṭṭa (lit. that is exemplified) as an Aṭṭa or watch tower or a tower on the parapet[4] or an apartment on the roof or an upper storey, a turret, a buttress, a tower a market place, a market. And one of diminutive size, the experts in that know as *Aṭṭālaka.*

तदेवात्यन्तसंक्षिप्तमट्टालीति निगद्यते।
अट्टाली या तु नात्युच्चा तामत्राट्टालिकां विदुः॥४६॥

That same highly diminutive is called "Aṭṭālī". And Aṭṭālī that is not very high to that one they call Aṭṭālikā (A brick lining).

एकनाडीगतच्छिद्रैः काष्ठनालैः परिश्रितम्।
यत्र काष्ठप्रणालीति छदपृष्ठेऽम्बु धावति॥४७॥
स्तम्भशीर्षकरूपाणि काष्ठमूलाश्रितानि च।
सुषिराणि प्रयत्नेन काष्ठनाडीमुखान्तरैः॥४८॥
रूपाणामथ तेषां तु स्तननासामुखाक्षिभिः।
नानास्थानस्थितानां च वृषवानरदंष्ट्रिणाम्॥४९॥
कृतसूक्ष्मान्तरच्छिद्रैः प्रवर्षति समन्ततः।
तद् धारागृहमित्युक्तं धारागारादिनामभृत्॥५०॥

Percolated by the wooden pipes having holes of the norm of a tubular organ, wherein a wooden sluice being this way the water rushes over on the wooden surface; And the one having form of the top of a pole, propped up on the wooden bottoms, the apertured instruments, (created as such) by the perforations of the wooden tubes tips, and that very of their such forms, through teats, nose, mouth and eyes of bulls, monkeys and the jawed ones (i.e. lion, tiger, elephants carved out at various spots), (when) through perforations created at very closer distance, (the water) showers forth all around, that is called an abode of streams i.e. a fountain bearing a variant name as Dhārāgāra.

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[1] MW, p. 83. Faces, excrement.

[2] Ibid, Varcaḥ-sthāna- a lavatory p. 924, ordure.

[3] MW, p. 96. अवकर = अवस्कर.

[4] Kauṭiliyamarthaśāstraṁ (KAŚ) I II.3.10, 11, 12,, p.36. X.1.1, p. 233. XIII.47, p. 262. V.S. Apte, p. 8 (Aṭṭa - Aṭṭālaka) MW, p. 11 - A watch tower, Aṭṭa, Aṭṭālaka.

कांस्यैर्लौहैस्तथा पट्टैर्निर्मृष्टादर्शनिर्मलैः।
निचिता यस्य भित्तिः स्यात् तद् दर्पणगृहं विदुः॥५१॥

That is called the Darpaṇagṛha i.e. the mirror house or transparent enclosure, wherein a wall may be created by transparent mirrors polished by cloths, irons and bell-metals.

पक्षद्वारं तदत्राहुर्यन्महाद्वारतोऽपरम्।
यत् प्राकाराश्रितं द्वारं पुरे तद् गोपुरं विदुः॥५२॥

A side door[1] or private entrance or back door[2] that here they speak of that is distinct from the main gate. And the one that is attached to a parapet or rampart in a city, that they define as Gopura[3] (A town gate or principal gate or ornamental gate way of a temple).

निर्गताश्चोच्छ्रिताश्चैव प्राकारस्यान्तरान्तरा।
उपका(ल्या?र्या) इति प्रोक्ताः क्षेमाश्चाट्टालका मताः॥५३॥

Projected out and raised aloft within the spaces of a rampart or parapet, ''Upakāryāḥ'' (Royal Houses or Palaces or royal tents)[4] a caravensera; a cemetery[5] or caravansary[6] and the *Kṣemās*[7] or Kṣayamās[8] are known as Aṭṭālakās.[9]

चयप्रकारशालाः स्युः पुरीसंवरणाभिधाः।
प्राकारादनुपालास्तु प्राकार उपनिष्कलाः(?)॥५४॥

Those known as *Purī Saṁvaraṇas* (i.e. the enclosures of a town may be the ones being the Śālās or rooms having the variations of mounds of earth raised to form the foundations

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1. Skt. Eng. Dict., V.S. Apte, p. 307.
2. MW, p. 573 : a side door; an inner door; private entrance.
3. Skt. Eng. Dict., V.S. Apte, p. 193. MW, p. 365. According to KaŚ.I.II.3.31, p. 37. प्राकारसमं मुखमवस्थाप्य त्रिभागगोधामुखं गोपुरं कारयेत्। Having fixed an opening equal to (the width of) the parapet he should cause the gopura (gate) to be made with one third shaped like a lizard mouth. KAŚ.II, p. 76 or Iguana's mouth.
4. Skt. Eng. Dict., V.S. Apte, p. 109.
5. MW, p. 195.
6. Eng. Skt. Dict., V.S. Apte, p. 49.
7. GOSE on verse 53 pāda 4 has क्षेमाश्चाट्टालकाः मताः। on p.100 of the text Dr. D.N. Shukla has taken the word Kṣauma which is also referred to in GOSE p. 93, fn. 3. क्षेम may be the original Sanskrit of Hindi खैमा and Kṣauma is construed by MW, p. 333 to mean an airy room on the top of a house; apartment on a roof; back of an edifice or fortified place in front of a building or building of a particular form.
8. Ibid.
9. Aṭṭālakas - watch towers. Skt. Eng. Dict., V.S. Apte, p. 8, MW, p. 11.

of a building or rooms raised over the varieties of ramparts[1]. From the rampart or the parapet, the fringes are the supporting ranges issued out or projected out.

क्रीडागृहं यदारामे तदुद्यानं प्रचक्षते।
तीरेऽम्भसो जलोद्यानं जलवेश्माम्बुमध्यगम्।।५५।।

A sport mound that exists in a garden, they call that an orchard or pleasure grove on the water shore it is called a water garden or swimming pool parterre constructed in the centre of the water pavilion.

क्रीडागृहं यदत्रोक्तं क्रीडागारं तदुच्यते।
विहारभूमिराक्रीडभूमिरित्यभिधीयते।।५६।।

An athletic chamber is so called having sports ordained within a promenading sport is also called a sports venue or pavilion.

देवधिष्ण्यं सुरस्थानं चैत्यमर्चागृहं च तत्।
देवतायतनं प्राहुर्विबुधागारमित्यपि।।५७।।

The temple of gods, or the king's palace, the place of gods or temple, a sanctuary or a Holy Fig or banyan or pippal tree (Caitya)[2] that may be a temple or abode of worship and even as shrine of gods they speak of even an abode of Vibudhas (Learned men or sages or gods or deities).

छन्नं भवेद् यत्तु महाजनस्य स्थानं सभा सा कथिता च शाला।
गवां पुनर्मन्दिरमत्र गोष्ठमाचक्षते वास्तुनिवेशविज्ञाः।।५८।।

Enclosed or covered up that may be the spot of great people or elite, that is called Sabhā

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1. Caya. Skt. Eng. Dict., V.S. Apte, p. 203. In verse 53 above उपकार्या is a word which has been used by Kālidāsa in his Raghuvaṁśa V.63 who takes उपकार्या as New Pavilion. तस्याधिकारपुरुषैः प्रणतैः प्रदिष्टां प्राग्द्वारवेदिखनिवेशितपूर्णकुम्भाम्। रम्यां रघुपतिनिधिः स नवोपकार्यां बाल्यात्परामिव दशां मदनोऽध्युवास। GRNE, p. 147, MLBD, Delhi, fourth edition, 1971. He, the representative of Raghu, occupied, as Madana, does the state, (age) next to boyhood, a delectable new pavilion, in the porch of the front door of which were placed pitchers full of water and into which he was shown by the officers (of Bhoja) who were attentive to give proper salutes. English translation of G.R. Nandangikar. Also meaning Royal Tent in V.41, p. 138; XI.93, p. 359; XIII.79, p. 428 and XVI.55.73, pp. 514, 521.
2. चैत्य - A pile of stones forming a land mark; a mountain; a tomb stone; a sacrificial shed; a place of religious worship, altar, sanctuary, a temple, a Bauddha or Jaina temple; a Religious Fig tree or any tree growing by the side of streets; Skt. Eng. Dict., V.S. Apte, p. 211. A funeral monument or Stūpa; pyramidal column containing the ashes of deceased persons sacred tree (especially a religious Fig tree in a village) a sanctuary near a village; A fig tree growing on a mound. MW, p. 402.

and even Śālā - An Assembly or a Hall. The sheltering spot or shed of kine herein those specialists in the establishment of Architecture, enunciate as the cow pen or a cow herds' locality.

इति महाराजाधिराजश्रीभोजदेवविरचिते समराङ्गणसूत्रधारापरनाम्नि वास्तुशास्त्रे
नगरकर्वटग्रामगृहायतनसंज्ञा नामाष्टादशोऽध्यायः।।१८।।

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CHAPTER 19

The Illustration of Catuśśāla[1] i.e. square round buildings or four apartmented building or [2]four chambered houses.

ब्रूमो नृपचमूनाथवर्णिनां भवनान्यथ।
प्रशस्तान्यप्रशस्तानि कृत्स्नान्यपि यथाक्रमम्।।१।।

As per equability, all whether laudable or unlaudable or gorgeous or crude formed the houses, we shall illustrate (lit. talk of) of kings Army-in-Chiefs and the orders of society.

वेश्मनामेकशालानां शतमष्टाधिकं स्मृतम्।
द्वापञ्चाशद् द्विशालानां त्रिशालानां द्विसप्ततिः।।२।।

Of one chambered house, a hundred added by eight i.e. one hundred and eight (forms) of two chambered houses fifty two and of three chambered houses, seventy two (forms) (have been calculated).

चतुःशालानि वेश्मानि यानि तेषां शतद्वयम्।
पञ्चाशच्चाधिका षड्भिर्विज्ञातव्या मनीषिभिः।।३।।

And four chambered houses that do exist, of those a centre twain, increased by fifty added by six i.e. two hundred and fifty six (forms) are to be calculated by those seeking inspiration from the minds.

सहस्रं पञ्चशालानां स्यात् तथा पञ्चविंशतिः।
षट्शालानां षण्णवतिः स्यात् सहस्रचतुष्टयम्।।४।।

Of five chambered houses a thousand along with twenty five i.e. 1025 (forms) and of the six chambered houses, (the forms) have been (reckoned) as ninety six added to four thousand i.e. 4096.

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[1] Chapter XIX चतुःशालविधान in GOSE is No. XXIV in Dr. D.N. Shukla's edition.

[2] Dr. N.M. Kausar's article. Vāstuvidyā of Varāhamihira p. 112, While referring to five kinds of four chambered houses such as Sarvatobhadra Nandyāvartta Vardhamāna, Svastika and Rucaka, Ibid., p. 113.

अष्टाङ्गे त्वेकशालस्य भेदा: पञ्चाशदीरिता:।
द्विशालानां तु सर्वेषां प्रभेदा: शतपञ्चकम्॥५॥

In *Aṣṭāṅga*[1] of Ekaśāla i.e. one chambered house, the forms have been spoken of as fifty and of all the two chambered houses the distinct forms have been given as five hundred.

शतं शतं च प्रत्येकं त्रिशालानामुदाहृतम्।
द्विचत्वारिंशदधिकं चतु:शालशताष्टकम्॥६॥

Of the three chambered houses each, a hundred forms have been calculated. Of the four chambered houses forty two added to eight hundred i.e. 842 types have been enunciated.

द्विनवत्युत्तराण्येवं शतानि दश सप्त च।
षोडशैव सहस्राणि षोडशानां चतु:शती॥७॥

Ninety two added to a hundred ten and seven i.e. seventeen hundred i.e. 1792 (forms) (of the five chambered houses) and of six chambered ones) sixteen thousands having subtraction of sixteen from four hundreds of 16384 places have been calculated.

वेश्मानि सप्तशालानि भवन्ति परिसंख्यया।
पञ्चषष्टिसहस्राणि तथा पञ्चशतानि च॥८॥

By counting the seven chambered houses are sixty five thousand and five hundred (65500).

गृहाणामष्टशालानां षट्त्रिंशदपरा भवेत्।
लक्षद्वयं सहस्राणि द्विषष्टि: शतमेव च॥९॥

Of the eight chambered houses the counting is two lacs or lac twain sixty two thousand one hundred and thirty six (i.e. 262136).

गृहाणां नवशालानां चत्वारिंशच्चतुर्युता।
दशलक्षसहस्राणि चत्वारिंशत् तथाष्ट च॥१०॥

Of the nine chambered houses the counting is ten lacks forty eight thousand and forty four (1048044).

शतानि दशशालानां पञ्च षट्सप्ततिस्तथा।

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[1] Dr. D.N. Shukla says on p. 115 Aṣṭāṅga may be a name of ancient work. Monier Williams on p. 117 refers to aṣṭāṅgas of Army and Court as under : The Law, the Judge, assessors, the scribe and astrologer, gold, fire and water. The author of Aṣṭāṅga Saṁhitā or a treatise on Architecture is not locatable.

गृहद्वितययोगेन संयुक्ताख्यानि विंशतिः।।११।।
गृहद्वितययोगेन द्वात्रिंशदिह वेश्मनाम्।
दशपञ्च तथान्यानि भवन्ति हलकान्यपि।।१२।।

Of the ten chambered houses the counting is five hundred and seventy six (576). By the combination of house twain the combined names are twenty. And also by the combination of house twain[1] or house triad, the counting is thirty two. And fifteen other or variant Halakas[2] (specific mansions) also do exist.

गृहमालाथ सङ्घट्टो गृहनाभिर्गृहाङ्गणम्।
उद्भिन्नं भिन्नकक्षं च निलीनं प्रतिपादितम्।।१३।।
अन्यानि चाष्टभेदानि भवन्त्युत्तमवर्णिनाम्।
लक्षणं नाम संस्थानं चैतेषां प्रतिपाद्यते।।१४।।

Gṛhamāla (gṛha) Saṁghaṭṭa, Gṛhanābhī, Gṛhāṅgaṇa, Udbhinna, Bhinnakakṣa, Nīlīna and Pratipādita along with other types eight in number are of those hailing from orders of society. The definition and status or establishment of these is being dilated upon.

वर्णिनां स्याच्चतुःशालं मितं द्वात्रिंशता करैः।
सेनापतेश्चतुःषष्टिस्तद्वदेव पुरोधसः।।१५।।

Of the orders of society may be the four chambered residence measured by thirty two cubits of the army-in-chief and chaplain sixty four cubits.[3]

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1. GOSE at fn. 4, p. 94 has गृह त्रितययोगेन as the variant reading.
2. Dr. D.N. Shukla on p. 115 takes Halaka as gṛhaviśeṣa.
3. Cp. Bṛhat Saṁhitā 53.4-17, pp. 451-458. M. Rama Krishna Bhatta ed. and pp. 317, 322. Acyutananda Jha ed. Also Vāstu Vidyā of Varāhamihira by Dr. N.M. Kansara, p. 109. Also pp. 372-373. IASITBSOVM. Dr. N.M. Kansara quoting Ajaya Mitra Sastri and Varāhamihira refers to the measurement of King's houses as 108, 100, 92, 84 or 76 cubits in breadth, the length being greater than the breadth by a quarter - Bṛhat Saṁhitā 53.4. उत्तममष्टाभ्यधिकं हस्तशतं नृपगृहं पृथुत्वेन। अष्टाष्टोनान्येवं पञ्च सपादानि दैर्ध्येन।। p.451. R.K. Bhatta ed. and p.317 Acyutananda Jha ed. The houses of the army chief may measure 64, 58, 52, 46 or 40 cubits broad their length being one sixth more then the breadth. Bṛhat Saṁhitā 53.5, p. 452 and 318. षड्भिः षड्भिर्हीना सेनापति सद्मनां चतुःषष्टिः। एवं पञ्चगृहाणि षड्भागसमन्विता दैर्ध्यम्।। The house of a minister may measure, 60, 56, 52, 48 or 44 cubits broad, the length exceeding the breadth by one eighth. For a crown prince, the houses may measure, 80, 74, 62 or 56 cubits broad, the length being one third more than their width. The dimensions of the houses of the younger brothers may be half of those of the crown prince. The houses of feudatory chiefs and high state officials are equal to the difference between the houses meant for the king and his minister. The best house of this class may measure 48 hastas (i.e. cubit) x 67 hastas or cubits and 12 Aṅgulas (i.e. 9 inches - English one). The difference between

the houses of a king and his crown prince give the dimension for the houses of chamberlains royal courtesans and artists; the largest house of this group would then be 28 hastas (cubits) x 28 hastas (cubits) 8 aṅgulas. Bṛhat Saṁhitā 53.6, pp. 452-453. R.K. Bhatta ed. Achyutanand Jha Sharma ed. pp. 318-319. षष्टिश्चतुश्चतुर्भिर्हीनवेश्मानि पञ्च सचिवस्य स्वाष्टांशयुतो दैर्घ्यं तदर्धतोराजमहिषीणाम्। षड्भि: षड्भिश्चैवं युवराजस्यापवर्जिवाशीति:। त्र्यंशान्विता च दैर्घ्यं पञ्च तदर्धैस्तदनु जानाम्॥ नृपसचिवान्तरतुल्यं सामन्तप्रवरराजपुरुषाणाम्। नृपयुवराज विशेष: कञ्चुकि वेश्याकलाज्ञानाम् अध्यक्षाधिकृतानाम् सर्वेषामेव कोशरतितुल्यम्। युवराज मन्त्रिविवरं कर्मान्ताध्यक्षदूतानाम्। Samarāṅgaṇa Sūtradhāra XIX.18 pādas भवन्त्येतानि भूपानां रतिकोशं प्रतिश्रय: has its counterpart in Bṛhat Saṁhitā 53.9. अध्यक्षाधिकृतानां सर्वेषाम् एव कोशरति तुल्यम्। The houses of all directors and officers (of stables elephants yards dairies royal kitchens etc.) should be of the dimensions of treasure houses and pleasure mansions of the houses meant for the royal astrologer, priest or chaplain and the physician, the largest one measured 40 cubits in breadth the width of the remaining four types for this class decreasing by 4 cubits each in a descending order and their length being greater than the breadth by one sixth. The residence of the Officer Incharge of the workshops (Kamāntādhyakṣa) and of the envoys corresponded to the difference between those prescribed for the crown prince and the minister. The difference between the measures of the residence of a king and his commander-in-chief, gives us the dimensions of treasury houses and pleasure house as also for the houses meant for superintendent of state departments. The best structure of this class is thus 44 hastas x 60 hastas 8 aṅgulas. चत्वारिंशद्धीना चतुश्चतुर्भिस्तु पञ्चयावदिति। षड्भागयुतादैर्ध्यं दैवज्ञपुरोधसोभिषज:। Bṛhat Saṁhitā 53-10,p. 453. R.K. Bhatta ed. A.N. Jha ed., p. 320. In verse 9 Chapter 53 of Bṛhat Saṁhitā M. Rama Krishna Bhatta as well as Ajaya Mitra Sastri (p. 453 and 374) refer to a variant reading as Sāmanta in place of Yuvarāja mantri vivaraṁ which is rejected by Utpala. M. Rama Krishna Bhatta refers to Kullūka on Manusmṛti VII.62. तेषामर्थे नियुञ्जीत् शूरान्दक्षान्कुलोद्गतान्। शुचीनाकर कर्मान्ते भीरूनन्तर्निवेशने p.258, NSPE, 1946 ed. quoting - कर्मान्ते पु च इक्षुधान्यादिसंग्रहस्थानेषु a store of grains. The measures of treasuries and pleasure houses are given in verses 14, 16. नृपसेनापतिगृहयोन्तरमानेन कोशरतिभवने। सेनापतिचातुर्वर्ण्याविरतो राजपुरुषाणाम्। पश्चाश्रमिणाममितं धान्यायुधवह्नि रति गृहाणाम्। नेच्छन्ति शास्त्रकारा: हस्तशतादुच्छ्रितं परत:॥ pp. 454-455 and pp. 321-322. A.N Jha ed. i.e. the dimensions of the treasury and pleasure houses would be equal to the difference between those of the royal palace and the commander-in-chiefs' house. The measure for the houses of king's officers would be equal to the difference between those of the houses of commander-in-chief and one of the four classes verse 14. There is no fixed measurement for the house of cattle, ascetics as well as for granaries, arsenals, houses of sacred fire and pleasure houses. However, authorities on this subject do not approve a height of more than 100 cubits. Also Dr. N.M. Kansara - Sambodhi p. 110 says : There is no fixed rule as to the size of the cattle sheds residences of ascetics, granary armours, a structure for keeping sacrificial fire ablaze and pleasure house and says regarding verse 11 as under :- Besides the proportionate length of individual houses noticed above, it is laid down that the length of a structure consisting of a single room (śālā) should be twice in breadth. Normally the height of a building was required to be equal to its width. Sambodhi, p. 110. वास्तुनि योविस्तार: स एव सोच्छ्राय निश्चय: शुभद:। शालैकेषु गृहेष्वपि विस्तारादद्विगुणितं दैर्ध्यम्॥ M. Rama Krishna Bhatta ed. p. 453. A.N. Jha ed. p. 320. According to Dr. N. M. Kansara, the houses meant for the members of the four classes (varṇas) measured 32, 28, 24, 20, 16 cubits in width with the provision that a Brahmin could have all the five types of houses, a Kṣatriya, the last four, a Vaiśya the last three

श्रेष्ठमष्टशतं राज्ञामेतानि तु यथाक्रमम्।
चतुःषडष्टहान्या स्युः पञ्चमं च पृथक् पृथक्।।१६।।

The best one for kings is one hundred and eight (cubits). And these in serial order (the four) have their allocation quite this very way and in case of the fifth one, distinctly, (the measurement) may be less by four, six and eight (cubits) i.e. twenty eight, twenty six and twenty four cubits.

विशोधयेत् कनीयोभिर्मध्यमानि यथाक्रमम्।
नरेन्द्रपुरुषाणां स्युर्वेश्मान्येतानि वृद्धये।।१७।।

(The architect) may by juniorities re-orient the mediocre ordered ones as per serial order. These houses of the men of king may be for a progressive norm.

गृहाणि शोधयेत् प्राग्वज्ज्यायांस्यपि च मध्यमैः।
भवन्त्येतानि भूपानां रतिकोशप्रतिश्रयाः।।१८।।

(He) may even polish off the houses of seniority normed beings by mediocre orders. These do become a source of financial growth or development of Revenue houses and pleasure mansions for the kings.

दशांशयुक्तो विस्तारादायामो विप्रवेश्मनाम्।
अष्टषट्चतुरंशाढ्यः क्षत्रादित्रयवेश्मनाम्।।१९।।

The length (āyāmaḥ) equal to one tenth (more) than the width (vistāra) is ordained for

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and a Śūdra the last two. The length of these houses of the four varūdra the last two. The length of these houses of the four varṇas exceeded the breadth by one tenth, one eighth, one sixth and one fourth in a descending order. The people from the lowest sections of society were to have houses with smaller dimensions. Houses with various measures are prescribed for state officials in accordance with their caste. According to the general rule laid down for the purpose, a royal officer was to have houses with dimensions equal to the difference between those of the houses of the army chief and those prescribed for the caste to which he belonged. Persons of mixed castes like Pāraśava (पारशव) could have houses with dimensions equal to a half of those prescribed for both of the parents put together. Thus the biggest house of a Pāraśava would be 26 hastas or cubits wide. Sambodhi pp. 110. चातुर्वर्ण्यव्यासो द्वात्रिंशत् सा चतुश्चतुर्हीना आषोडशादिति परं न्यूनतरमतीव हीनानाम् - verse 12,p. 454. M.R.K. ed. A.N. Jha ed. p. 320 सदशांशं विप्राणाम् क्षत्रस्याष्टांशसंयुतं दैर्ध्यम्। षड्भागयुतं वैश्यस्य भवति शूद्रस्य पादयुतम् Ibid and verse 13 अथ पारशवादीनां स्वमानसंयोगदलसमं भवनम्। हीनाधिकं स्वमानादशुभकरं वास्तु सर्वेषाम्। verse 15 Ibid., p. 455 and 322. Also see IASITBSOVM (India as seen in the Bṛhat Saṁhitā of Varāhamihira by Dr. Ajay Mitra Sastri, pp. 374, 375. Samarāṅgaṇa Sūtradhāra verses Chapter XIX. 19-20, p. 95. GOSE and Dr. D.N. Shukla edition Chapter XXIV, verse 19-20, p. 114 are practically the same as Bṛhat Saṁhitā 53, 12, 13 and 14 referred to above in details as per Dr. N.M. Kansara's version followed from Dr. Ajay Mitra Sastri, IASITBSOVM.

the houses of the Brāhmaṇas (vipras) and of the houses of the triad i.e. Kṣattra and other (Varṇas) is ordained as one eighth, one sixth and one fourth richer (i.e. greater or more) than the width (i.e. Vistāra).

यो विस्तारः स एव स्यादायामोऽस्मिन् यथाक्रमम्।
विट्शूद्रयोः स्यादाधिक्यं मध्ये ज्येष्ठे च सद्मनि।।२०।।

In this (category of houses) in descending order, as much is the width, the length may be the same as the width. And in case of a middling and smaller categories of Viśas or Vaiśyas and Śūdras, a variation to the extent of excess may be there.

कर्णसूत्राद् बहिः स्तम्भान् न्यसेत् सर्वान् प्रयत्नतः।
धाम्नां षोडशहस्तानां पञ्चानां चतुरुत्तरा।।२१।।
वृद्धिः शालास्तु तेषां स्युश्चतुरंशेन विस्तृताः।
शालाव्यासार्धतोऽलिन्दः सर्वेषामपि वेश्मनाम्।।२२।।

Outside the length of the corners, (the Architect) may erect pillars in entirety with effort. And in case of five types of houses of sixteen cubits (width) the length should be four cubits in excess and the rooms of those ones should be wider by one fourth in extent from the half of the width of the rooms the balcony[1] or verandah[2] should be of all the houses.

तस्याः षोडशहस्ते स्यात् पञ्चमांशद्वयेन वा।
सप्तमांशत्रयेण स्याद् द्वयोरपरवेश्मनोः।।२३।।

Of the two other houses (the width extent) (is laid down) either by one fifth twain or one seventh triad of the length in sixteen cubits.

अन्त्ययोर्हस्तयोः स स्याच्चतुर्भिर्नवमांशकैः।
पञ्चभिः षड्भिरेभिश्च सार्धैः साङ्घ्रिनगैः करैः।।२४।।

Of the culminating cubits the width may either by one fourth or by one ninth or by one fifth or by one sixth or by six and a half cubits (karas or hastas).

दैर्घ्यं स्याद् दशभिः सार्धैः शालायाः षोडशादिषु।
निवेशदशमांशो यः स युतः सप्तभिः करैः।।२५।।

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[1] Dr. N.M. Kansara in Sambodhi on alindaḥ, p. 110, Vol. XXII, 1998, 1999.

[2] Dr. M. Ramkrishna Bhatta in Bṛhat Saṁhitā 53.17, 31, 34, 35 pp. 456, 460, 461 takes Alinda to mean a verandah. सेनापतिनृपतीनां सप्ततिसहिते द्विधाकृते व्यासे। शाला चतुर्दशहस्ते पञ्चविंशद्धृतेऽलिन्दः।। अप्रतिषिद्धालिन्दं समन्ततो वास्तु सर्वतोभद्रम्। नृपविवुधसमूहानां कार्यं द्वारैश्चतुर्भिरपि। अपरोऽन्तमतोऽलिन्दः प्रागन्तगतौ तदुत्थितौ चान्यौ। तदवधिविधृतश्चान्यः प्राग्द्वारं स्वस्तिके शुभदम्। प्राक्पश्चिमावलिन्दावन्तगतौ तदवधिस्थितौ शेषसौ। रुचके द्वारं न शुभदमुत्तरत्तोऽन्यानि शस्तानि।

In the sixteen cubit wide houses the length may be of ten and a half (cubits), of the room. And one tenth of the plinth that may be, endowed with seven cubits (width).

शालाया विस्तरः प्रोक्तः श्रेष्ठानामिह वेश्मनाम्।
अलिन्दमानं प्रागेव प्रोक्तं निखिलवेश्मनाम्।।२६।।

The width of a room has been enunciated of the larger buildings. The measurement of the balcony[1] or verandah has already been spoken of all the houses.

यच्छालालिन्दयोः शेषं भवेद् गर्भगृहं हि तत्।
मूषावच्छिन्नमिच्छन्ति शालादैर्घ्यं विपश्चितः।।२७।।

That which may be the rear portion between the verandah or balcony and the hall, that may be the Garbhagṛha (an inner apartment, or the body of a house, or a lying in chamber or the sanctuary or body of a temple). The experts (lit. scholars) desire the length of a hall perforated like a crucible or a round window or an air hole or latticed like a crucible or round window.

शालाव्यासप्रमाणा स्यात् सर्वेषामवकोसिमा।
दिशासु भवने शाला विदिशाकर्णसामयः(?)।।२८।।

The avakosimā of all may be of the extent of the width (or breadth or diameter)[2] of the room or hall. In directions in a house, the Hall has an artificial corner in an obscure direction or odd quarters or unfinished corners in an odd quarter.

कर्णशाला (त?तु) या प्रोक्ता सा च ज्ञेयावकोसिमा।

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1. Dr. N.M. Kansara on the basis of Bṛhat Saṁhitā 53. 18-19 takes the measurement of Śālā and Alinda as under :- हस्तद्वात्रिंशदादिषु चतुस्त्रित्रिकत्रिकाः शालाः। सप्तदशत्रितयतिथित्रयोदश कृताङ्गुलाभ्यधिकाः। त्रित्रिद्विद्विद्विसमाः क्षयक्रमादङ्गुलानि चैतेषाम्। व्येकविंशतिरष्टाविंशतिरष्टादश त्रितयम्।। In the houses of Brāhmaṇas, and others measuring from 32 cubits downwards the halls should have a breadth of 4 cubits 17 digits, 4 cubits 3 digits, 3 cubits 15 digits, 3 cubits, 13 digits and 3 cubits 4 digits respectively. The verandah of these are in order 3 cubits 19 digits 3 cubits 8 digits, 2 cubits 20 digits, 2 cubits 18 digits and 2 cubits 3 digits where measures gradually decrease. Text & English Translation p.456, M.R.K. Bhatta ed. Proportionate measurements for different parts of a structure are laid down in detail. A peculiar method for obtaining measures for the hall (śālā) and the balcony (Alinda) in all the houses except those of the four castes, was to add 70 to their width and place the sum total separately at two places and then to divide one by 35 and other by 14; the two quotients these give measures for the śālā and an alinda, respectively. As for the houses of the four castes, the śālā and the alinda measured 4 hastas, 17 aṅgulas x 3 hastas 19 aṅgulas for a Brāhmin; 4 hastas 3 aṅgulas x 3 hastas 8 aṅgulas for a Kṣatriya, 3 hastas 15 aṅgulas x 2 hastas 20 aṅgulas for a Vaiśya and 3 hastas 3 aṅgulas x 2 hastas 18 aṅgulas or 2 hastas 3 aṅgulas for a Śūdra Sambodhi XXII, p. 110.
2. Skt. Eng. Dict., V.S. Apte, p. 541. Vyāsa. MW, p. 1035.

अलिन्दशालयोर्मध्ये या स्यान्मूषेति सा स्मृता॥२९॥

The *Karṇaśālā*[1] (a cornered hall that has been spoken of that may be *Avakasimā*. In between the balcony or verandah and the hall, whatever may there be, may be called a[2] *Mūṣā* (a round window or an air hole).

पूर्वद्वारं नियम्यादावादिमूषा तदुत्तरा।
मूषा भद्रा इति प्राहुस्तत्संख्यामवधारयेत्॥३०॥

Having tightened the Eastern gate[3] to begin with the Beginning one as round window or an air hole may be the subsequent one or the eastern gate may be this one an angular round window or an air hole or the subsequent air hole or a ventilator they call as Bhadrā. (the architect may) count upon the enumeration of that one.

यावन्मूषं भवेद् वेश्म तावद् भद्रं तदुच्यते।
भद्राभद्रे शक्रदिक्स्थे सौम्यासौम्ये यमाश्रिते॥३१॥

As many mūṣās or round windows or air holes or ventilators in a house premises may be that very way that is called an auspicious one.[4] Bhadrā and Abhadrā stationed in the direction of Śakra i.e. Indra (The East)[5] and Saumya and asaumyā stationed within the Yama's direction or i.e. South.

शान्ताशान्ते प्रतीचीस्थे सौम्यदिक्स्थे शिवाशिवे।
अलिन्दा इति केऽप्याहुर्मूषा इत्यपरे विदुः॥३२॥

Śāntā and Aśāntā stationed in the western quarter and Śivā and Aśivā in the Saumya direction (northern) some call them as Alindas or balconies or verāṇaḍahs and others know them as Mūṣās or round windows or air holes or ventilators or air conditioned halls.

भद्रा इति जगुः केचिदन्ये परिसरा इति।
एकद्वित्रिचतुःपञ्चषट्सप्ता(ष्टौ ?ष्ट)क्रमेण याः॥३३॥

Some sing them as Bhadrās[6] others as Parisarās[7] which are one, two, three, four, five, six, seven, eight in a descending order.

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1. GOSE on p. 96 fn. 2 has a variant reading कर्णमाला।
2. Skt. Eng. Dict., V.S. Apte, p. 445. MW, p. 827.
3. GOSE, p. 96 fn. Has पूर्वद्वारमियं यवदादिमूषा इति पाठः स्यात् (शास्त्रिणः)।
4. Dr. D.N. Shukla on page 116 translate तावद् भद्रं तदुच्यते in verse 31 pāda 2. as जितनी मूषा वाला वह घर है उतने भद्रों वाला वह घर कहलाता है। But भद्रं तदुच्यते is clearly indicating the meaning as that very way it is called as auspicious.
5. Skt. Eng. Dict., V.S. Apte, p. 124.
6. Bhadrās -The auspicious ones, MW, p. 746.
7. Parisarās - The contiguous ones, MW, p. 604.

मूषास्तासां प्रवहणासंज्ञाः स्युर्वेश्मनामिह।
तासामाद्याः प्रशस्ताः स्युरप्रशस्तास्ततः पराः।।३४।।

The mūṣās (the ventilators or air conditioned galleries or air-holes) entitled Pravahaṇas[1] of the houses (the particular parts of the houses), their frontal parts may be laudable and the rear ones as unlaudable.

नामतो गुणतश्चैव शुभाशुभफलोदयात्।
अष्टवादौ गुरून् न्यस्येत् ततश्चाद्यगुरोरधः।।३५।।

By nomenclature and by qualities and owing to the impact of auspicious and inauspicious fruit the eight ones he may create as the bigger ones at the frontal part and likewise underneath the frontal bigger ones.

लघुं न्यंस्येत् ततः शेषान् विदधीत यथोपरि।
गुरुभिः पूरयेदादिं यावत् स्युर्लघवोऽखिलाः।।३६।।

He may assort the smaller ones and likewise he may act the way as enunciated above in the remaining ones. He may replenish by the bigger ones the frontal one, till such time the smaller ones they may persist or get converted as such.

आद्यपङ्क्तौ गुरुश्चैको लघुश्चैको यथाक्रमम्।
अतः परं तु द्विगुणाः प्रतिपङ्क्ति भवन्त्यमी।।३७।।

In the first line is the one longer one and one smaller one in a descending order. Beyond this in every line these become redoubled.

मूषाभेदाश्चतुःशाले षट्पञ्चाशच्छतद्वयम्।
अलिन्दवीथीप्रग्रीवनिर्यूहकगवाक्षकैः।।३८।।

In four chambered houses the types of Mūṣās are fifty six and century twain i.e. two hundred and fifty six. The balcony or verandah (Alinda) the pathway (vīthī),[2] a painted turret or wooden fence (round a building) (progrīva - also meaning a stable or top of a tree)[3] or a summer house or a pleasure house,[4] projections or kinds of pinnacles, or turrets

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1. प्रवहण - A covered carriage or litter for women a carriage, conveyance, a vehicle in general. A ship. Skt. Eng. Dict., V.S. Apte, p. 368, MW, p. 691, a reservoir or conduit.
2. Vāstuvidyā of Varāhamihira by Dr. N.M. Kansara p. 110. Sambodhi XXII. 1998-1999. L.D. Institute of Indology, Ahmedabad.
3. Skt. Eng. Dict., V.S. Apte, p. 352.
4. MW, p. 656, a wooden balustrade or a fence round a building or a window or a lattice; balcony (projecting like a neck) a painted turret, a stable; the top of a tree.

or asles, pegs or brackets or woods placed in a wall for doves to build upon) (Niryūha)[1] and the windows or lattices.[2]

तमङ्गभद्रविन्यासरचनाभिरनेकधा।
अपरस्परसंबाधात् संवृतैर्विवृतैरपि।।३९।।

Owing to the construction of platforms (tamaṅgas)[3] and particular parts of houses[4] manifoldly owing to distinctive obstructions by the covered ones and the open ones or by the enclosed ones or independent ones.

गृहभेदाः प्रसूयन्ते येषां संख्या न विद्यते।
यत्संबद्धचतुश्शालममूषालिन्दकं हि तत्।।४०।।

The types of house become creatable whose counting does not exist. That one which is a four chambered house inter connected one, that verily is one having no round windows or air-holes and verandahs or balconies.

एकभद्रादिगेहानां ब्रूमो नामान्यतः परम्।
यान्येकलघुलक्षाणि प्रस्तारे तानि तद्विदः।।४१।।
कथयन्त्येकभद्राणि क्रमसंख्याविभागतः।
प्रागायतं प्राग्विलग्नं जयं संयमनप्रियम्।।४२।।
प्रतीच्यं प्रासविन्यासं सुभद्रं कलहोत्तरम्।

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1. Ibid p.557.
2. Skt. Eng. Dict., V.S. Apte, p. 295. MW, p. 557. Kauṭiliyamarthaśāstraṁ (KAŚ.I) II.5.3, p. 40; II.30.4, p. 86; II.31.2, p. 89. Glossary, p. 51; KAŚ.II, II.5.3, p. 83; II.30.4, p. 196; II.31.2, p. 201 interprets प्रग्रीव as entrance hall.
3. MW, p. 438.
4. MW, p. 746 (Bhadrā). In verse 37 above in fn. In GOSE p. 97 - an elaboration is given as under:- In the first line in the first lengthy array, one longer one below that one, another smaller one is to be created. This way as per descending order the architect may write down or count the counting of prastāra i.e. strewing (VSA, p. 372) or levels or plains or flat surfaces. As for example - In the flat surface have four larger ones, there are sixteen longer and smaller ones. Then a head of that two longer ones and two smaller ones. This way he may adjust one after the other underneath or a head of that also four longer ones and four smaller ones; after that also eight longer ones eight smaller ones. This way in every line, he may adjust double fold longer and smaller ones. This is the different one an arrangement of levelling or flattening. आद्यपङ्क्तौ प्रथमायामावलौ एको गुरुः, तस्याधस्तादपदो लघुः कर्त्तव्यः। एवं यथाक्रमं प्रस्तार सङ्ख्याकमित्यालिखेत् तद्यथा। चतुर्मुखप्रस्तारे षोडश गुरु लघवः ततस्तदग्रतो द्वौ गुरु द्वौ लघू इति एकैकस्याधोन्यसेद्धे तदग्रतोऽपि चत्वारो गुरवश्चत्वारो लघवः। ततोऽपि अष्टौमुखः अष्टौ लघवः। एव प्रतिपङ्क्ति द्विमुखम् गुरुलघून् न्यसेत्। अयमपरः प्रस्तारः इति टिप्पणमस्ति। (शास्त्रिणः) i.e. of Gaṇapat Sastri.

अष्टौ तान्येकभद्राणि द्विभद्राण्यभिदध्महे।।४३।।

After this we are going to talk of the names of houses known as Ekabhadra and the like. The experts in (architecture) call those as Ekabhadras which in extent are of one smaller lakṣas or dimension and as per division of the enumeration of the (descending) order. Prāgāyataṁ, Prāgvilagnaṁ, Jayaṁ, Saṁyamana Priya Praticya, Prāsavinyāsa, Subhadra and Kalahottara are the eight Ekabhadras. Now we shall talk of the Dvibhadras.

पूर्वोत्तरोत्तरं पूर्वाद् भद्रादिह विधानतः।
स्यातां प्राग्मेलकाद्यदूत् पूर्वाद्या दक्षिणा परे(?)।।४४।।

As per systematic order, from the frontal part of the house (Bhadrā) subsequent to eastern north from the combination of the eastern one, the way like which one, the eastern ones being frontal ones, may be southwards as such.

ईरं सुनीथमाग्नेयं द्वीपमाप्यं सुसंयमम्।
अर्धर्चमैभं व्याकोशं नैर्ऋतं वृषभं विनम्।।४५।।
काव्यं विपासमानीरं कान्तं सौभं विपश्चिमम्।
गवयं श्रीवहं श्लिष्टं गणं भीममयोगमम्।।४६।।
वर्तं चलं शठं क्रान्तमित्यशविंशको गणः।
द्विभद्राणां समाख्यातस्त्रिभद्राणामतः परम्।।४७।।

Īraṁ, Sunīthaṁ, Āgneyaṁ, Dvīparṁ, Āpyaṁ, Susaṁyamaṁ, Archarcaṁ or Ardharcyaṁ[1] Aibhaṁ, Vyākośaṁ, Nairṭaṁ, Vṛṣabhaṁ, Vinaṁ, Kāvyaṁ, Vipāsaṁ, Ānīraṁ, Kāntaṁ, Saubhaṁ, Vipaścimaṁ, Gavayaṁ, Śrīvahaṁ, Śliṣṭaṁ, Gaṇaṁ, Bhīmaṁ, Ayogamaṁ, Varttaṁ, Calaṁ, Śaṭhaṁ, Krāntaṁ- this way the group of twenty eight has been illustrated as one of Dvibhadrānāṁ i.e. double particular parts of a house. After this of the Tribhadras or triple parts of a house we shall illustrate.

ऐन्द्रं विलोममायामं वधमेकाक्षमन्तिकम्।
प्रकाशं पैत्रमायस्तं भद्रं प्रान्तं प्रसाधकम्।।४८।।
क्षमं विघातमायातं कान्तं चित्रं द्विमन्दिरम्।
सुदक्षिणं भयं श्लिष्टं प्रमोदं व्यायतं वियत्।।४९।।
आप्यं सुनागं नागेन्द्रमीरितं शोभनं घनम्।
शस्तोत्तरं कफं कर्णं क्रुष्टं क्रान्तं क्रमागतम्।।५०।।
द्विशस्तं द्विभयं प्रोक्तं चक्रं मलयमायतम्।

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[1] Dr. D.N. Shukla in Hindi translation makes अर्धर्च as अर्धर्च्य।

वनं भारं सुगाराख्यमागारं वीरमेव च।।५१।।

Aindraṁ, Vilomaṁ, Āyāmaṁ, Vadhaṁ, Ekākṣaṁ, Antikaṁ, Prakāśaṁ, Paitraṁ, Āyastaṁ, Bhadraṁ, Prāntaṁ, Prasādhakaṁ, Kṣamaṁ, Vighātaṁ, Āyātaṁ, Kāntaṁ, Citraṁ, Dvimandiraṁ, Sudakṣiṇaṁ, Bhayaṁ, Śliṣṭaṁ, Pramodaṁ, Vyāyataṁ, Viyat, Āpyaṁ, Sunāgaṁ, Nāgendraṁ, Īritaṁ, Śobhanaṁ, Ghanaṁ, Śastottaraṁ, Kaphaṁ, Karṇaṁ, Kruṣṭam, Krāntaṁ, kramāgataṁ, Dviśastaṁ Dvibhayaṁ Proktaṁ, Cakraṁ, Malayaṁ, Āyataṁ, Vanaṁ, Bhāraṁ, the one known as Sugāra, Āgāraṁ and even Vīra.

व्यायाममायुतं तद्वद् व्याहृतं च ततः परम्।
दुर्गमं क्षोभसंज्ञं च कृत्रिमं क्षोभणं तथा।।५२।।

Vyāyāmaṁ, āyataṁ and likewise spoken of as such subsequent to that, Durgamaṁ and one known as or named Kṣobhaṁ, Kṛtrimaṁ and Kṣobhaṇaṁ.

चारुरुच्याभिधानं च ध्रुवं कथमिति क्रमात्।
षट्पञ्चाशत् त्रिभद्राणि चतुर्भद्राण्यतः परम्।।५३।।

The one named Cārurucya or Cāru and ruci by name Dhruvaṁ and Kathaṁ[1] this quite serially fifty six Tribhadras (stand) illustrated. Now we shall (talk of) the Caturbhadras.

कृतमर्चायनं पौष्णमुद्गतं मिश्रमुत्सुकम्।
विघ्नं विपक्षमाहूतं रुचकं वर्धनं पृथु।।५४।।

Kṛtaṁ, Arcāyanaṁ, Pauṣṇaṁ, Udgataṁ, Miśraṁ, Utsukaṁ, Vighnaṁ, Vipakṣaṁ, Āhūtaṁ, Rucakaṁ, Vardhanaṁ, Pṛthu.

कलहं छलमायास्यं त्रिनाभं स्वस्तिकं स्थिरम्।।५५।।

Kalahaṁ, Chalaṁ, Āyāsyaṁ, Trinābhaṁ, Svastikaṁ, Sthiraṁ[2].

शरलं द्विगुणं नाद्यं चित्रं भ्रान्तं विधारणम्।
साधारणं नतं त्र्यंशमृषं रोगं विशेषणम्।।५६।।

Śaralaṁ, Dviguṇaṁ, Nādyaṁ, Citraṁ, Bhrāntaṁ, Vidhāraṇaṁ, Sādhāraṇaṁ, Nataṁ, Tryaṁśaṁ, Ṛṣaṁ, Rogaṁ, Viśeṣaṇaṁ.

प्रतीच्यं त्रिसमं स्वैरं सुप्रतीकं नलं क्षपम्।
व्याप्तमाक्रीडनं व्यर्थमीशानं सुखमव्ययम्।।५७।।

Pratīcyaṁ, Trisamaṁ, Svairaṁ, Supratīkaṁ, Nalaṁ, Kṣapaṁ, Vyāptaṁ, Ākrīḍanaṁ, Vyarthaṁ, Īśānaṁ, Sukhaṁ, Avyayaṁ.

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1. Dr. D.N. Shukla in verse 53 pāda 2 omits the translation of Kathaṁ iti kramāt.
2. Verse 55 has only two pādas or Hemistitches.

मगधं क्षिप्रमागस्त्यमेकोजं द्विर्गतं लिहम्।
पर्कं विलोममुद्दण्डं मुण्डं मातङ्गमाखिलम्।।५८।।

Maghadhaṁ, Kṣipraṁ, Āgastyaṁ, Ekajaṁ, Dvirgataṁ, Lihaṁ, Parkaṁ, Vilomaṁ, Uddaṇḍaṁ, Muṇḍaṁ, Mātaṅgaṁ, Ākhilaṁ.

खर्वं पिनाकमुद्यन्तं विशिखं प्रसभं रजम्।
चुरु?(रुच)कं स?(सै)फलं वामं वर्धनं धावनं सहम्।।५९।।

Kharvaṁ, Pinākaṁ, Udyantaṁ, Viśikhaṁ, Prasabhaṁ, Rajaṁ, Rucakaṁ, Saiphalaṁ, Vāmaṁ, Vardhanaṁ, Dhāvanaṁ, Sahaṁ.

चयं सेव्यं कलं तीर्णं चतुर्भद्राणि सप्ततिः।
पञ्चभद्राण्यथोच्यन्ते षट्पञ्चाशदनुक्रमात्।।६०।।

Cāyaṁ, Sevyaṁ, Kulaṁ, Tirṇaṁ, the Caturbhadras are seventy now fifty six Pañcabhadras are being enunciated.

कानलं लोलुपं जिह्मं प्रगालं सालिनं जिनम्।
सुजयं विजयं यामं जयं ज्ञातं जपं तपम्।।६१।।

Kānalaṁ, Lolupaṁ, Jihmaṁ, Pragālaṁ, Sālinaṁ, Jinaṁ, Sujayaṁ, Vijayaṁ, Yāmaṁ, Jayaṁ, Jñātaṁ, Japaṁ, Tapaṁ.

जमं वरं चरं वैरं विशिषं सुप्रभं प्रभम्।
प्रतीक्षं क्षमिणं युक्तं शान्तं त्रैतं विनोदनम्।।६२।।

Jamaṁ, Varaṁ, Caraṁ, Vairaṁ, Viśiṣaṁ,[1] Suprabhaṁ, Prabhaṁ, Pratīkṣaṁ, Kṣamiṇaṁ, Yuktaṁ, Śāntaṁ, Traitaṁ, Vinodanaṁ.

सन्दोहं विप्रदोहं च विद्रुतं सततं ततम्।
व्याकुलं लीनमालीनं विचित्रं लम्बनं खरम्।।६३।।

Sandohaṁ, Vipradohaṁ, Vidrutaṁ, Satataṁ and Tataṁ, Vyākulaṁ, Līnaṁ, Ālīnaṁ, Vicitraṁ, Lambanaṁ, Kharaṁ.

शेखरं विबुधं चैत्रं व्यासक्तं संपदं पदम्।
त्रिशिखं चतुरं प्रातं सुस्थितं दुःस्थितं स्थितम्।।६४।।

Śekharaṁ, Vibudhaṁ, Caitraṁ, Vyāsaktaṁ, Saṁpadaṁ, Padaṁ, Triśikhaṁ, Caturaṁ, Prātaṁ, Susthitaṁ, Duḥsthitaṁ, Sthitaṁ.

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[1] On p. 99, GOSE fn. 5 has सावीटम् as the variant reading and at sign पुस्तक दृष्टलक्षण पाठरीत्य तु विशेषमिति पाठ्यम् in verse 62 pāda 2 in place of विशिषम्।

चक्रं वक्रं लघं लाभं संपर्कं मूलमव्ययम्।
अष्टाविंशतिरन्यानि षड्भद्राणि निबोधत।।६५।।

Cakraṁ, Vakraṁ, Laghaṁ, Lābhaṁ, Samparkaṁ, Mūlaṁ, Avyayaṁ, twenty eight other Ṣaḍbhadrās you may learn about (now).

किन्नरं कौस्तुभं हर्म्यं धार्मिकं निषधं वसु।
साटिकं वामनं गौरमस्थिरं क्रमिणं खलम्।।६६।।

Kinnaraṁ, Kaustubhaṁ, Harmyaṁ, Dhārmikaṁ, Niṣadhaṁ, Vasu; Sāṭikaṁ,[1] Vāmanaṁ, Gamaṁ, Asthiraṁ, Kramaṇaṁ, Khalaṁ.[2]

विवरं वालिशं धौमं त्रिपुष्टं मन्दिरं भवम्।
ओकं भास्वरं चौष्यं लातव्यं सुस्वनं मखम्।।६७।।

Vivaraṁ, Vāliśaṁ, Dhaumaṁ, Tripuṣṭaṁ[3], Mandiraṁ, Bhavaṁ, Aśokaṁ, Bhāsvaraṁ, Cauṣyaṁ, Lātavyaṁ, Susvanaṁ,[4] Makhaṁ.

वाजि नेत्रं भ्रमं घोषं सप्तभद्राण्यतः परम्।
भाण्डीरं वैसहं प्रस्थं प्रतानं वासुलं कटम्।।६८।।

Vāji, Netraṁ, Bhramaṁ, Ghoṣaṁ, (Saptabhadrāṇi) Saptabhadras (are to be coounted) subsequently; Bhāṇḍiraṁ, Vaisahaṁ,[5] Prasthaṁ, Pratānaṁ, Vāsulaṁ, Kaṭaṁ.[6]

लक्ष्मीवासं सुगन्धतान्तमष्टधैतानि नामतः।
अन्यच्च सर्वतोभद्रमेकं भद्राभिरष्टभिः।।६९।।

Lakṣmīvāsaṁ, Sugandhāntaṇ; eight types of these are here by name. Another one is *Sarvatobhadra* the sole one by eight Bhadrās.

संप्रकल्प्यं चतुःशालं ब्रूमश्चैषां शुभाशुभम्।
प्रदक्षिणा शुभा मूषा विपरीता विपर्यये।।७०।।

The four chambered house deserves to by illustrated. We shall predict its auspicious

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1. Dr. D.N. Shukla on p. 117 has साटीके reading.
2. GOSE, verse 66 pāda 4 has खरम् for खलम् as the crest word.
3. D. N. Shukla in Text p. 118 Hindi translation has त्रिकुष्ट as the reading for त्रिपुष्टम् (verse 67) though in Text p. 117 त्रिपुष्टं reading is retained.
4. GOSE, p. 99 fn. 8 has सुध्वनं for सुस्वनम् verse 67 pāda 4.
5. GOSE in fn. 9 has वैसमं for वैसहम् verse 68.
6. GOSE fn. 10 has टकम् for कटम् verse 68.

normed as well as ominous ensigns. The clockwise[1] round window or air-hole or ventilator (Mūṣā) is auspicious and the one of reverse order is of a reverse norm i.e. in auspicious or a Mūṣā or round window in the south is auspicious and in its reverse order i.e. west or north it is of the reverse order.[2]

समवाये यथा भूयो जानीयात् साध्वसाधु च।
तथाष्टावेकभद्राणि सप्तभद्राणि च क्रमात्।।७१।।

In a combination or conjunction the way it is copious, it may be known as good as well as bad. And likewise the Saptabhadras and eighths Ekabhadras in a serial order.

द्विभद्राण्यष्टभिर्युक्ता षड्भद्राणि च विंशतिः।
षट्पञ्चाशत् त्रिभद्राणि पञ्चभद्राणि चोन्नयेत्।।७२।।

The Dvibhadras combined by eight and Ṣaḍbhadras as twenty, fifty six Tribhadras and five bhadras (the Architect) may elevate.

सप्ततिश्च चतुर्भद्राण्येकं भद्राभिरष्टभिः।
एवं शतद्वयं पिण्डः षट्पञ्चाशच्च वेश्मनाम्।।७३।।

Seventy are Caturbhadras, and one along is of eight bhadra. This way a centum twained globe or circular orb added to fifty-six is one of the houses.

भद्रैः पूर्वविधानेन चतुःशालाक्रियादिषु।
मूषा स्यात् कुड्यजैस्तेषु चतुश्शालेषु वेश्मसु।।७४।।

By Bhadras (i.e. particular parts of a house), by an anticipatory provision, in case of structuring of four chambered houses and the like, the Mūṣā or round window or air hole or ventilation may be such through the media born of walls in those four chambered houses.

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1. IASITBSOVM, p. 391, LL, 6-7. Bṛhat Saṁhitā 53.104, 112, 121, p. 488 Pt. I and II, 79.27, p. 734; 84.2, p. 753. वैरमपसव्यालिखिता प्रदाक्षीणं सम्पदो विनिर्देश्या। वाचः परुषाः निष्ठीवितं क्षुतं चाशुमम् कथितम्। In a clock wise direction has prosperity. Dr. D.N. Shukla says on verse 71-73, as under. IN south mūṣā is auspicious on its being of reverse order, it is in auspicious. In Samavāya one should recognise it as Sādhu or Asādhu and that very way in serial order, the number of Ekabhadra nd Saptabhadra bhavanas is eight. The Dvibhadras and Ṣaḍbhadra bhavanas are twenty eight. Tribhadra and Pañcabhadras are fifty six. Caturbhadra bhavanas are seventy. Aṣṭabhadra is four chambered aggregate becomes obvious. pp. 118-119 Hindi Translation.
2. Dr. Ajaya Mitra Sastri on p. 389 IASITBSOVM and M. Rāma Kṛṣṇa Bhatta both take Vaṁśa meaning a diagonal p. 473 Bṛhat Saṁhitā Part I) quoting Chapter 53.57 and 63 verses wherein the latter takes वंश to denote the minor lines connecting a few pairs of squares. The minor diagonals have been indicated by the अनुवंश।

अनुवंशाश्रिते मूषे स्वस्तिके स्त:पराङ्मुखे।
मुखायते च पुरतो द्वे स्यातामवकोसिमे।।७५।।

In a round window or air-hole or ventilator (mūṣā) recumbent upon the minor diagonals and Svastika gone as having face on the reverse side, and Mukhāyuta having gone in front, there may be two Avakosimas.

नोदङ्मुख: स कर्तव्य: कार्य: प्राग्जीवसंयुत:।
वर्धमाने तथा कार्ये?(र्यो) यथा प्राग्ग्रीवसंयुत:।।७६।।

That is not to be created us having face facing the north and deserves to be created as equipped with Prājjiva[1] or the eastern entrance hall. In vardhamāna it should be created the way that it becomes provided with an entrance hall or a wooden fence round the building.

वर्धमाने तथा कार्ये द्वारमूषे मुखायते।
मूषाया दक्षिणे स्यातां दीर्घवामेऽवकोसिमे।।७७।।

In vardhamāna likewise deserve to be created round windows or air holes longer ones in the openings. To the right of the mūṣā or air hole, there should be longer left side flanked portals or porticos (Dvāra Prakoṣṭhas).[2]

नन्द्यावर्तगृहे सर्वा नन्द्यावर्ता भवन्ति ता:।
द्वे स्तरु?(मू)षे रुचके स्यातामायते त्ववकोसिमे।।७८।।

In the *Nandyāvartta* house all those assume the forms of spirals turnings to the right[3]. In

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1. Prāgjīva-saṁyutaḥ - may be a misprint for प्राग्ग्रीवसंयुत: as it is in the pāda 4 of the verse 76.
2. Avakosimā. In Samarāṅgaṇa Sūtradhāra XIX.29 कर्णशाला तु या प्रोक्ता सा च ज्ञेयावकोसिमा अलिन्दशालयोर्मध्ये यास्यान्मूषेति सा स्मृता। GOSE, p. 96. Dr. D.N. Shukla ed., p. 114. i.e. Karṇaśāla or a flanked porch or a hall that may be spoken of may be known as Avakosima and that may be between the Alinda (Verandah or balcony) that may be known as ''Mūṣā'' a crucible shaped ventilator, a round window or air-hole or wind breaker.
3. Bṛhat Saṁhitā 79.22, p. 733 Part I, M. Rama Krishna Bhatta. प्रहरणसदृशेपु जयो नन्द्यावर्तो प्रनष्टदेशाप्ति:। लोष्टे तु लब्धपूर्वस्य भवति देशस्य सम्प्राप्ति: । i.e. A figure like a weapon causes victory one like a spiral turning to the right recovery of lost lands; one like a clod, complete possession of a country conquered before. Bṛhat Saṁhitā 53.31-36 refers to five types of houses four chambered houses viz., Sarvatobhadra, an edifice with uninterrupted terraces (alinda) on all the four sides and broken by four doorways, especially recommended for a royal residence and temples. अप्रतिषिद्धालिन्दं समन्ततो वास्तूसर्वतोभद्रम्। नृपविबुधसमूहानां कार्यं द्वारैश्चतुभिरी। Bṛhat Saṁhitā 53.31, p. 460. M.R. K. Bhatta ed. Also p. 324. A.N. Jha ed. i.e. a house with unbroken (unrestricted) verandah all round is called Sarvatobhadra (all auspicious). This type of house with four doors is beneficial for kings and gods. अलिन्दानां व्यवच्छेदो नास्ति यत्र समन्तत: तद्वास्तु सर्वतोभद्रं चतुर्द्वारसमायुतम् Garga quoted by M.R.K. Bhatta on p. 460. नन्द्यावर्तमलिन्दै: शालाकुडयात् प्रदक्षिणान्तगतै:। द्वारं पश्चिममस्मिन् विहाय शेषाणि कार्याणि।। i.e. A house which has verandah starting from the walls of the halls and

the *Rucaka* there may be two round windows or air holes or crucible shaped ventilators within the longer one flanked porticos or porches.

सर्वद्वारवहा मूषाः सर्वतोभद्रवेश्मनि।
आदिमूषा भवेदेका गृहं प्रागायतं हि तत्।।७९।।

In the Sarvatobhadra mansion, the air holes or round windows should be such as having

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going to there respective extremities from left to right is termed Nandyāvartta which should have only three doors leaving off the western one. Bṛhat Saṁhitā 53.32, p. 460. M.R.K. Bhatta ed. Sambodhi p. 112 Vāstuvidyā of Varāhamihira XXII, 1998-1999. Dr. N.M. Kansara quotes verse 31 of the two quoted edition as 52.32. Also he quotes IASITBSOVM, p. 383, ISBV of Ajay Mitra Shastri. According to Dr. N.M. Kansara Nandyāvarta is a structure with verandahs starting from the wall of the hall and going to the extremity from left to right and with a door on each side except in the west. Sambodhi, p. 112, Ibid. Vardhamāna having the front terrace of the main building extending from the left hall to the right hall, thence another terrace, from left to right and these or again another and having a door on each side except in the south. Ibid., p. 112. Svastika having an entrance in the east and a continual western verandah at the ends where of begin two other. Verandahs (southern and northern) going from west to east and between the extremities of the latter having the fourth terrace (eastern) Ibid., pp. 112-113. Sambodhi XXII. Rucaka, having two terraces, touching the ends in the west and east, and touching these two intervals two more and one door on each side except in the north of those Sarvatobhadra was suitable for kings and other persons of eminence while Nandyārvartta and Vardhamāna are said to be best for all the Svastika moderate. Ibid., p. 113. IASITBSOVM, pp. 383-384. द्वारालिन्दोऽन्तगतः प्रदक्षिणोऽन्यः शुभस्ततश्चान्यः। तास्मिंश्च वर्धमाने द्वारं तु न दक्षिणं कार्यम्।। i.e. The front verāṇḍaḥ of the main building should extend from the left hall to the right hall. Another verandah is made from there from left to right and still another beautiful one from there in the same manner. A building with such verandah is known as Vardhamāna, which should not have an entrance in the south. Bṛhat Saṁhitā 53.33, p. 461. A.N. Jha ed. p. 328. Text with Hindi Translation अपरोऽन्तगतोऽलिन्दः। प्रान्तगतौ तदुत्थितौ चान्यौ। तदवधिर्विधृतश्चान्यः प्राग्द्वारं स्वस्तिके शुभदम्। i.e. In the Svastika type of mansion the western verandah should extend from the left hall to the right one, the other two verandahs (southern) and (northern) originating from the western verandah should touch the ends in the east, and the fourht one, (i.e. eastern one) is held between their bounds. Such a mansion with only an eastern entrance is beneficial. Bṛhat Saṁhitā 53.34, p.461. A.N. Jha ed., p. 329. प्राक्पश्चिमावलिन्दावन्तगतौ तदवधिस्थितौ शेषौ। रुचके द्वारं न शुभदमुत्तरतोऽन्यानि शस्तानि।। i.e. In the building known as Rucaka the eastern and westenr verandahs touch the ends in the south and north and touching these two internally there are two more. In this building an entrance in the north is not auspicious while in the other quarters they are good. Verse 53.35, M.R.K. Bhatta ed. p. 461, p.330, A.N. Jha ed. श्रेष्ठं नन्द्यावर्तं सर्वेषाम् वर्धमानसं च। स्वस्तिकरुचके मध्ये शेषं शुभदं नृपादीनाम्। Verse 53.36 Bṛhat Saṁhitā M.R.K. Bhatta ed. p. 461. A.N. Jha ed. p. 331. The Nandyāvartta and Vardhamāna types of houses are the best for the people of all classes (i.e. Brāhmaṇas etc.) Svastika and Rucaka are moderate and the last one Sarvatobhadra is beneficial for kings, ministers etc. p. 462, M.R. K. Bhatta ed.

bearing on all the doors. A house in which only a frontal lattice or crucible shaped. Ventilator may be there that is known as Prāgāyata.

द्वितीयया प्राग्विलग्नमेकया तदनन्तरम्।
प्रदक्षिणेन वेश्मानि जयादीन्येकयैकया॥८०॥

By the second one round window (mūṣā) the *Prāgvilagna* and subsequent to that by the clockwise direction the houses such as Jaya and others have been provided the creation of one mūṣa alone in each case.

मूषया स्युः क्रमादेवं कथ्यन्ते तत्फलान्यथ।
धनमर्थविनाशश्च जयश्चैवाशुभं सदा॥८१॥
प्रीतिरुद्वेगकल्याणकलहाश्चाप्यनुक्रमात्।
यत्र पूर्वे उभे मूषे तदीरं परिकीर्तितम्॥८२॥

By the mūṣā (the crucible normed air holes) in a serial order, this very way the fruits are being told. The wealth, the loss of material gains, Jaya or victory are inauspicious normed invariably; Pritiḥ, or affection, Udvega or embarrassment and Kalyāṇa (beneficence) and Kalaha (strife or disputes) in due order. wherein there exist the two Mūṣas in the East that is known as Īra.

यत्र पूर्वा तृतीया च तत् सुनीतं गृहं विदुः।
आग्नेये द्वितृतीये स्तो द्वीपे चाद्यचतुर्थिके॥८३॥

And wherein the 1st and third exist, that is called Sunita or Sunithā[1]. In the Āgneya, the southeast quarter)[2] the second and third Mūṣās exist. In dvīpa the first and the fourth.

द्विचतुर्थ्यौ तथा चाप्ये त्रिचतुर्थ्यौ सुसंयमे।
अर्धर्चे त्वाद्यपञ्चम्यौ द्वितीयैभे सपञ्चमी॥८४॥

In Āpya, second and fourth (mūṣā) in Susaṁyama, third and fourth, in Ardharca, first and fifth, in Aibha[3] second and fifth.

व्याकोशे च त्रिपञ्चम्यौ नैर्ऋते द्विशराभिधे।
वृषभे प्रथमाषष्ठ्यौ द्विषष्ठ्यौ च तथा विने॥८५॥

In Vyākośa third and fifth in Nairṛtya, second and fifth[4] (Śarābhidha). In Vṛṣabha, second and sixth in Vina, second and sixth.

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[1] GOSE, fn. 1, p. 100.

[2] Skt. Eng. Dict., V.S. Apte, p. 76.

[3] Dr. D.N. Shukla in Hindi translation takes the word ''ऐभ'' on p. 119 and in Text p. 118 he has taken ''द्वितीयैभे'' as the reading.

[4] Śara = Number five. Skt. Eng. Dict., V.S. Apte, p. 548. MW, p. 1056.

काव्ये तृतीया षष्ठी च विपासेऽब्धिरसाभिधे।
आनीरे पञ्चमीषष्ठ्यौ साद्या कान्ते च सप्तमी॥८६॥

In Kāvya third and sixth and in Vipāsa [1]Abdhirasa named as such i.e symbolical expression for number seven; sometimes[2] for four and six (rasābhidha). In Ānira fifth and sixth; in Kānta, first and seven.

सौभे द्वितीयासप्तम्यौ त्रिसप्तम्यौ विपश्चिमे।
गवये सप्तमीतुर्ये श्रीवहे पञ्चसप्तमी॥८७॥

In Saubha[3], second and seventh, and in Vipaścima third and seventh; in gavaya, seventh and fourth; in Śrīvaha fifth and seventh.

सषष्ठी सप्तमी श्लिष्टे गणे पूर्वाष्टमी तथा।
भीमेऽष्टमी द्वितीया च त्र्यष्टम्यौ चाप्ययोगमे॥८८॥

In Śliṣṭa, sixth and seventh, in Gaṇa, first and eighth; in Bhīma eighth and second; in Ayogama third and eighth.

वर्ते चतुर्थ्यष्टमी च पञ्चमी चाष्टमी चले।
षष्ठ्यष्टम्यौ शठे क्रान्ते सप्तमी चाष्टमीति च॥८९॥

In vartta fourth and eighth and in Cala fifth and eighth; in Ṣaṭha sixth and eighth and in Krānta seventh and eighth.

इत्यष्टाविंशतिः प्रोक्ता द्विभद्राणामिहौकसाम्।
अथ ब्रूमस्त्रिभद्राणि तत्रैन्द्रं पुष्टिवर्धनम्॥९०॥

This way twenty eight have been illustrated the (mūṣās) of Dvibhadra[4] houses. Now we shall talk of Tribhadras[1]. In them Aindra is the enhancer of virility.

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[1] Skt. Eng. Dict., V.S. Apte, p. 37,

[2] MW, p. 60 on Abhdi. p. 869 on Rasa.

[3] GOSE has शोमे as the variant reading p. 101 fn. 1.

[4] Dr. N. M. Kansara vide Bṛhat Saṁhitā 53.39-41 (given as 52.39-41 in the text consulted by him perhaps of Sudhākara Dwivedi). सिद्धार्थमपरयाम्ये यमसूर्यं पश्चिमोत्तरेशाले। दण्डाख्यमुदक्पूर्वे वाताख्यं प्राग्युता याम्या। पूर्वापरे तु शाले गृहचुल्ली दक्षिणोत्तरे काचम् सिद्धार्थेऽर्थावाप्तिर्यमसूर्ये गृहपतेर्मृत्युः॥ दण्डवधो दण्डाख्ये कलहोद्वेगः सदैव वाताख्ये वित्तविनाशश्चुल्ल्यां ज्ञातिविरोधः स्मृतः काचे। (M.R.K. Bhatta ed. p. 463, Pt. I. A.N. Jha ed. p. 332) says - As far the two chambered houses, Varāhamihira has mentioned six types viz., Siddhārtha, Yamasūrya, Daṇḍa, Vāta, Gṛhaculli and Kāca according as they had chambers in the west and south, west and north, north and east, east and south east and west and south and north of these only the first type was considered to be auspicious and the rest inauspicious Sambodhi XXII, 1998-1999, p. 113. Also IASITBSOVM, p. 384. M. R.K. Bhatta translates 53.39-41 as under :- A two halled house with only the western and southern halls is known as Siddhāratha

स्याद् याम्यपश्चिमद्वारमाद्यमूषात्रयान्वितम्।
आद्या द्वितीया तुर्या च यस्य द्वारं विपश्चिमम्।।९१।।
विलोमं नाम तद् वेश्म शूद्राणां पुष्टिवर्धनम्।
आद्या तृतीया तुर्या स्यादायामे सर्वतोमुखे।।९२।।

It may have doors in the southern and western directions and which is endowed with first three mūṣās (round windows or air holes or crucible shaped ventilators) i.e. the first, second and the fourth, and whose door is Vipaścimaṁ i.e. specifically in the rear side or western side or even one having western side scared away the name of that one is Viloma, a residence the one augmenting the flourishment of the Śūdras. In the Sarvatomukhāyāma, the mūṣās are first, third and fourth).

वधे द्वित्रिचतुर्थ्य: स्युर्द्वारं च स्यादुदग्दिशि।
यत्र साद्ये द्विपञ्चम्यावेकाक्षं तदुदाहृतम्।।९३।।

In Vadha[2] there may be the second, third and fourth (mūṣās). Their door may be in the northern direction wherein along with first, the second and fifth (mūṣās) are there that is called as Ekākṣa).

साद्ये यत्र द्विपञ्चम्यौ तत् प्रोक्तं गृहमन्तिकम्।
यत्र स्युर्द्वित्रिपञ्चम्य: प्रकाशं सर्ववृद्धिकृत्।।९४।।

Accompanied by the first where there are second and fifth that house is called ''Antikaṁ'' wherein may be second, third and fifth one, that is Prakāśa an endower of all types of progresses.

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one with the western and northern halls Yamasūrya one with the northern and eastern halls daṇḍa one with the eastern and southern halls; vāta; one with the eastern and western ones Gṛhaculi (or culli) and one with the southern and northern ones Kāca the first type of house leads to acquisition of wealth, the second to the owner's death, the third, to death by being beaten by clubs, or to punishment and death; the fourth to constant grief from strife the fifth to loss of money and sixth to enmity with kinsmen. Also IASTBSOVM, p. 384.

[1] Quoting Bṛhat Saṁhitā 53.37-38, p. 462, M.R.K. Bhatta ed. A.N. Jha ed. 331. Dr. N. M Kansara. Sambodhi XXII, p. 113 says - Three chambered houses as 4 typed ones - Hiraṇyagarbha a 3 halled house without a northern hall. Sukṣetra without an eastern hall; culli lacking a southern hall and pakṣaghna without a hall in the west and south and north of these 1st being auspicious and eighth auspicious उत्तरशालहीनं हिरण्यनाभं त्रिशालकं धन्यम्। प्राक्शालया वियुक्तं सुक्षेत्रं वृद्धिदं वास्तु।। याम्याहीनं चुल्ली त्रिशालकम् वित्तनाशकरमेतत्। पक्षघ्नम परया वर्जितम् सुतध्वंस वैरकरम्।।

[2] It is the name of some type of a house.

पूर्वा चतुर्थीपञ्चम्यौ यत्र तत् पैत्रमुच्यते।
पञ्चमी द्विचतुर्थ्यौ च यत्रायस्तं तदीरितम्।।९५।।

The first one, the fourth and the fifth wherein are there that is called ''Paitra''. And wherein fifth, second and fourth are there, that is called Āyasta.

त्रिचतु:पञ्चमीयुक्तं भद्रमाहुर्मनीषिण:।
आद्या द्वितीया षष्ठी च यत्र तत् प्रान्तशब्दितम्।।९६।।

Those seeking inspiration from mind call (house) as Bhadra that is equipped with the third, fourth and fifth (mūṣā). And wherein there are first, second and sixth (mūṣās) that is called as Prānta.

आद्या तृतीया षष्ठी च स्यात् प्रसाधकवेश्मनि।
तद् भवेत् सर्वतोद्वारं तथा सर्वार्थसाधकम्।।९७।।

In the Prasādhaka house there is first, third and sixth (mūṣā). that may be one as having door all around and an accomplisher of all the ends.

द्वितीया च तृतीया च षष्ठी च क्षमनामनि।
तस्य प्रत्यग्दिशि द्वारं शूद्रवर्गस्य चेष्टदम्।।९८।।

In the one named Kṣama there is second, third and sixth (mūṣā). The door of that one in the western direction, is one as affording the cherished ends' (fulfilment).

षष्ठी चतुर्थी चाद्या च स्युर्विघाताख्यवेश्मनि।
षष्ठी द्वितुर्ये यस्मिस्तदायातं दक्षिणामुखम्।।९९।।

In the house named Vighātā there is sixth, fourth and the first (mūṣā). And wherein the sixth, second and fourth (mūṣās) are there that is called Āyāta having opening towards the south.

षट्चतुस्त्रियुतं कान्तं तत् स्यात् सर्वार्थसाधकम्।
षट्पञ्चाद्यान्वितं चित्रं तच्च स्याद् याम्यदिङ्मुखम्।।१००।।

Kānta is one having sixth, fourth and third (mūṣās); that may be one an accomplisher of all purposes. The one endowed with sixth, fifth and first (mūṣās) Citra (by name) (a house) faces the southern quarter.

द्वितीयापञ्चमीषष्ठ्यो यस्मिन् स्युस्तद् द्विमन्दिरम्।
यत्र त्रिपञ्चमीषष्ठ्यस्तद् वदन्ति सुदक्षिणम्।।१०१।।

In which, the second, fifth and sixth (mūṣās) may be there, is called Dvimandira. And in which the third, fifth and sixth may exist to that they call as Sudakṣiṇa.

चतुर्थीपञ्चमीषष्ठ्यो भये स्युस्तत्र वृद्धिकृत्।
पूर्वाद्वितीयासप्तम्यो यत्र तच्छ्लिष्टसंज्ञितम्।।१०२।।

In Bhaya (house) fourth, fifth and sixth (mūṣās) that may exist, that may not be one entailing progress. First, second and seventh (mūṣās) wherein exist, that is known as Śliṣṭa.

याम्यास्यमिदमिच्छन्ति शुभं सर्वार्थदं नृणाम्।
साद्ये तृतीयासप्तम्यौ प्रमोदे परिकीर्तिते।।१०३।।

Having face or opening in the south, (they) cherish it as auspicious and as one granter of all objectives of men. In Pramoda designated as such having first, third and seventh (mūṣās) (they enunciate it as such).

यत्र स्युर्द्वित्रिसप्तम्यस्तद् वेश्म व्यायतं स्मृतम्।
यत्राद्या च चतुर्थी च सप्तम्यपि च तद् वियत्।।१०४।।

Wherein may exist, second, third and seventh (mūṣās) that house is known (lit. remembered) as Vyāyata. And that is Viyat wherein do exist, the first, fourth and seventh (mūṣās).

द्विचतु:सप्तमीमूषमाप्यं स्याद् दक्षिणामुखम्।
त्रिचतुस्सप्तमीभिस्तु सुनागं वेश्म कीर्त्यते।।१०५।।

The Āpya having opening towards the south having second, fourth and seventh (mūṣās) (is known as such). By the third, fourth and seventh (mūṣās) the house is known as Sunāga.

तच्च याम्यापरमुखं धनधान्यसुखप्रदम्।
सप्तमी पञ्चमी पूर्वा मूषा नागेन्द्रसंज्ञिते।।१०६।।

And that one having opening towards the south-western[1] is such as provider of wealth, grains and bliss. In the Nāgendra (house) seventh, fifth and first mūṣās exist as such.

मूषा द्विपञ्चसप्तम्यो याम्यं च मुखमीरिते।
त्रिपञ्चसप्तमीमूषाशोभितं शोभनं भवेत्।।१०७।।

In Īrita (house), the opening is southwards and mūṣās are second, fifth and seventh. And Śobhana (house) is so called as being englamoured by third, fifth and seventh mūṣās.

चतुर्थी पञ्चमी यत्र सप्तम्यपि च तद् घनम्।
पूर्वा षष्ठी सप्तमी च स्मृता शस्तोत्तरे गृहे।।१०८।।

Ghana (house) is that called so as such wherein fourth, fifth and even seventh mūṣā exists. In house (entitled) Śastottara, the first, sixth and seventh (mūṣās) stand proclaimed.

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[1] Dr. D.N. Shukla misses the word अपर in याम्यापरमुखम् धनधान्यसुखप्रदम् (Text p. 119) Hindi Translation, p. 120.

द्वितीयासप्तमीषष्ठ्यो यस्मिंस्तत् कफसंज्ञितम्।
द्वारं वारुणमेतस्य हितं च स्याद् द्विजन्मनाम्।।१०९।।

That bears the name Kapha wherein, second, seventh and sixth mūṣās prevail. The door of this one is westward. This one may be salubrious for the twice born (Brāhmaṇas, Kṣatriyas and Vaiśyas).

कर्णं स्यात् पश्चिमद्वारं त्रिषष्ठीसप्तमीयुतम्।
चतुर्थीसप्तमीषष्ठ्यो मूषाः स्युः क्रुष्टसंज्ञिते।।११०।।

Karṇa (house) had door in the west being endowed with third, sixth and seventh mūṣās. In the one named Kruṣṭa the mūṣās are fourth, seventh and sixth.

सप्तमीपञ्चमीषष्ठीयुक्तं क्रान्तं यशस्करम्।
आद्याष्टमी द्वितीया च मूषा प्रोक्ता क्रमागते।।१११।।

The Krānta (house) equipped with seventh, fifth and sixth (mūṣās) is fame endowing. And in Kramāgata the mūṣās are spoken of as first, eighth and second.

आद्याष्टमी तृतीया च द्विशस्ते भवने स्मृताः।
यत्राष्टमी त्रिद्वितीये द्विभयं तदुदाहृतम्।।११२।।

In the Dviśasta house or mansion, (the mūṣās) are temred as first, eighth and third. Dvibhaya (mansion) is so called as having (mūṣās) eighth, third and second.

आद्याष्टमी चतुर्थी च यत्र तच्चक्रसंज्ञितं।
तुर्याष्टमी द्वितीया च यत्र तन्मलयं विदुः।।११३।।

The first, eighth and fourth, wherein (do exist) that has the nomenclature as Cakra and Malaya they call as such one having fourth eighth and second mūṣās.

तुर्याष्टमी तृतीया च यत्र तत् प्रोक्तमायतम्।
आद्याष्टमी पञ्चमी च स्याद् यस्मिंस्तद् वनं स्मृतम्।।११४।।

That is called "Āyata" wherein fourth, eighth and third (mūṣās) prevail. And that is remembred as Vana wherein may be (mūṣās) first, eighth and fifth.

द्वितीया पञ्चमी मूषा यत्र स्यादष्टमी तथा।
तद् भाराख्यमुदग्वक्त्रं शुभं विघ्नकृदन्यथा।।११५।।

The second, fifth mūṣā wherein may be as also eighth, that are "Bhārākhya" or "Bhāvākṣa"[1] or one known as Bhara having face northwards is auspicious otherwise

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1. GOSE, p. 103 in verse 115 pāda 3 has a variant reading भावाक्ष।

creator of impediments.

त्रिपञ्चम्यष्टमीभिस्तु सुगारं परिकीर्तितम्।
यत्राष्ठमी तदागारं चतुर्थी पञ्चमी तथा।।११६।।

[1]By third, fifth and eighth (mūṣās), (the house) is named or well known as Sugāra. And wherein eighth, fourth and fifth (prevail) that is Āgāra (known) as such.

यस्मिन्नाद्याष्टमीषष्ठ्यो वीरं तदिह कीर्तितम्।
षष्ठ्यष्टमी द्वितीया च गृहे व्यायामनामनि।।११७।।

In which first, eighth and sixth (mūṣās) persist that one (the house) here is called `Vīra'. Sixth, eighth and second (are the mūṣās) in a house named ''Vyāyāma''.

षष्ठ्यष्टमीतृतीयाभिर्मूषाभि: प्रोक्तमायुतम्।
षष्ठ्यष्टमीचतुर्थ्य: स्युर्यत्र तद् व्याहृतं विदु:।।११८।।

By sixth, eighth and third mūṣās, (the house) may be called as ''Āyuta'' sixth, eighth and fourth, wherein may (persist) that (they) know as ''Vyāhṛta''.

षष्ठ्यष्टमीपञ्चमीभिर्दुर्गमं व्याधिकृन्मतम्।
आद्याष्टमीसप्तमीभि: संयुक्तं क्षोभमुच्यते।।११९।।

By sixth, eighth and third (mūṣās) is Durgama considered as such Malady contagious one. And one connected by first, eighth and seventh, is called Kṣobha.

द्विसप्तम्यष्टमीयुक्तं गृहं कृत्रिमसंज्ञितम्।
त्रिसप्तम्यष्टमीभिस्तु मूषाभि: क्षोभणं भवेत्।।१२०।।

The house connected by second, seventh and eighth, is named Kṛtrima. And by third, seventh and eighth mūṣās (the house) may be Kṣobhaṇam.

चारुरुच्यं चतु:सप्तम्यष्टमीभि: समन्वितम्।
सप्तपञ्चम्यष्टमीभिर्युक्तं ध्रुवमिति स्मृतम्।।१२१।।

Cārurucya (is so called) as endowed with fourth, seventh and eighth (mūṣās). And endowed with seventh, fifth and eighth, (the house) is remembered of as Dhruva.

षट्सप्तम्यष्टमीयुक्तं कथं सर्वार्थसिद्धिदम्।
इत्युक्तानि त्रिभद्राणि शस्तान्येतेषु यानि च।।१२२।।

Equipped with sixth, seventh, and eighth (the house) (named) ''Katha'' is one as a

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1. GOSE, p. 103 fn. 2 has the note द. प्रतौ श्लोकार्धं नास्ति i.e. In southern recession half the verse is missing.

granter of success in all the cherished motives. This way have been illustrated "the three particular parts equipped ones"(Tribhadras) and those that are laudable among these.

तानि नित्यं प्रयोज्यानि वर्णानां च मनीषिभिः।
आद्याश्चतस्रो मूषाः स्युर्यत्र तत् कृतसंज्ञितम्।।१२३।।

Those deserve to be put into employment invariably for the ardours of society by those seeking impulse from the minds. The first four mūṣās wherein may there be, that is named as "Kṛta".

सर्वद्विगुणकृत् पूर्वप्रत्यग्द्वारं न चान्यथा।
आद्यास्तिस्रः पञ्चमी च यस्मिन्नर्चायनं हि तत्।।१२४।।

Entirely redoubled benefit endowing one it is when having doors in the east and west and not otherwise. Arcāyana is that wherein the first three[1] and the fifth (mūṣās) (persist).

तद् भवेत् पश्चिमद्वारं गृहं सर्वगुणान्वितम्।
यस्मिन्नाद्या द्वितीया च चतुर्थी पञ्चमी तथा।।१२५।।

That may be one as having a door in the west or rear, endowed with qualities in entirety. And in which, the first one, the second and fourth and fifth are the (mūṣās) likewise.

तत् पौष्णं दक्षिणद्वारं सर्ववृद्धिकरं नृणाम्।
आ?(द्व्या)द्यास्तिस्रस्तथाद्या च यस्मिस्तद् गृहमुद्गतम्।।१२६।।

That house may be ensurer of all the progresses or developments for men, (named) Pauṣṇa having door in the south. (The third one headed by two and the first one) (mūṣās) wherein (persist) that house is called Udgata.[2]

द्वारेण पश्चिमेनैतच्छस्यते दक्षिणेन वा।
द्व्याद्याश्चतस्रो यत्र स्युस्तन्मिश्रं प्रीतिवर्धनम्।।१२७।।

With the door in the rear or western direction, or with the southern one, it is lauded as such. The four headed by two or the second and the fourth (as taken by Dr. D.N. Shukla on p.122 Hindi Translation) wherein may be (the mūṣās) that Miśra as such is the enhancer of joy or gratification.

प्रशस्तं क्षत्रियादीनामस्य द्वाः प्राच्यपाचि वा।

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[1] आद्यास्तिस्रः पञ्चमी च clearly mean. The first 3 and the fifth as Dr. D.N. Shukla has taken it as first third and fifth mūṣās on p. 122.

[2] In verse 126 pāda 3 there is a syntactical anomaly. द्व्याद्यास्तिस्रस्तथाद्या च The third headed by the second and one may be the correct translation. GOSE p. 104, Text, Dr. D.N. Shukla's text, p. 121 verse 126 pāda 3.

आद्यास्तिस्त्रस्तथा षष्ठी यस्मिन् मूषास्तदुत्सुकम्।।१२८।।

Appreciable is the gate of this one, for Kṣatriyas and others (i.e. Vaiśyas and Śūdras), if in the east or in the west or south.[1] The first three and also sixth one (the mūṣā) in which (persists) that is (called) *Utsuka*.

तच्छस्तं पश्चिमद्वारं विप्रादीनां जयावहम्।
आद्या द्वितीया तुर्या च मूषा षष्ठी च यत्र तत्।।१२९।।

That is appreciable having door in the west or rear, as one bearing victory for the Brāhmaṇas and others. The first one the second one the fourth one and the sixth one, *mūṣā*, wherein (persists).

याम्याप्रत्यङ्मुखं शस्तं विघ्नं नाम कुलर्द्धितम्।
आद्या तृतीया तुर्या च यस्मिन् षष्ठी च तच्छुभम्।।१३०।।

Having opening in the southern or western direction, laudable as such is the "Vighna" named (house) accorder of glory[2] to the lineage. The first one, the third one, fourth one and sixth as (mūṣā) wherein (persists) is auspicious as such.

विपक्षं नाम धाम स्याद् द्वारमस्य च पश्चिमम्।
द्व्याद्यास्तिस्त्रो गृहे यस्मिन् मूषा षष्ठी च तच्छुभम्।।१३१।।

A house (dhāma) named Vipakṣa may be that, the door of this one being the western one. The first two, the third and the sixth one wherein a mūṣā that (persists) that is auspicious.

स्याद् याम्यपश्चिमद्वारमाहूतं नाम तद् गृहम्।
आद्याद्वितीयापञ्चम्यो यत्र षष्ठी च तद् भवेत्।।१३२।।

A house named *Āhūta* is that may that have door, in the south-western direction and in which the first, the second the fifth and the sixth mūṣās (persist) as such.

रूचकं नाम याम्यप्रागद्वारं सकलकामदम्।
एकत्रिपञ्चषष्ठ्यः स्युर्यत्र तद्वर्धमानकम्।।१३३।।

That (house) named *Rucaka* having doors in south and east or south eastern direction is one as being the granter of all the desires. And that may be *Vardhamānaka* (house) wherein (the mūṣās) may be first, third, fifth and sixth.

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1. प्राच्यपाचि- प्राचि + अपाचि प्राच्यपाचि Locative singular from Prāñ as Prāñca and Apāñca - प्राच्, अपाच् Skt. Eng. Dict., V.S. Apte, p. 34. अपाच् - Western or Southern ạnd p. 374. MW, p. 54 and 704.
2. GOSE p. 104 कुलर्द्धितम् is an error for कुलर्द्धिदम् D.N. Shukla as p. 121 has कुलर्द्धिकृत्।

प्राक्पश्चिमोत्तरद्वारं चातुर्वर्ण्यस्य वृद्धिदम्।
यत्र स्युर्द्वित्रिपञ्चम्यो मूषाः षष्ठी च तद् गृहम्।।१३४।।

The one having doors in east, west and north being one as affording progress for the four orders of society. And wherein may be the mūṣās second, third and fifth that house.

स्यात् पूर्वदक्षिणद्वारं प्रथितं पृथुसंज्ञया।
यस्मिन्नाद्याचतुःपञ्चषष्ठ्यस्तत् कलभं विदुः।।१३५।।

May be well known by name *Pṛthu*. And to that one they know as *Kalabha*[1] wherein, first, fourth, fifth and sixth may be the (mūṣās).

गुणैरुपेतं सकलैरुदग्द्वारं निकेतनम्।
द्विचतुःपञ्चमीषष्ठ्यो यस्मिंस्तच्छलमुच्यते।।१३६।।

Endowed with merits in entirety, having door to the north or in the north, is that house as such. The second, the fourth, fifth and sixth (mūṣās) may there be wherein, that is called *Chala* or *Cala*.[2]

दक्षिणं मुखमेतस्य पश्चिमं वा प्रशस्यते।
चतस्रस्त्र्यादयो यस्मिन्नायास्यं तदुदीरितम्।।१३७।।

The opening or gate of this one is southern one or even western, belauded as such. The four and the three and the like or the first three, wherein may be (the mūṣās) that is called as *Āyāsya*.

अप्रशस्तं वदन्त्येतत् तद्विदो भवनाधमम्।
आद्यास्तिस्रः सप्तमी च मूषाः स्युर्यत्र तद् गृहम्।।१३८।।

That house, the experts in that talk of as unlaudable and low graded one. The first three and seventh mūṣās wherein may there be that house.

त्रिनाभमुत्तरद्वारं शस्तं सर्वगुणान्वितम्।
आद्याद्वितुर्यासप्तम्यो यत्र तत् स्वस्तिकं स्मृतम्।।१३९।।

Trinābha (by name) having door northwards belauded and endowed with all merits. And wherein are (mūṣās) the first, second, fourth, and seventh, that house is *Svastika*.

प्राक्पश्चिमोत्तरद्वारं चातुर्वर्ण्येऽपि शस्यते।

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1. In verse 135 pāda 4. The word कलभ has been written as कलम in Hindi Translation by Dr. D.N. Shukla. Text p. 121, Translation p. 122.
2. GOSE p. 105 fn. 1 has तच्चलम् for तच्छलम् in the pāda 4 of verse 136 also in D.N. Shukla's text p. 121.

आद्याचतुर्थीसप्तम्यो मूषाः स्युर्यत्र वेश्मनि।।१४०।।
तदिह स्थिरमित्युक्तं द्वारं चैतस्य दक्षिणम्।
द्व्याद्यास्तिस्त्रः सप्तमी च यत्र तत् सरलं विदुः।।१४१।।

The one having gate in east, west and north is lauded in case of four orders of society. The first, fourth and seventh or first three, fourth and seventh[1] mūṣās, wherein there are in a house,– that one here, ''*Sthira*'' this way is termed as such; and the door of this one is southward. The two first ones, the three[2] or third one and seventh wherein exist, that they call as *Sarala*.

तद् भवेत् पश्चिमद्वारं सर्वदोषोज्झितं गृहम्।
यत्राद्या च द्वितीया च पञ्चमी सप्तमी तथा।।१४२।।

That may be the western gated one, a house reft of all the defects. And wherein (the mūṣā) is first one, the second one, fifth one and seventh one.

द्विगुणं नाम तद् वेश्म द्वारं चास्य यथेप्सितम्।
आद्यातृतीयापञ्चम्यः सप्तम्यपि च यत्र तत्।।१४३।।

Dviguṇa by name is that house, the door of this one is the way it is calculated as per desire. And wherein the third one and fifth one and even the seventh one

नाद्यं नामातिशीलाद्यं(?)प्रशस्तं सर्वदेहिनाम्।
द्वितीया च तृतीया च पञ्चमी सप्तमी गृहे।।१४४।।

Nādya named as such, highly conducive and the like is laudable or salubrious for all the mortal beings. The second, third, fifth and seventh in a house.

यत्र तच्चित्रनामेष्टद्वारं चित्रगुणैर्वृतम्।
आद्याचतुर्थीपञ्चम्यो यत्र स्युः सप्तमी तथा।।१४५।।

Wherein that one *Citra* named as such, having doors of voluntar desires, imbued with marvellous or variegated qualities. The first one, the fourth one and fifth one, and wherein the seventh (mūṣā) may exist.

तद् भ्रान्तं नाम पूर्वोदग्द्वारं भवनमृद्धिकृत्।
यत्र द्वितीया तुर्या च पञ्चमी सप्तमी तथा।।१४६।।

That one *Bhrānta* named as such having door in east and north or east-north, a mansion

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1. GOSE as p. 105 fn. 2 has आद्यात्रितुयासप्तम्यो मूषाः as a variant reading.
2. द्व्याद्यास्तिस्त्रः सप्तमी च यत्र तत् सरलं विदुः। verse 141 pāda 3. द्विआद्यास्तिस्त्रः- second one included in the first third seems to be the correct sense.

is one as endowing progress wherein, the second, fourth and fifth or sixth[1] one and the seventh one.

विधारणं गृहं तत् स्यात् सर्वकामविवर्धनम्।
तृतीया यत्र तुर्या च पञ्चमी सप्तमी तथा।।१४७।।

Vidhāraṇa (named) house that may be an augmentor of all cherished ends wherein, the third one, the fourth one, the fifth and the sixth one (mūṣā) exists.

तत् साधारणमित्याहुः सर्वद्वारं सुखावहम्।
आद्या द्वितीया षष्ठी च सप्तमी यत्र तन्नतम्।।१४८।।

That *Sādharaṇa* (named) one, they call as such having all doors as comfort bearing. The first one, the second the sixth one and seventh one (mūṣā) exists wherein (that) is ''Nata'' by name.

आद्या द्वितीया षष्ठी च त्र्यंशे स्यात् सप्तमी तथा।
द्वितीया च तृतीया च ऋषे षष्ठी च सप्तमी।।१४९।।

In *Tryaṁśa* (bhavana) the first one, the second one, the sixth[2] and the seventh (mūṣā) (exists). The second one, the third one, the sixth and the seventh one in *Ṛṣa* (bhavana).

आद्या तुर्या च षष्ठी च रोगे स्यात् सप्तमी तथा।
यत्र द्वितीया तुर्या च स्यात् षष्ठी सप्तमी च तत्।।१५०।।

The first one, the fourth one, sixth and the seventh (mūṣās) (exist) in *Roga* (bhavana) wherein, the second one, the fourth one, the sixth one and seventh one (may be there).

विशोषणं नाम गृहं दक्षिणोत्तरदिङ्मुखम्।
तृतीया यत्र तुर्या च स्यात् षष्ठी सप्तमी गृहे।।१५१।।

The mansion named *Viśoṣaṇa*, having opening facing the south and north or south-northern direction. The third one and the fourth one wherein, may there be the sixth one and seventh one in a house.

प्रतीच्यमीप्सितद्वारं तद् गृहं सर्वकामदम्।
यत्राद्यापञ्चमीषष्ठीसप्तम्यस्त्रिसमं हि तत्।।१५२।।

The *Praticya* (named) house, having doors of cherished desires, is one as granter of all desires. That is the one (known as) *Trisama* wherein the first, fifth, sixth and seventh (mūṣās) (exist).

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1. GOSE, p. 105 fn. 3 has स्यात् षष्ठी प्रथमप्रकाशनपादः।
2. GOSE on p. 106, fn. 9 verse 149 has the reading च सप्तमी यत्र तन्नतम्।

प्रभूतवृद्धिदं वेश्म समस्तैरन्वितं गुणैः।
द्वितीयापञ्चमीषष्ठीसप्तम्यो यत्र वेश्मनि।।१५३।।

Endowed with all benefits the house is one as bestower of abundant affluence. And wherein in a house, (the mūṣās) are second, fifth, sixth and seventh.

तदिह स्वैरमित्याहुर्धनधान्यसुखावहम्।
तृतीयापञ्चमीषष्ठीसप्तम्यो द्वारमुत्तरम्।।१५४।।

That, verily, here they call as *Svaira* accorder of bliss or comforts and supplier of wealth and victuals. Third one, fifth, sixth and seventh (mūṣās) (wherein exist) having door northwards.

पश्चिमं वा भवेद् यत्र सुप्रतीकं च वृद्धिकृत्।
तुर्याद्याभिश्चतसृभिर्नलमुत्तरदिङ्मुखम्।।१५५।।

Or westward may be there wherein, the *Supratika* named bhavana is accorder of progress by the four[1] headed by the fourth being the first ones, is *Nala* (the house), having opening facing the northern direction.

आद्याद्वित्र्यष्टमीभिः स्यात् सर्वरुग्भीतिकृत् क्षयम्।
व्याप्ते पूर्वा द्वितीया च स्याच्चतुर्थी तथाष्टमी।।१५६।।

By the first, second, third and eighth (mūṣās), the generator of all diseases and apprehensions or dangers is the one (named) *kṣaya*[2] And in *Vyāpta* (mansion) first, second, fourth and eighth are (the mūṣās).

आद्यातृतीयातुर्याः स्युराक्रीडे तद्वदष्टमी।
द्व्याद्यास्तिस्रः क्रमाद् व्यर्थे मूषाः स्यादष्टमी तथा।।१५७।।

The first, third and fourth and likewise eighth (mūṣās) may be there in *Ākriḍa* (bhavana). The two primary ones, the three having even eighth within are the mūṣās in *Vyartha* (mansion).

ईशानाख्ये स्युराद्याद्वित्रिपञ्चम्योऽष्टमी तथा।
पूर्वाष्टमीत्रिपञ्चम्यो यस्मिंस्तत् सुखसंज्ञितम्।।१५८।।

In the one named *Īśāna*, may there be, the first one, the second, third, forth and eighth

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[1] In verse 155 pāda 3 तुर्याद्याभिश्चतसृमिः is an anomalous grammatical syntax. तुर्या आद्या यासु ताभिः चतसृभिः Fourth is the first one in which by those four (mūṣās) is called Nala having opening or door facing in north direction. Dr. Shukla on p. 124 says - पहले की चारों मूषाओं से युक्त उत्तर दिशाओं वाला नल नामक वेश्म कहलाता है।

[2] क्षयम्मिति लक्ष्ये पठितम्। GOSE, p. 106 fn.

(mūṣās). And *Sukha* named (mansion) is that in which, 1st, 8th, 3rd and fifth mūṣās exist.

तत् पूर्वोदङ्मुखं वृद्ध्यै जायते हानयेऽन्यथा।
यत्र स्युरष्टमीद्वित्रिपञ्चम्यस्तदि हाव्ययम्।।१५९।।

That verily, having face or opening or gate facing the east-north or east and north, is prone to spell development or else harm. Wherein may be (mūṣās) eighth, second, third and fifth that (house) here is know as *Avyaya*.

द्वारं यथेष्टमेतस्य वास्तुविद्याविदो जगुः।
यस्मिन् पूर्वाष्टमीतुर्यापञ्चम्यो मगधं हि तत्।।१६०।।

The door of this one is of voluntary whims as such (this way) did those conversant with the science of Architecture, sing and that is *Magadha* (mansion) in which first, eighth, fourth and fifth (mūṣās) (exist) as such.

प्रागुदक्पश्चिमद्वारमिदं शंसन्ति सूरयः।
यत्र द्वितुर्यापञ्चम्यो मूषाः स्युस्तद्वदष्टमी।।१६१।।

The ancient poets (Sūrīs) speak of it as having doors in the east, north and west. And in which, the mūṣās may be second, fourth, fifth and that very way the eighth.

तत्र क्षिप्रं नाम सुखकृद् यथेष्टं द्वारमिष्यते।
त्रिपञ्चम्यष्टमीतुर्या आगस्त्ये पश्चिमामुखे।।१६२।।

That one named *Kṣipra* creator of bliss, is cherished as one having doors of voluntary liking. The third, fifth, eighth and fourth (mūṣās) exist in *Āgastya* house having door in the west or rear.

द्वितीयाद्याष्टमीषष्ठ्यो यत्रैकोजं तदुच्यते।
तृतीयाद्याष्टमीषष्ठ्यो यत्र तद् द्विर्गतं गृहम्।।१६३।।

The second one, the first one, the eighth one and the sixth one wherein (exist the mụṣās) that is called *Ekoja*. The third one, the first one, the eighth one and the sixth one, wherein (do exist mūṣās) that is the house *Dvirgata*.

द्वित्रिषष्ठ्योऽष्टमी चापि यस्मिस्तल्लिहमुच्यते।
आद्यातुर्याष्टमीषष्ठ्यो यत्र तत् पर्कमुच्यते।।१६४।।

The second one, the third one, the sixth one and eighth one wherein exist (as such) that is called Liha (gṛha). The first one, fourth one, the eighth one and sixth one, wherein do exist (the mūṣās) that is called *Parka*.

षष्ठ्यष्टमीद्वितुर्याभिः(?) स्याद् विलोमाभिधं गृहम्।
षष्ठ्यष्टमीद्वितुर्याभिरुद्दण्डमिति कीर्तितम्।।१६५।।

By the sixth, eighths, second and fourth, may be the house named *Viloma*. And by the sixth one, eighth one, (the house) is declared as *Uddaṇda*.

यस्मिन्नाद्याष्टमीषष्ठीपञ्चम्यो मुण्डमेव तत्।
द्विपञ्चम्यष्टमीषष्ठ्यो मूषा मातङ्गसंज्ञिते।।१६६।।

And wherein there are the first, eighth, sixth and fifth (mūṣās), that verily, is the (house) *Muṇḍa*. The second one, the fifth one, the eighth one and the sixth one, are the mūṣās in (a house) named *Mātaṅga*.

त्रिपञ्चम्यष्टमीषष्ठ्यो भवन्त्यस्खलनामनि।
तत् खर्वनाम तुर्याद्यास्तिस्रो यस्मिंस्तथाष्टमी।।१६७।।

The third one, the fifth one, the eighth one and sixth one, are the (mūṣās) in (house) named *Askhala*. And that is (the house) *Kharva* by name, wherein may be the fourth, first, the third, and eighth or the fourth and the first three and eighth (are the mūṣās).

आद्याद्वितीयासप्तम्य: पिनाके स्युस्तथाष्टमी।
त्रिसप्तम्यष्टमीपूर्वा यत्रोद्यन्तं तदुच्यते।।१६८।।

In *Pināka* (house) the (mūṣās) may be first, second, seventh and eighth. The third, seventh, eighth and the first one (mūṣās) wherein (do exist) that is called *Udyanta*.

अष्टमीद्वित्रिपञ्चम्यो यस्मिस्तद् विशिखं गृहम्।
आद्या चतुर्थीसप्तम्य: प्रसभे स्युस्तथाष्टमी।।१६९।।

The eighth, second, third and fifth (mūṣās) exist wherein, that is the house (*Viśikha* (by name). The first one, the fourth one, the seventh and the eighth do (exist) in *Prasabha* (mansion).

रजे द्वितुर्यासप्तम्यो मूषा: स्युस्तद्वदष्टमी।
त्रिसप्तम्यष्टमीतुर्या यत्र तद् रुचकं विदु:।।१७०।।

In *Raja* (house) the second one, fourth, seventh and eighth mūṣās do exist. The third one, the seventh, the eighth and fourth (mūṣās) exist wherein, that (the experts) knew as *Rucaka*.

प्राक्प्रत्यग्द्वारमेतस्य शूद्राणामतिवृद्धिदम्।
सप्तम्याद्याष्टमी मूषा पञ्चम्यपि च सैफले।।१७१।।

East-western or east and west quartered door of this one is ensurer of extreme development for the Śūdras. The seventh, first, eighth, and fifth mūṣās (exist) in the *Saiphala* (mansion).

वामे द्विपञ्चसप्तम्यो मूषा ज्ञेयास्तथाष्टमी।
त्रिपञ्चसप्तम्यष्टम्यो यस्मिंस्तद् वर्धमानकम्।।१७२।।

In *Vāma* (mansion) second, fifth, seventh and the eighth mūṣās are to be recognised as such. The third, fifth, seventh and eighth wherein are the (mūṣās) that is the *Vardhamānaka*.

विशेषतो वृद्धिकरं वैश्यानामिति तद्विदः।
चतु:पञ्चाष्टसप्तम्यो यस्मिस्तद् धावनं भवेत्।।१७३।।

Specifically conducive to the growth or progress of the *Vaiśyas* this way do the knowers or experts (of that say). The fourth, fifth, eighth and seventh (mūṣās) wherein exist, that may be *Dhāvana* (mansion).

सप्तम्याद्याष्टमीषष्ठ्यो यत्र तत् सहमुच्यते।
द्विसप्तषष्ठ्यष्टमीभिर्मूषाभिश्चयनं भवेत्।।१७४।।

The seventh, first, eighth and sixth (mūṣās) wherein (exist) that is called *Saha*. By the second, the seventh, sixth and eighth mūṣās a house may be *Cayana* (mansion).

षष्ठ्यष्टमीद्विसप्तम्यो(?) यस्मिस्तत् सेव्यमीरितम्।
यत्र तुर्याष्टमी षष्ठी सप्तमी चेति तत् कलम्।।१७५।।

The sixth, the eighth, the second and seventh (mūṣās) wherein (exist) that is called *Irita* and wherein, fourth, eighth, sixth and seventh (mūṣās) (exist) that is called *Kala* (mansion).

तीर्णे षष्ठ्यष्टमीपञ्चसप्तम्यः सर्वकामदे।
यत्राद्याः पञ्च तत् प्रोक्तं कानलं सर्वकामदम्।।१७६।।

In *Tīrṇa* sixth, eighth, fifth and seventh (mūṣās) are the granters of all desires. Wherein first five (mūṣās) exist that is spoken of a *Kānala* the granter of all desires.

एकद्वित्रिचतु:षष्ठ्यो यत्र तल्लोलुपं स्मृतम्।
आद्यास्तिस्रः पञ्चषष्ठ्यौ यस्मिस्तज्जिह्ममुच्यते।।१७७।।

The first, second, third, fourth and sixth (mūṣās) exist wherein that is remembered as *Lolupa*.[1] The first three, fifth and sixth (exist) wherein (the mūṣās) that is called *Jihma*.

प्रगाले पञ्चमीषष्ठीतुर्यापूर्वाद्वितीयकाः।
त्रितुर्यापञ्चमीषष्ठ्यः साद्याः स्युः सालिनाभिधे।।१७८।।

In *Pragāla*, fifth, sixth, fourth, first and second (mūṣās) (are therein). The third, fourth, fifth, and eighth (mūṣās) accompanied by the first, may there be in the one named *Sālina*

यत्र द्वित्रिचतु:पञ्चषष्ठ्यस्तज्जिनमुच्यते।
एकद्वित्रिचतुर्थ्यः स्युः सुजये सप्तमीयुताः।।१७९।।

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[1] GOSE, p. 108 fn. 1 has लोलुभम् as variant reading.

Wherein second, third, fourth, fifth and sixth (mūṣās) are there, that is called *Jina*. And joined by seventh wherein there are (mūṣās) first, second, third and fourth are in *Sujaya*.

पञ्चमीसप्तमीद्वित्रिपूर्वा: स्युर्विजयाभिधे।
यत्रैकद्विचतु:पञ्चसप्तम्यो यामनाम तत्॥१८०॥

The fifth, seventh, second, third, and the first one, (the mūṣās) may be in one (i.e. the house) known as *Vijaya*. Wherein first, second, third, fourth, fifth and seventh (the mūṣās) may be there, that is named *Yāma*.

यत्रैकत्रिचतु:पञ्चसप्तम्यस्तज्जयं विदु:।
मूषा द्वित्रिचतु:पञ्चसप्तम्यो (जा?ज्ञा)तसंज्ञिते॥१८१॥

Wherein the first, third, fourth, fifth and seventh (mūṣās) (exist) that they know as *Jaya*. The mūṣās second one, third one, fourth, fifth and seventh, (exist) in one named *Jñāta*.

आद्यास्तिस्रस्तथा षष्ठीसप्तम्यौ यत्र तज्जपम्।
आद्याद्वितुर्याषष्ठीभि: सप्तम्या च तपं विदु:॥१८२॥

The first three and that very way, sixth and seventh, exist wherein, that is *Japa* (named house). By the first one, the second one, fourth, sixth and by seventh one (the mūṣās) they know as *Tapa*.

षष्ठीत्रितुर्यासप्तम्यो जये? (मे़)पूर्वान्विता मता:।
द्वित्रितुर्यास्तथा षष्ठीसप्तम्यौ वरसंज्ञिते॥१८३॥

The sixth, third, fourth, and seventh in *Jama*[1] along with first are deemed as such. The second, third and fourth, sixth and seventh are there in one named *Vara*.[2]

चरं तद् यत्र पूर्वे द्वे पञ्चषट्सप्तमीयुते।
चैत्ये स्यात् सप्तमी षष्ठी पञ्चम्याद्या तृतीयका॥१८४॥

Cara[3] (named) (house) is that wherein the first two joined by fifth sixth and seventh (exist as such). In *Caitya* seventh, sixth, fifth, first and third (mūṣās) (exist).

विशिरवे द्वित्रिपञ्चम्य: स्यात् षष्ठी सप्तमी तथा।
चतुर्थी पञ्चमी षष्ठी सप्तम्याद्या च सुप्रभे॥१८५॥

In *Viśikha* or *Viśirava* or *Viroṣa*,[4] second, third, fifth sixth and seventh (mūṣās) exist.

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1. In verse 183 pāda II जमे has been corrected for जये। Dr. Shukla has retained जय in Hindi Translation जम in Text.
2. GOSE p. 108 verse 183 pāda 4. Vara has क पुस्तक दृष्टलक्षोद्देशरीत्या च वैरे इति पाठ्यम्। is obtained.
3. GOSE, p. 108 verse 18, word No. I.
4. Dr. Shukla ed. p. 124 verse 185 has विरोषे reading.

The fourth, fifth and sixth, seventh and first one exist in *Suprabha* (house).

प्रभाख्ये द्विचतु:पञ्चषष्ठ्य: स्यु: सप्तमी तथा।
त्रिचतु:पञ्चसप्तम्य: षष्ठी च स्यात् प्रतीक्षके।।१८६।।

In one named *Prabha* second, fourth, fifth, sixth and seventh may be there and third, fourth, fifth, seventh and sixth may be in *Pratīkṣaka*.

आद्याश्चतस्रो यत्र स्यु: साष्टम्य: क्षमिणं हि तत्।
सप्त ? पूर्वा द्वित्रिपञ्चम्यो युक्तनाम्नि तथाष्टमी।।१८७।।

The first four ones wherein may there be accompanied by eighth that is *Kṣamiṇa.* [1]First, second, third, fifth and likewise eighth wherein may there be, in *Yukta* (house).

शान्ते द्वितुर्यापञ्चम्य: पूर्वा स्यादष्टमी तथा।
पूर्वात्रितुर्यापञ्चम्य: साष्टम्यस्त्रैतसंज्ञिते।।१८८।।

In *Śānta*, second, fourth, fifth accompanied by eighth the first one may be there. The first one, third one, fourth one, fifth one, accompanied by eighth may be in one named *Traita*.

विनोदे द्वित्रिपञ्चम्यश्चतुर्थी चाष्टमी तथा।
सन्दोहे त्वष्टमीषष्ठ्यौ तिस्र: पूर्वादिकास्तथा।।१८९।।

In *Vinoda*, second, third, fifth and fourth and likewise eighth (mūṣās) exist. In *Sandoha*, eighth, sixth and three headed by first are (the mūṣās).

आद्याद्वितुर्याषष्ठीभिरष्टम्या विप्रदोहकम्।
षष्ठ्यष्टमीत्रितुर्याद्या यस्मिंस्तद् विद्रुतं विदु:।।१९०।।

By first, second, fourth, sixth and eighth *Vipradohaka* may be the (house). The sixth, eighth, third, and fourth (mūṣās) along with the first one exist wherein that they call as *Vidruta*.

द्वित्रितुर्याष्टमीषष्ठ्यो यत्र तत् सततं मतम्।
आद्याद्विपञ्चमीषष्ठ्यस्ततनाम्नि तथाष्टमी।।१९१।।

The second, third, fourth, eighth and sixth exist wherein that is deemed as *Satata*. The first, second, fifth and sixth and likewise eighth (mūṣās) exist in the one named *Tata*.

आद्यात्रिपञ्चमीषष्ठ्यो व्याकुले स्युस्तथाष्टमी।
द्वित्रिपञ्चचतुष्षष्ठ्यो विज्ञेया लीनसंज्ञके।।१९२।।

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1. In both texts GOSE and DNS - सप्ता पूर्वा = स पूर्वा द्वित्रिपञ्चभ्यो युक्तनाम्नि तथाष्टमी as corrected reading.

The first one, third one, fifth one, sixth one and the eighth one may be in the *Vyākula* (named one). The second, third, fifth, fourth and sixth deserve to be existing in one named *Līna*.

तुर्याद्यापञ्चमीषष्ठ्य आलीने स्युस्तथाष्टमी।
द्वितुर्यापञ्चमीषष्ठ्यो विचित्रे तद्वदष्टमी।।१९३।।

The fourth one, the first one, fifth one, sixth one and likewise the eighth one may be (the mūṣās) in *Ālīna* (house). The second the fourth, the fifth, the sixth and that very way eighth in one named *Vicitra*.

आद्याश्चतस्रो मूषाः स्युः साष्टम्यो लम्बनाह्वये।
आद्यास्तिस्रोऽष्टमी तद्वत् सप्तम्यपि भवेत् खरे।।१९४।।

The first four mūṣās along with eighth one may be in one named *Lambana*. The first three and eighth and likewise the seventh may be in *Khara*.

शेखरे सप्तमीतुर्याद्वितीयाद्यास्तथाष्टमी।
विबुधे त्वष्टमी तुर्या तृतीयाद्याथ सप्तमी।।१९५।।

In *Śekhara*, seventh, fourth, second, first and that very way the eighth (mūṣās) exist. In *Vibudha* however, the eighth, fourth, third, first and seventh (mūṣās) exist as such.

चैत्राख्ये द्व्यष्टमीतुर्यासप्तम्यः सतृतीयकाः।
आद्याद्विपञ्चसप्तम्यो व्यासक्ताख्ये तथाष्टमी।।१९६।।

In the one named *Caitra* the second, eighth the fourth, third, first and seventh along with the third one. In one named *Vyāsakta* the first, the second, the fifth, seventh as also eighth one (exist) as such (the mūṣās).

आद्यात्रिपञ्चसप्तम्यः साष्टम्यः सम्पदाभिधे।
यत्र द्वित्र्यष्टमीपञ्चसप्तम्यस्तत् पदं विदुः।।१९७।।

In one named (Sampada) (the house) the first, third, fifth, seventh along with eighth (are the mūṣās) and wherein (do exist) the second, third, eighth, fifth and seventh, to that they call as *Pada*.

तुर्याद्यापञ्चमी(षष्ठी)सप्तम्यस्त्रिशिखे तथा।
द्वित्र्यष्टमीपञ्चसप्तम्यश्चतुराभिधे।।१९८।।

And likewise in *Triśikha* fourth, first, fifth, sixth and seventh (do exist). The second, fifth, eighth, fourth and seventh exist in one named *Catura*.

त्रिसप्तम्यष्टमीतुर्यापञ्चम्यः प्रान्तनामनि।
आद्याद्वितीयासप्तम्यः षष्ठ्यष्टम्यौ च सुस्थिते।।१९९।।

The third one, seventh one, eighth one, fourth one and fifth one, (the mūṣās) are in one named *Prānta* and in *Susthita*, first, second, seventh, sixth and eighth (do exist).

दु:स्थितं यत्र षष्ठ्याद्या चतुर्थी सप्तमी तथा।
स्थितेऽष्टमीद्विसप्तम्यस्त्रिषष्ठ्यावपि च स्मृते।।२००।।

Duḥsthita is that wherein sixth, first, fourth, and seventh are there. And in *Sthita* eighth, second, seventh, third and sixth even stand remembered.

चक्रे षष्ठ्यष्टमीतुर्यासप्तम्याद्या: प्रकीर्तिता:।
वक्रे द्वितीयासप्तम्यौ षष्ठ्यष्टम्यौ चतुर्थिका:।।२०१।।

In *Cakra*, sixth, eighth fourth, seventh and first are well declared as such and in *Vakra*[1] second, seventh, sixth, eighth and fourth (mūṣās exist).

लघेऽष्टमीत्रिसप्तम्यस्तुर्याषष्ठ्यौ च कीर्तिते।
पञ्चमीसप्तमीषष्ठ्यो लाभे पूर्वाष्टमी तथा।।२०२।।

In *Lagha* eighth, third, seventh, fourth and sixth are well known as such. In *Lābha* (house) fifth, seventh, sixth, first and eighth are existent.

द्विपञ्चसप्तम्यष्टम्य: षष्ठी संपर्कसंज्ञिते।
त्रिपञ्चषष्ठीसप्तम्यो मूलनाम्नि तथाष्टमी।।२०३।।

In (a house) named *Samparka* (the mūṣās) are second, fifth, seventh, eighth and sixth. And in one named *Mūla* third, fifth, sixth, seventh and likewise eighth (mūṣās) exist.

स्युरष्टसप्तषट्पञ्चचतुर्थ्यस्त्वव्ययाभिधे।
पूर्वाद्या यत्र षण्मूषा: किन्नरं नाम तद् गृहम्।।२०४।।

In (a house) named *Avyaya* (mūṣās) are eighth, seventh, sixth, fifth and fourth. Wherein mūṣās are the first six that house is known by the name *Kinnara*.

यत्राद्यापञ्चसप्तम्यो सह तत् कौस्तुभं विदु:।
पूर्वाद्वित्रिचतु:षष्ठीसप्तम्यो हर्म्यसंज्ञिते।।२०५।।

Wherein first five along with the seventh (mūṣās) are there, that (house) they call as *Kaustubha*. In one named *Harmya* first, second, third, fourth, sixth and seventh (mūṣās) do exist.

सप्तमी पञ्चमी षष्ठी द्वित्रिपूर्वाश्च धार्मिके।
निषधे द्विचतु:पञ्चषष्ठ्याद्या: सप्तमी तथा।।२०६।।

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1. GOSE, p. 110 verse No. 201, pāda 3, the variant reading *Nakra* is given.

In the *Dhārmika* (house) there are seventh, fifth, sixth, second and third (mūṣās) and in *Niṣadha* second, fourth, fifth, sixth, first and seventh (mūṣās) are there.

त्रिचतु:पञ्चषट्सप्तम्याद्या: स्युर्यत्र तद् वसु।
साटीके त्रिचतु:पञ्चद्विषष्ठ्य: स्युस्तथाष्टमी।।२०७।।

Wherein may be third, fourth, fifth, sixth, seventh and first (mūṣās) that may be *Vasu*. And in *Sāṭīka* there are third, fourth, fifth, second, sixth alongwith eighth (mūṣās).

यत्राद्यापञ्चसप्तम्यो वामनं नाम तद् विदु:।
आद्याद्विस्त्रिचतु:षष्ठ्य: साष्टम्यो गौरनामनि।।२०८।।

Wherein first five and seventh (mūṣās) exist that they know as *Vāmana*. In the (house) named *Gaura*, the first, the second, the third, the fourth, the sixth along with the eighth (mūṣās) exist.

आद्याद्वित्र्यष्टमीषष्ठ्य: पञ्चमी चास्थिराभिधे।
क्रमिणे त्रिचतु:पञ्चपूर्वा: षष्ठ्यष्टमी तथा।।२०९।।

And in the one named *Asthira* first, second, third, eighth and sixth a also fifth (mūṣās) exist. In *Kramiṇa* third, fourth, fifth, the first, the sixth and eighth (mūṣāss) exist as such.

खले पूर्वाष्टमीषष्ठीत्रितुर्या: पञ्चमीयुता।
विवरे त्रिचतु:पञ्चद्विषष्ठ्य: स्युस्तथाष्टमी।।२१०।।

In *Khala* first, the eighth, sixth, third and fourth accompanied by fifth (mūṣās) exist. In *Vivara* third, fourth, fifth, second, sixth and likewise eighth may be there.

आद्याद्वित्रिचतु:सप्तम्यष्टम्यो बालिशाभिधे।
पूर्वाष्टमीद्वित्रिसप्तपञ्चम्यो धौमनामनि।।२११।।

In one named *Bāliśa*, first, second, third, fourth, seventh, eighths, (mūṣās) exist and in one named *Dhauma*, the first, eighth, second, third, seventh and fifth (mūṣās) exist.

त्रिपुष्टे द्विचतु:पञ्चसप्तम्याद्यास्तथाष्टमी।
मन्दिरे त्रिचतु:पञ्चसप्तम्याद्यास्तथाष्टमी।।२१२।।

In *Tripuṣṭa*, the second, fourth, fifth, seventh and the first and eighth (mūṣās) are there. In *Mandira*, the third, fourth, fifth, the seventh, first and eighth (mūṣās) exist.

भवे द्वित्रिचतु:पञ्चम्यष्टम्य: सप्तमी तथा।
अशोके द्वित्रिषट्सप्तम्यष्टम्य: पूर्वया सह।।२१३।।

In *Bhava*, the second, third, fourth, fifth, eighth and seventh (mūṣās) exist. In *Aśoka* (house) the second, third, sixth, seventh and eighth along with the first one (mūṣās) exist.

भास्वरे द्विचतु:षष्ठ्य: सप्तम्याद्याष्टमीयुता[:]।
त्रिसप्तम्यष्टमीषष्ठीतुर्याद्याश्चौष्यसंज्ञिते।।२१४।।

In *Bhāsvara* the second, fourth, sixth, seventh, first and eighth (mūṣās) joined as such (exist). In the (house) named *Cauṣya*, the third, the seventh, eighth, sixth, fourth and the first (mūṣās) exist.

द्वित्रितुर्याष्टमिषष्ट्यो लातव्ये सप्तमी तथा।
द्विसप्तम्यष्टमीषष्ठीपञ्चम्याद्याश्च सुस्वने।।२१५।।

In *Lātavya* (house) the second, the third, fourth, eighth, sixth and likewise seventh (mūṣās) exist. In *Susvana*, the second, seventh, eighth, sixth, fifth and the first (mūṣās) exist.

त्रिपञ्चम्यष्टमीषष्ठीसप्तम्याद्यास्तथा मखे।
द्वित्रिसप्ताष्टमीषष्ठीपञचम्यो वाजिसंज्ञिते।।२१६।।

In *Makha* (house) the third, fifth, eighth, sixth, seventh and likewise, the first (mūṣās) exist. In one named *Vāji*, the second, third, seventh, eighth and fifth (mūṣās) exist.

नेत्रे पूर्वाचतु:पञ्चषट्सप्तम्योऽष्टमी तथा।
भ्रमे स्युर्द्विचतु:पञ्चषट्सप्तम्योऽष्टमी तथा।।२१७।।

In *Netra* the first, fourth, fifth, sixth, seventh and the eight (mūṣās) are there as such. In *Bhrama* there may be the second, fourth, fifth, sixth, seventh and eighth.

घोषे च त्रिचतु:पञ्चषट्सप्तम्योऽष्टमी तथा।
एकद्वित्रिचतु:पञ्चषट्सप्तम्यो भवन्ति चेत्।।२१८।।

And in *Ghoṣa* the third, the fourth, the fifth, the sixth and seventh and the eighth (mūṣās) likewise exist. And the first, second, third, fourth, fifth and sixth and seventh if do exist.

मूषास्तदानीं भाण्डीरमिति प्राहुर्निवेशनम्।
एकद्वित्रिचतु:पञ्चषष्ठ्यो यत्र तथाष्टमी।।२१९।।

The mūṣās, then, they declare the house as *Bhāṇḍīra*. The first, second, third, fourth, fifth, sixth, eighth (mūṣās) if exist wherein :-

तद् वैसनमिति प्राहुर्वास्तुविद्याविदो गृहम्।
एकद्वित्रिचतु:पञ्चसप्ताष्टम्यो गृहे यदि।।२२०।।

That (house) they call as *Vesana* as the house, being the knowers of the science of architecture. The first, second, the third, fourth, fifth, seventh and eighth if exist in a house.

मूषा भवन्ति तद् विद्यात् प्रस्थमित्यभिधानतः।
एकद्वित्रिचतुर्थ्यः स्युः षष्ठी सप्तम्यथाष्टमी।।२२१।।

The mūṣās, that may be understood as Prastha by name. The first, second, third, fourth and sixth, seventh and eighth.

यस्मिन् मूषास्तदत्राहुः प्रतानमिति मन्दिरम्।
चतुर्थीवर्जिताभिः स्यान्मूषाभिर्वेश्म वासुलम्।।२२२।।

Wherein are the mūṣās, then herein they call as *Pratāna* a Maudira i.e. a house. The Vāsula house (Veśma) may be one having all other mūṣās barring aside the fourth one.

कटं तृतीयाहीनाभिर्विज्ञातव्यं निवेशनम्।
मूषाभिरद्वितीयाभिर्लक्ष्मीवासमुदाहृतम्।।२२३।।

The *Kaṭa* house deserves to be understood as one having all other mūṣās being void of the third one; and the Lakṣmīvāsa is spoken of when having no second one.

सुगन्धान्तमनाद्याभिरष्टाभिः सर्वभद्रकम्।
इत्येकभद्रप्रभृतीनि वेश्मान्युक्तानि यावद्गृहमष्टभद्रम्।
एतांश्चतुश्शालगृहप्रभेदान् यो वेत्ति पूजां स लभेत लोके।।२२४।।

By the ones having no first one, the house is called *Sugandhānta* and by eight mūṣās, *Sarvabhadraka*. This way the Ekabhadraka and the like, the houses have been spoken of upto the limits of eight Bhadrakas. These types of four chambered houses who knows (very well), he verily may obtain the honour in the world.

इति महाराजाधिराजश्रीभोजदेवविरचिते समराङ्गणसूत्रधारापरनाम्नि वास्तुशास्त्रे
चतुश्शालविधानं नाम एकोनविंशोऽध्यायः।।१९।।

* * *

CHAPTER 20[1]

"Fruits of the designation of Saṁghaṭṭa, the three chambered and two chambered houses, the fruit of the auspicious houses, the fruit of balconies or the good effects of balconies and the names of Chattra and the likes. The fruit of the high and low landed buildings"

अग्रतः पृष्ठतः शब्दौ द्वारेण नियतौ गृहे।
यतो द्वारं तदग्रं स्यात् पृष्ठं पृष्ठमुदाहृतम्।।१।।

In a house, two expressions "agrataḥ" and "pṛṣṭhataḥ" meaning from the front and from the rear stand determined (in particular). From where the door (may start) that is called the Agra or the front and the backside may be known as the Rear.

द्रव्यायामोदयव्यासैः शाला यत्राधिका भवेत्।
वामा वा दक्षिणा वापि अग्रतः पृष्ठतोऽपि वा।।२।।
हन्ति द्रव्याधिका द्रव्यमायामाभ्यधिका कुलम्।
उच्छ्रायाभ्यधिका पूजां सन्ततिं विस्तराधिका।।३।।

[2]Wherein a hall or a house or a chamber may be in excess in point of material, length, elevation or height, and extent or breadth, either in the right or in the left, or in the front or in the rear, the one having material in excess (employed) kills (i.e. destroys) the material, and one exceeding in length destroys a lineage, the one surplus in height, destroys the worship and breadth exceeding one the progeny.

यस्य निम्ना भवेद् भूमिर्वामा दक्षिणकास्थला।
बहुदोषं हि तद् वास्तु पुत्रपौत्रविनाशकम्।।४।।

The right side spotted land of which[3] house or residence is low levelled on the left side that residence (vāstu) is deemed as highly defective one and a destroyer of sons and grandsons.

यस्य दक्षिणका निम्ना भूमिर्वामास्थला भवेत्।
यत्नेनापि कृतं तत् स्याद् भर्तुरल्पफलोदयम्।।५।।

And whose left side spotted one land is low levelled on the right side, having been

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1. Dr. D.N. Shukla has this chapter as No. XXV, pp. 128-130.
2. In verses 2 and 3, the over estimation and employment of materials, measurements, height and breadth, the ominous ensigns have been calculated as destined to be.
3. GOSE p. 112, fn. I has प्रायो as variant reading for यस्य।

constructed even with an effort, that may be one as having the emergence of fruit of scant norm for the owner.

पश्चिमेन भवेन्निम्ना भूमिः स्थूलतराग्रतः।
यत्र तत् सर्ववर्णेषु सर्वकामप्रदं गृहम्।।६।।

The land wherein the west may be low levelled and thickset in the front, a house (built) over that for all the castes is one as yielding all the cherished end.

अग्रतश्च यदा हीनं पृष्ठतश्चोच्छ्रितं भवेत्।
भवनं स्वामिनो ह्याशु विरागव्यसनाय तत्।।७।।

And when it may be deficient in the front and high landed in the rear, the house (built) over that, becomes quickly one as susceptible to renunciation and calamity for the owner.

सच्छत्रं च सकक्षं च तथैव सपरिक्रमम्।
सप्रभं च समाख्यातं गृहमत्र चतुर्विधम्।।८।।

Sacchanna,[1] *Sakakṣa,*[2] and that very way *Saparikramaṁ*[3] and *Saprabhaṁ*[4]; a residence here is called as four fold.

बाह्योदकं च सच्छत्रं सकक्षमुभयोदकम्।
सावश्यायं तु यद् वेश्म तद् विद्यात् सपरिक्रमम्।।९।।

The one having water on the outer side or external area, is called *Sacchanna* the one having water on both the sides is called Sakakṣa. And the residence that may be frost or dew circumambiated that may be *Saparikramaṁ.*

एकेनाप्यत्र मुखतः पृष्ठतः पार्श्वतोऽपि वा।
सप्रभं स्यादलिन्देन लक्षणं तु पृथक् पृथक्।।१०।।

In case even when a house is equipped with a balcony or veranda or a porch or portico either on the front, or in the rear side or on the flanks *suprabha* may be that the definition being quite of a distinct norm.

एकोऽलिन्दस्तु कर्त्तव्यो मुखतो दक्षिणेन वा।
मुखे राजप्रसादाय दक्षिणेऽर्थविवर्धनः।।११।।

Only one porch or balcony or veranda is to be constructed in the front or on the right

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1. Well covered.
2. Having compartments or births.
3. Circular-framed one.
4. Nicely ventilated or well shining.

side, the one on the front side is for the happiness of the king and the one on the right is an augmentor of riches or exchequer.

वामतस्तु न कर्त्तव्य एकोऽलिन्दो न पृष्ठतः।
वामतोऽर्थविनाशाय पृष्ठतो म्रियते गृही।।१२।।

A single porch or balcony or veranda is not to be constructed on the left or in the rear. The one on the left side is unconducive to exchequer and the one on the rear has the house holder gone bedoomed.

यस्य स्यातामलिन्दौ द्वौ गृहस्योभयपार्श्वयोः।
धनलाभं विजानीयात् तत्प्रवेशे कुटुम्बिनः।।१३।।

And of which one a house there may be two balconies on both the sides, on entry into that for the house holder the gain of wealth stands ensured.

यस्य स्यातामलिन्दौ द्वावग्रतः पृष्ठतस्तथा।
धनधान्यमवाप्नोति सौभाग्यं चापि तद्गृही।।१४।।

And of which one may there be the two balconies in front as well as in the rear, the house holder of that one gains wealth, food stuffs and prosperity.

यस्य वा हलकालिन्दो मुखतो दक्षिणेन वा।
राजप्रसादैस्तत्स्वामी धनधान्यैश्च वर्धते।।१५।।

Of which (house) on the front side or on the right side, the porch or balcony or veranda named ''Halaka'' is built, the owner of that house flourishes well with granary and wealth by the graces of the Royal House.

वामतो हलकालिन्दो मुखतश्च कृतो यदि।
राजदण्डभयं विद्यात् पत्नी चास्य विनश्यति।।१६।।

The ''Halaka'' alinda or balcony if constructed to the left and in the front, even then the danger of a Royal calamity and the spouse of the (owner) becomes defunct.

दक्षिणो हलकालिन्दः पश्चिमश्च कृतो यदि।
ततः परापि वृद्धिः स्यात् सौभाग्यं च परं भवेत्।।१७।।

The right sided ''Halaka'' balcony or veranda, and even the rear sided one if constructed as such, then there may be progress of the highest order and there may be the affluence or felicity of high order.

पृष्ठतो हलकालिन्दो वामतश्च कृतो यदि।
कलत्रमरणं तत्र भवेद् दुर्भगतापि च।।१८।।

And rear sided one and the left sided one a balcony if constructed, there may ensue the death of a spouse as also a misfortune.

पृष्ठतो वामतश्चैव पुरतो दक्षिणेन वा।
अलिन्दस्य कृतस्याथ वक्ष्यामोऽनुक्रमात् फलम्।।१९।।

On the rear and to the left, in front or to the right, of a balcony's construction we shall take of the out come quite in a descending order.

पृष्ठतो दारनाशाय धनलाभाय दक्षिणे।
अग्रे राजप्रसादाय वामतोऽर्थविनाशन:।।२०।।

Rear sided one is for the destruction of a spouse and the right sided one is for the wealth.[1] The front sided one is for the Royal favour and the one on the left side is the consumer of wealth.

समापितं तु यद् वास्तु सर्वत: परिशोधितम्।
स्वामिनस्तद् भवेद् धन्यं स्थपतेश्च यशस्करम्।।२१।।

A residence or building which one when completed is polished off from all sides, is fortunate one for the owner and fame inducing for the architect.

अर्जितं वर्धते तस्य वृद्धिश्च स्यान्नृपश्रिया।
धर्मकामाश्च वर्धन्ते कीर्त्तिरायुर्यशो बलम्।।२२।।

Earned[2] as such or adored as such (the residence) gets increased and becomes a source of prosperity by the glory of the king.[3] The desires for righteous acts develop as also fame, age, popularity and wealth do grow.

नित्यं प्रक्रीडितजनं नित्यं सन्निहितश्रि तत्।
नृत्यवादित्रगीतैश्च नित्यामोदं निरामयम्।।२३।।

That (vāstu) is perennially such as having men taking to sports, perennially hovering glory closer at hand, and always free from ailments perennially happy with songs, music vocal and instrumental.

तत्र नैकप्रकाराणि त्रिशालान्युपलक्षयेत्।
प्रकारेषु च सर्वेषु निन्द्यौ याम्यापरोज्झितौ।।२४।।

Then not of one type the three chambered houses one may bring to the fore. In all the types despicable are the southern quartered ones and those void of western quarter.

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1. GOSE, p. 113 verse 20 fn. 1 has नाशाय for लाभाय।
2. Ibid., fn. 2 has अर्चतिम् for अचितेम।
3. Ibid., fn. 3 has धनकामाश्च।

एकस्मिन् स्वामिनो मृत्युरपरस्मिन् धनक्षयः।
पूर्वोत्तरोज्झितौ धन्यौ संज्ञाश्चैषां प्रकारतः॥२५॥

In one there stands predicted the death of the owner and in the other one, the loss of wealth. Those divested of Eastern and Northern quarters are deemed as fortune giving ones their names are to be given type wise.

स्युरुदक्पूर्वयाम्याप्यशालाहीनान्यनुक्रमात्।
हिरण्यनाभसुक्षेत्रचुल्लीपक्षघ्ननामभिः॥२६॥

The houses in north, east and south and west[1] being Śālāhin as i.e. hall immune in serial order, are known by the names *Hiraṇyanābha, Sukṣetra, Culli* and *Pakṣaghna.*[2]

विनियोगो यथालिन्दमलिन्दव्यूढिरिच्छया।
वेश्मान्यथ द्विशालानि कीर्त्यन्ते षड् यथाक्रमम्॥२७॥

The disposal as per a balcony or veranda or portico and the orderly arrangement or disposition or arraying[3] of the balconies is a voluntary affair. Now six two chambered houses as per descending order are being dilated upon.

द्विक्कर्णेषु द्विशालानि तत्कर्णोन्येषु निर्दिशेत्।
संमुखे द्वे समेतानि षडेतान्युपलक्षयेत्॥२८॥

In corners of the quarters two chambered houses (are required to be built) and in other corners of those ones the two chambered houses are required to be created and in front two chambered houses should be put together. This way these six (types) the architect may ordain.

सिद्धार्थं दक्षिणाप्रत्यग् भवन्त्यत्रार्थसिद्धयः।

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1. आप्य - Dr. D.N. Shukla on p. 131 Hindi Translation has translated it as Paśima. MW, p. 144 has it to mean relating to waters आप्य may be the same as वारुणीय वारुणेयी the quarter governed by Varuṇa. MW, p. 944 - Vāruṇī, the western quarter.
2. Cp. Bṛhat Saṁhitā 53.37-38, p. 462, Dr. M.R.K. Bhatta ed. उत्तरशालहीनं हिरण्यनाभं त्रिशालकं धन्यम्। प्राक् शालया वियुतम् सुक्षेत्रं वृद्धिदं वास्तु॥३७॥ याम्याहीनं चुल्ली त्रिशालकं वित्तनाशकमेतत्॥ पक्षघ्नपरया वर्जितं सुतध्वंस वैरकरम्। A.N. Jha ed., p. 331. A three halled house, where, the northern hall is absent, is named *Hiraṇyanābha* and fortunate, similarly *Sukṣetra* is one where the eastern hall is absent and leads to prosperity one without the southern hall is designated as *Culli*, which leads to loss of wealth. Lastly a house devoid of the western hall is name Pakṣaghna and a destructive to children, and the cause of hatred Dr. M. R. K. Bhatta ed. English Translation. Also pp. 382-384. India as Seen in the Bṛhat Saṁhitā of Varāhamihira, MLBD, Delhi, 1969, Dr. Ajaya Mitra Sastri. Also Sambodhi XXII 1998-1999, L.D. Institute of Indology edited by Dr. J.B. Shah and N.M. Kansara. The article entitled Vāstu Vidyā of Varāhamihira, pp. 112-113.
3. MW, p. 1041 - Vyāḍhi.

यमसूर्यमुदक्प्रत्यक् तत्र मृत्युभयं सदा।।२९।।
प्रागुदीच्योस्तु दण्डः स्याद् दण्डस्तत्र सदा भवेत्।
प्राग्याम्ययोस्तु वाताख्यं वास्तु तत् कलहोत्तरम्।।३०।।

Siddhārtha (two chambered house) is that which is in south and west. Herein all the accomplishments of ends are achieved *Yamasūrya* is in north and west. Therein there is fear of death invariably. In east and north is *Daṇḍa.* Therein always punishment remains impending. In east and south, however the one (i.e. two chambered house) named *Vāta.* That, verily, entails disputes or strifes or quarrels.[1]

उदग्दक्षिणसाम्मुख्ये द्विशालं काचवास्त्विति।
तत्र ज्ञातिविरोधः स्यान्न तत् कुर्यात् कदाचन।।३१।।

Facing the north and south, the two chambered house is ''Kāca'' (named as such). Therein may ensue the antipathy of the kinsfolk. That may not be created any time.

प्राक्प्रतीच्योस्तु साम्मुख्ये चुल्लीवास्तु विनिर्दिशेत्।
तत्र वित्तक्षयो घोरः कदाप्येतन्न कारयेत्।।३२।।

In the eastern and western direction facing as such, or in front of there (the architect) may ordain the Vāstu (i.e. the house as Culli. Therein is entailed the loss of wealth of dire consequence. That one may not make to be built.

चतुश्शालं त्रिशालेन प्रान्तं प्राकारवर्तिना।
पूर्वेण सप्तशालेषु मणिच्छन्द इति स्मृतम्।।३३।।

The four chambered (house) when being closer or cornered by a three chambered house seven chambered ones, the one named ''Maṇīcchandaḥ'' is remembered as such.

अन्यानि चैवं त्रीण्याहुः प्रान्तमेव प्रदक्षिणम्।
अपरं परिधानं च सपक्षमिति तानि च।।३४।।

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[1] सिद्धार्थमपरयाम्ये यमसूर्यमपश्चिमोत्तरेशाले। दण्डाख्यमुदकपूर्वे वाताख्यं प्राग्युता याम्या। पूर्वापरे तु शाते गृहचुल्ली दक्षिणोत्तरेकाचम्। सिद्धार्थेऽर्थावाप्तिः यम सूर्ये गृहपतेर्मृत्युः।। दण्डवधो दण्डाख्ये कलहोद्वेगः सदैव वाताख्ये। वित्तविनाशश्चुल्या ज्ञातिविरोधः स्मृतः काचे। Bṛhat Saṁhitā, p. 463-53-39-41. A.N. Jha ed., p. 332. A two halled house with only the western and southern halls is known as *Siddhāratha*; one with the western and northern halls *Yamasūrya* one with the northern and eastern halls *Daṇḍa*. One with the eastern and southern halls, *vāta*; one with the eastern and western ones, *grhacullis* (or Culli); and one with the southern and northern ones, *kāca*; the first type of house leads to acquisition of wealth; the second, to the owners' death; third to death by being beaten with clubs; (or to punishments) (and death) the fourth to constant grief from strife; the fifth to loss of money and the sixth to enmity with kinsmen. Dr. M.R.K. Bhatta's English Translation, p. 463.

The other three they also declaim. The *Prānta* is one is the clock wise direction or on the right side. The other one is (called) *Paridhāna* and he (third) one as *Sapakṣa.*

एकभित्ती तु शाले द्वे गृहसंघट्ट उच्यते।
न तं कुर्यात् स हि सदा बन्धदोषवधप्रदः।।३५।।

Wherein there are two halls within one wall, that one is called ''Saṁghaṭa''. That may never be built as it affords bondage, deformation and death or murder.

इत्युच्चनीचगृहभागफलं प्रदिष्टमस्मिन्नलिन्दफलमप्यशुभं शुभं च।
यद् द्वित्रिशालगृहलक्ष्म तदप्यमुष्मिन् सामान्यतो द्वितययोगभवं च सम्यक्।।३६।।

This way has been ordained the fruit of high, low portion of a house and also in it the effect of balconies auspicious as well inauspicious. And that which is the pre-requisite of a two chambered and three chambered house, that, by me stands enunciated. Fundamentally, the one having the one born of the combination of the two or brace, that is also quite legitimate.

इति महाराजाधिराजश्रीभोजदेवविरचिते समराङ्गणसूत्रधारापरनाम्नि वास्तुशास्त्रे
निम्नोच्चफलच्छत्रादिसंज्ञालिन्दफलसद्वास्तुफलद्विशालत्रिशालगृहसङ्घट्टलक्षणफलानि नाम विंशोऽध्यायः।।२०।।

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CHAPTER 21[1]

The definition of three chambered houses seventy two numbered

अथ द्वासप्ततेब्रूमस्त्रिशालानां यथाक्रमम्।
अभिधानानि कार्त्स्न्येन लक्षणानि पृथक् पृथक्।।१।।

Now we shall dilate upon the seventy two three chambered houses as per serial order; their names as well as specific marks or pre-requisites quite distinctly.

मुख्यानि तेषु चत्वारि कथ्यन्ते तानि नामतः।
हिरण्यनाभं सुक्षेत्रं चुल्ली पक्षघ्नमेव च।।२।।

Among them the major ones are four. They are being talked of by names. Hiraṇyanābha, Sukṣetra, Culli and Pakṣaghna as such.[2]

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1. Dr. D.N. Shukla's text has it at No. XXVI pp. 131-134. Text portion. Hindi Translation pp. 133-137.
2. Bṛhat Saṁhitā 53.37-38, p. 462, M.R. K. Bhatta ed. already quoted and p. 331 A.N. Jha ed. 53.37-38, Vidyā Bhavana Sanskrit Granthmālā 41 Chowkhamba Vidyābhavan Chowk, V aranasi, 1959.

हिरण्यनाभमुत्कृष्टं हीनमुत्तरशालया।
तत् स्याद् धनप्रदं भर्तुः सुक्षेत्रं पूर्वया विना।।३।।

Hiraṇyanābha is highly excellent having northern hall absent in it. That may be one as afforder of riches to the owner. The Sukṣetra having eastern hall absent is quite of such a nature.

सुक्षेत्रं लक्षणोपेतमृद्धिवृद्धिप्रदं विभोः।
चुल्ली दक्षिणया हीना शालया वित्तनाशिनी।।४।।

Sukṣetra endowed with auspicious marks is one as augmentor of affluence or prosperity for the owner devoid of southern hall *Culli* is such as wealth destroying.

पक्षघ्नं पश्चिमाहीनं वैरकृत् कुलनाशनम्।
अलिन्दयोगादेतेषां लघुप्रस्तारयोगतः।।५।।
मूषायोगाच्च भेदाः स्युरष्टादश पृथक् पृथक्।
जाम्बूनदं हिरण्याख्यं रुक्माख्यं हेमसंज्ञितम्।।६।।
कनकं काञ्चनं स्वर्णं सुवर्णं च ततः परम्।
सन्तापसंज्ञं सारं च तथा चामीकराह्वयम्।।७।।
तपनं तापनीयं च शातकुम्भमथापि च।
हिरण्यनाभं कल्याणं भूषणं भूतिभूषणम्।।८।।

Devoid of western hall, *Pakṣaghna* is creator of hatred and destruction of lineage. Of these, as per conjunction of balconies and on account of assumption of shorter diameters, as also owing to distribution of mūṣās (air-holes), the types are eighteen quite of a distinct norm. *Jāmbunada : Hiraṇya* by name, *Rukma* by name, and one having name as *Hema, Kanakaṁ; Kāñcanaṁ, Svarṇa* and *Suvarṇa* following that one are named *Santāpa* and *Sāra* and likewise one named *Cāmūkara*, *Tapanaṁ* and *Tāpanyaṁ* and even *Śātakumbaṁ*, *Hiraṇyanābhaṁ, Kalyāṇaṁ, Bhūṣaṇaṁ, Bhūti, Bhūṣaṇaṁ.*[1]

भेदा हिरण्यनाभस्येत्यष्टादश भवन्त्यमी।
नागं सूर्यप्रभाख्यं च मत्तवारणकं तथा।।९।।

These eighteen types are (well known) as of [2]*Hiraṇyanābha, Nāgaṁ, Sūrya, Prabhaṁ* as also *Mattavāraṇakaṁ*.

चतुर्थं केसरीत्युक्तं वासवं चेन्द्रमेव च।

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1. GOSE, p. 115, fn. 2 has भूमिमूषणम्।
2. GOSE, p. 116, fn. 1 has चन्द्रमेव च for चेन्द्रमेव च।

हरिं हंसं सारसाण्डं?(ख्यं) कुञ्जरं तोयदं तथा।।१०।।

The fourth one known as *Kesarī, Vāsavaṁ* and *Indraṁ, Hari, Haṁsa, Sārasa* by name [1]*Kuñjaraṁ* and *Toyadaṁ.*

मेघमालाभिधानं च धारासारं महोदरम्।
कर्दमं नामतश्चान्यत् सुक्षेत्रं प्रकरं तथा।।११।।

And one named Meghamālā *Dhārāsāraṁ* and *Mahodaraṁ, Karadamaṁ* by name another one as *Sukṣetraṁ* and likewise *Prakaraṁ.*

सुक्षेत्रानुगतान्याहुस्तथान्यद् धान्यपूरकम्।
चुल्लीभेदानथ ब्रूमस्तेषामाद्यं भुजङ्गमम्।।१२।।

They call as ones following the trail of *Sukṣetra* and likewise, the other one as *Dhānyapūrakaṁ*. Now we shall talk of the types of *Culli*. Of these the first is *Bhujaṅgamaṁ.*

निर्जीवाख्यं विहङ्गं च नकुलं पन्नगाह्वयम्।
शतच्छिद्रं च सर्पं च कोपसंज्ञं भगन्दरम्।।१३।।

The one named *Nirjīvaṁ* and *Vihaṅgaṁ, Nakulaṁ* and one named *Pannagaṁ, Śatacchidrau*[2] and *Sarpaṁ*, the one named *Kopa* and the (other) as *Bhagandaraṁ.*

उद्वेजनाख्यं सन्न्यासं निस्तोषं करुणाननम्।
वारणं दारणं चुल्ली ककुदं कन्दरं तथा।।१४।।

The one named Udvejanaṁ, Sannyāsaṁ,[3] Nistosaṁ and Karuṇānanaṁ[4], Vāraṇaṁ, Dārāṇaṁ,[5] Culli, Kakudaṁ and likeise Kandaraṁ[6].

इति चुल्लीप्रभेदेषु मन्दिराणि दशाष्ट च।
ब्रूमः पक्षघ्नसंबद्धगृहनामानि सम्प्रति।।१५।।

This way among the types of *Culli* the houses are ten and eight i.e. Eighteen. Now we shall talk of the names of the houses dealing with the *Pakṣaghna.*

राक्षसं ध्वान्तसंहारं देवारि सुरदारुणम्।
घोषणं व्याघ्रशार्दूले शोषणाख्यं विशोषणम्।।१६।।

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1. GOSE, p. 116, fn. 2 has सारभाण्डम् as variant reading.
2. GOSE on p. 116 fn. 3 has शतच्छत्रं as the variant reading.
3. GOSE on fn. 4 has सत्रास as variant reading.
4. GOSE has on fn. 5 as Karueṇānataṁ.
5. GOSE fn. 6 has दारुणम् as variant reading.
6. GOSE fn. 7 has Kundaraṁ as the variant reading.

Rākṣasaṁ, Dhvānta, Saṁhāraṁ,[1] *Devāri, Suradāruṇaṁ, Ghoṣaṇaṁ, Vyāghraṁ, Śārdūlaṁ*, the one named *Śoṣaṇa* and *Viśoṣaṇa.*

मत्तदं च निरानन्दं शाकुनं विघ्ननिर्घृणे।
रिपुसंहदपक्षघ्ने सुतघ्नं वैरिपूरणम्।।१७।।

Mattadaṁ and Nīrānandaṁ, *Śākunaṁ, Vighnaṁ*[2] and *Nirghṛṇaṁ, Ripusaṁhdaṁ* and *Pakṣaghna, Sutaghna* and *Vairipūraṇam.*[3]

इत्यष्टादश पक्षघ्नभेदाः प्रोक्ता यथाक्रमम्।
हिरण्यनाभभेदेषु धन्यं जाम्बूनदं गृहम्।।१८।।

This way eighteen types of *Pakṣaghna* have been illustrated as per serial order. Among the *Hiraṇyanābha* types, *Jāmbūnada* house is blessed one or fortunate one.

आद्याद्याभिश्चतसृभिर्मूषाभिरुपलक्षितम्।
यत्राद्याद्वित्रिपञ्चम्यो हिरण्यं नाम तच्छुभम्।।१९।।

This has been defined as one endowed with the first four mūṣās, observed as such wherein are first, second, third and fifth (mūṣās), that one named Hirāṇya is auspicious.

पञ्चम्याद्याद्वितुर्याभिः स्याद् रुक्मं रुक्मदं गृहम्।
आद्यात्रितुर्यापञ्चम्यो यत्र तद्धेमसंज्ञितम्।।२०।।

By the fifth, the first, second and fourth (mūṣās). *Rukna* (named) house may be the offerer of gold. The first, third, fourth and fifth wherein may be the (mūṣās) that house is named as *Hema*.

द्वित्रितुर्यापञ्चमीभिः कनकं कनकावहम्।
साद्याभिर्द्वित्रिषष्ठीभिः काञ्चनं काञ्चनप्रदम्।।२१।।

By the second, third, fourth and fifth (mūṣās) (the house) is called *Kanaka Kanakāvaha* i.e. Kanaka the one having the bearing of gold and by the first, second third and sixth (mūṣās), it is *Kāñcana Kāñcanaprada* i.e. *Kāñcana* as the bestower of gold.

आद्याद्वितुर्याषष्ठीभिः स्वर्णं स्वर्णविवृद्धये।
सुवर्णमाद्यात्रिचतुःषष्ठीभिः स्यात् सुवर्णदम्।।२२।।

By first, second, fourth and sixth (mūṣās) the (house) is *Svarṇa* for the abundance of gold. And *Suvarṇa* is one the bestower of gold by the first, third, fourth and sixth.

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1. GOSE, p. 116 fn has लक्षणे तु ध्वन्तसंघातमिति खपुस्तके खदयोश्चात्रसंहारमिति लक्ष्ये पठ्यते।
2. GOSE fn. 9 has रिपुसुहृदपक्षघ्ने as variant reading.
3. GOSE fn. 10 has सुतघ्नात्परिपूरणम्।

स्याद् द्वित्रितुर्याषष्ठीभिः सन्तापं तापशान्तिकृत्।
आद्याद्विपञ्चमीषष्ठ्यो यत्र तत् सारमुत्तमम्।।२३।।

Santāpa the assuager of heat or wrath, is one by second, third, fourth and sixth. And the first, second, fifth and sixth wherein exist that is (called) the best one (by name) *Sāra*.

चामीकरं त्रिषष्ठ्याद्यापञ्चमीभिर्गृहोत्तमम्।
द्वित्रिषट्पञ्चमीभिः स्यात् तपनं नाम मन्दिरम्।।२४।।

Cāmīkara the excellent one, the house, (is so called) owing to - third, sixth, first and fifth (mūṣās). The house (Mandira) named *Tapana* exists by second, third, sixth and fifth (mūṣās).

षट्तुर्याद्यापञ्चमीभिस्तापनीयमुदाहृतम्।
शातकुम्भं द्विषट्पञ्चचतुर्थीभिर्भवेद् गृहम्।।२५।।

The *Tāpaniya* is declared as one by sixth, fourth, first and fifth (mūṣās) and the house *Śātakumbha* may be one by the second, sixth, fifth and the fourth (mūṣās).

हिरण्यनाभं त्रिचतुःपञ्चषष्ठीभिरीरितम्।
कल्याणमाद्यात्रिचतुःपञ्चषष्ठीभिरुच्यते।।२६।।

Hiraṇyanābha is declared when created by third, fourth, fifth and sixth (mūṣās) and *Kalyāṇa* is spoken of when (created) by first, fourth, fifth and sixth (mūṣās).

षट्पञ्चद्वित्रितुर्याभिर्भवेद् भूषणसंज्ञितम्।
आद्याद्वित्रिचतुःपञ्चषष्ठीभि र्भूतभूषणम्।।२७।।

The one named *Bhūṣaṇa* is declared by sixth, fifth, second, third and fourth (mūṣās) and by first, second, third, fourth, fifth and sixth (mūṣās) is declared as *Bhūta bhūṣaṇa*.[1]

अथ सुक्षेत्रभेदानां लक्षणान्यभिदध्महे।
यत्राद्याद्वित्रितुर्याभिस्तन्नागं नाम मन्दिरम्।।२८।।

Now we shall talk of the definitions of types of *Sukṣetra* (triśāla -houses). And wherein (the mūṣās) are first, second, third, fourth (mūṣās), (they understand) the house as *Nāga*.

यत्राद्याद्वित्रिपञ्चम्यस्तत् सूर्यप्रभमुच्यते।
आद्याद्वितुर्यापञ्चम्यो यत्र तन्मत्तवारणम्।।२९।।

That is called *Sūryaprabha* wherein, the first, second, third and fifth (mūṣās) are there And that is *Mattavāraṇa* wherein, (mūṣās) are first, second, fourth and fifth.

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[1] GOSE, p. 117 verse 27 pāda 4 for भूतभूषणम् भूतिभुषण word is the variant name. Dr. D.N. Shukla on p. 134, verse 27 pāda 4 - भूतभूषणम् in Hindi Translation and भूतभूषणम् in text p. 132.

आद्यात्रितुर्यापञ्चम्यो यत्र तत् केसरीं विदु:।
वासवं पञ्चमीतुर्याद्वितीयाभिस्तदुच्यते॥३०॥

The first, third, fourth and fifth (mūṣās) exist wherein, that they know as *Kesarī* and *Vāsava*, is called the way it has fifth, fourth and second (mūṣās). [1]

षष्ठ्याद्यात्रिद्वितीयाभिरिन्द्रमन्दिरमीरितम्।
आद्याद्वितुर्याषष्ठीभिर्हरिसंज्ञमुदाहृतम्॥३१॥

The *Indra* house is declared when it contains sixth, first, third and second (mūṣās) and the one named *Hari* is exemplified when it contains first, second, fourth and sixth.

आद्यात्रितुर्याषष्ठीभिर्हंससंज्ञं निवेशनम्।
षष्ठीद्वित्रिचतुर्थीभि: सारसं नामतो भवेत्॥३२॥

The house named *Haṁsa* is so called when having first, third, fourth and sixth mūṣās and by sixth, second, third and fourth (mūṣās) (the house) may be ''Sārasa'' by name.

आद्याद्विपञ्चषष्ठीभि: कथयन्तीह कुञ्जरम्।
आद्यात्रिपञ्चषष्ठीभिर्विज्ञेयं तोयदं गृहम्॥३३॥

They call here (house) as *Kuñjara* (when) (accompanied) by first, second, fifth and sixth (mūṣās) and *Toyada* house deserves to be declared when having first, third, fifth and sixth (mūṣās).

मेघमालं त्रिषट्पञ्चद्वितीयाभिरुदाहृतम्।
धारासारं चतु:पञ्चषडाद्याभिर्भवेद् गृहम्॥३४॥

Meghamālaṁ is spoken of when having third, sixth, fifth, second (mūṣās). And the house *Dhārāsāra* may be one as having fourth, fifth, sixth and first (mūṣās).

द्विचतु:पञ्चषष्ठीभिर्महोदरमिति स्मृतम्।
कर्दमं नाम षट्पञ्चत्रितुर्याभिर्जयावहम्॥३५॥

Mahodara (by name) is remembered when having second, fourth, fifth and sixth (mūṣās) and *Kardama* by name is one having sixth, fifth, third and fourth mūṣās, being one as predicting victory.

षट्पञ्चतुर्यात्र्याद्याभि: सुक्षेत्रं स्याद् धनप्रदम्।
द्वित्रिषट्पञ्चतुर्याभिर्भवेत् प्रकरमृद्धिदम्॥३६॥

By sixth, fifth, fourth, third and first (mūṣās) *Sukṣetra* (house) may be there a bestower of wealth. *Prakara* is one as bestower of prosperity (where aided by) second, third, sixth, fifth and fourth (mūṣās).

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[1] GOSE, p. 117 fn. 1 has द्वि for त्रि as the reading.

आद्याभिश्च षडेताभि(?)र्विज्ञेयं धान्यपूरकम्।
अष्टादशैते सुक्षेत्रगृहभेदाः प्रकीर्तिताः॥३७॥

And *Dhānyapūraka* deserves to by understood when aided by first six (mūṣās). Eighteen these ones types of *Sukṣetra* (house) have been illustrated.

आद्याद्वित्रिचतुर्थीभिर्मूषाभिः स्याद् भुजङ्गमम्।
निर्जीवमाद्यापञ्चत्रिद्वितीयाभिर्निवेशनम्॥३८॥

The *Bhujaṅgama* (house) may be that (when accompanied) by first, second, third and fourth mūṣās and *Nirjīva* (house) may be one by (the accompaniment) of first, fifth, third and second (mūṣās).

आद्याद्विपञ्चतुर्याभिर्वहन्तीभिर्वि?(दन्तीह वि)हङ्गमम्।
पञ्चाद्यात्रिचतुर्थीभिर्मूषाभिर्नकुलं विदुः॥३९॥

They know that one as *Vihaṅgamaṁ* which is accompanied by the first, second, fifth and fourth (mūṣās). The *Nakula* (named) they understand when aided by fifth, first, third and fourth (mūṣās).

पञ्चद्वित्रिचतुर्थीभिः पन्नगं नामतो भवेत्।
शतच्छिद्रं षडाद्यात्रिद्वितीयाभिर्भवेद् गृहम्॥४०॥

And the one named *Pannaga* may be there (when) aided by fifth, second, third and fourth (mūṣās) and the (one) named *Śatacchidra*[1] two houses may be one when aided by sixth, first, third and second (mūṣās).

आद्याद्वितुर्याषष्ठीभिः सर्पमित्यभिधीयते।
आद्यात्रिषट्चतुर्थीभिः कोपमित्यभिशब्दितम्॥४१॥

By first, second, fourth and sixth the house is said to be *Sarpa*. And *Kopa* this way is spoken of when aided by first, third, sixth and fourth (mūṣās).

षट्चतुस्त्रिद्वितीयाभिर्भवेद् वेश्म भगन्दरम्।
आद्याद्विपञ्चषष्ठीभिरुद्वेजनमुदाहृतम्॥४२॥

The house *Bhagandara* may be there when joined by sixth, fourth, third and second (mūṣās) and *Udvejana* is talked of when equipped with first, second, fifth and sixth (mūṣās).

संन्यासमाद्यापञ्चत्रिषष्ठभिर्भवनाधमम्।

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[1] GOSE, p. 118 verse 40 pāda 3 has षडाद्याभि द्वितीयाभिः as reading.

द्वित्रिषट्पञ्चमीभिस्तु निस्तोयमभिधीयते।।४३।।

Sannyāsa[1] having first, fifth, third and sixth (mūṣās) the house is inferior one and *Nistoya*[2] is spoken of (when) aided by second, third, sixth and fifth (mūṣās).

तुर्याद्यापञ्चषष्ठीभिः करुणाननमुच्यते।
द्विचतुःपञ्चषष्ठीभिर्वारणं मुखवारणम्।।४४।।

Karuṇānana is called as such, when (equipped with) second, fourth, fifth and sixth (mūṣās). The *Vāraṇa Mukha vāraṇa* is so called when having second, fourth, sixth and fifth (mūṣās).

त्रिचतुःपञ्चषष्ठीभिर्दारणं श्रीविदारणम्।
चुल्ल्याद्यात्रिचतुःपञ्चषष्ठीभिर्वित्तनाशनम्।।४५।।

The one named *Dāraṇa* being the tearer of fortune, is equipped with third, fourth, fifth and sixth (mūṣās); By the one headed by Culli, third, fourth, fifth and sixth (mūṣās), the *Vittanāśana* house becomes known.

षट्पञ्चद्धित्रितुर्याभिः ककुदं नाम मन्दिरम्।
कन्दरं षट्चतुःपञ्चत्रिद्व्याद्याभिर्गृहाधमम्।।४६।।

The house named *Kakuda* is one as accompanied by the sixth, fifth, second and fourth (mūṣās). The one named *Kandara* is an inferior one a house, (when) accompanied by the sixth, the fourth, fifth, second and first (mūṣās).

अथाष्टादश कथ्यन्ते भेदाः पक्षघ्नसंश्रयाः।
तेषु राक्षसमाद्याद्वित्रिचतुर्थीभिरुच्यते।।४७।।

Now eighteen types of (the houses) based on *Pakṣaghna* are being dilated upon. Among them *Rākṣasa* by name is defined as one having first, second, third and fourth (mūṣās).

पञ्चाद्याद्वितृतीयाभिर्ध्वान्तसंघातमीरितम्।
पञ्चाद्याद्विचतुर्थीभिर्देवारीति निगद्यते।।४८।।

The one named *Dhvānta-Saṁghāta* is so called by the first, second and third (mūṣās). By fifth, first, second and fourth (the house) is called *Devārī*

आद्यात्रिपञ्चतुर्याभिर्विज्ञेयं देवदारुणम्।
पञ्चत्रिद्विचतुर्थीभिर्घोषणं दुःखघोषणम्।।४९।।

The *Devadāruṇa* deserves to be understood by first, third, fifth and fourth (mūṣās) and

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1. GOSE, p. 118 fn. 3 has सत्रास as reading.
2. GOSE has निस्तोष्य as variant reading in verse 43 pāda 4.

the *Dukkha Ghoṣaṇa*[1] *Ghoṣaṇa* by fifth, third, second and fourth (mūṣās).

षडाद्याद्वितृतीयाभिर्व्याघ्रमित्यभिधीयते।
आद्याद्वितुर्याषष्ठीभिः शार्दूलं स्यान्निवेशनम्।।५०।।

By the sixth, first, second and third (mūṣās) (the house) is called *Vyāghra*. And the house (named) *Śārdūla* may be one by first, second, fourth and sixth (mūṣās).

आद्यात्रितुर्याषष्ठीभिः शोषणं पुत्रशोषणम्।
शट्तुर्याद्वितृतीयाभिर्विजानीयाद् विशोषणम्।।५१।।

The (house) (named) *Śoṣaṇa* the one creating paucity of a son or Putraśoṣaṇaṁ is one by first, third, fourth and sixth (mūṣās). And the *Viśoṣaṇa* may be understood by the sixth, fourth, second and third (mūṣās).

आद्याद्विपञ्चषष्ठीभिर्मत्तदं नाम मन्दिरम्।
निरानन्दाख्यमाद्यात्रिपञ्चषष्ठीभिरुच्यते।।५२।।

The house named *Mattada* may be one by first, second, fifth and sixth (mūṣās). And the one named *Nirānanda* is spoken of by first, third, fifth and sixth.

पञ्चषड्द्वितृतीयाभिः शाकुनं नामतो भवेत्।
विघ्नमाद्याचतुःपञ्चषष्ठीभिर्विघ्नवर्धनम्।।५३।।

By the appellation *Śākuna* (a house) may be one by fifth, sixth, second and third (mūṣās). And *Vighna vardhana vighna* is one by first, fourth, fifth and sixth (mūṣās).

निर्घृणं षट्चतुःपञ्चद्वितीयाभिरसौख्यकृत्।
त्रिचतुःपञ्चषष्ठीभिर्वदन्ति रिपुसंहदम्।।५४।।

The *Nirghṛṇa* one by name *Asaukhya Kṛī* or one affording discomfort is one by sixth, fourth, fifth and second (mūṣās). And the one (named) *Ripuṣaṁhada* is one they call by third, fourth, fifth and sixth (mūṣās).

षट्पञ्चतुर्यात्र्या[द्या]भिः पक्षघ्नं सुतनाशनम्।
षट्पञ्चद्वित्रितुर्याभिः सुतघ्नं सुतसूदनम्।।५५।।

The (house) *Pakṣaghna Sutanāśana* or a destroyer of the Son, is one by sixth, fifth, fourth, third and the first (mūṣās). *Sutaghna Sutasūdana* is one by sixth, fifth second, third and fourth.

षट्पञ्चद्वित्रितुर्याद्या यत्र तद् वैरिपूरणम्।
पक्षघ्नस्यानुगान्येवं गृहाण्यष्टादश क्रमात्।।५६।।

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[1] GOSE on p. 119, fn. 1 has दुःखपोषणम् as the variant reading.

Wherein there are sixth, fifth, second, third and fourth (mūṣās) that is (called) *Vairipūraṇaṁ*. This way the eighteen houses of the *Pakṣaghna* following have been illustrated serially.

चतुराद्यास्त्रिशालेषु मूषा बाह्या न चान्तरा।
स्याद् विनाद्यां द्वितीयां च त्रिशालं पञ्चभद्रकम्।
बाह्यतः क्रममुत्सृज्य त्रिशालविधिरीरितः॥५७॥

The first four mūṣās in the three chambered houses should be on the outer portion and not in the internal one. The three chambered house (named) *Pañcabhadra* may be one devoid of first and second mūṣās.

हिरण्यनाभादिनिकेतनानां चतुष्टयस्यैवममी प्रकाराः।
द्विसप्ततिः कृत्स्नतयोपदिष्टाः प्रत्येकमष्टादशभेदक्लृप्ताः॥५८॥

Having ignored the order from the outside, the system of three chambered houses has been dilated upon. And this way of the houses headed by *Hiraṇyanābha* the group of four are this type of this sort. Seventy two in entirety the types have been illustrated by each having eighteen types.

इति महाराजाधिराजश्रीभोजदेवविरचिते समराङ्गणसूत्रधारापरनाम्नि वास्तुशास्त्रे
द्वासप्ततित्रिशाललक्षणं नामैकविंशोऽध्यायः।

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CHAPTER 22

The definition of two chambered houses[1]

द्विशालानि द्विपञ्चाशत् स्युः शुभान्यशुभानि च।
लक्षणानि क्रमात् तेषामिदानीं सम्प्रचक्ष्महे॥१॥

The two chambered houses are fifty two auspicious as well as inauspicious ones. Their definitions now we are going to dilate upon in descending order.

सिद्धार्थं यमसूर्यं च दण्डाख्यं वातसंज्ञितम्।
चुल्ली काचं च मुख्यानि द्विशालानि षडेव हि॥२॥

Siddhāratha, Yamasūrya, Daṇḍa by name, and one name *Vāta, Culli* and *Kāca* are the main ones the two chambered houses, six alone in number.

अनेकभेदभिन्नानि लघुप्रस्तारयोगतः।
मूषाभेदक्रमेण स्युर्भेदाभेदक्रमेण तु॥३॥

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[1] Dr. D.N. Shukla's ed. has it as Chapter 27, pp. 138-142. Translation and pp. 135-138.

Owing to the application of short dimensions, distinct by many types and by the serial order of the mūṣās and also by distinction and similitude.

तथा निलीनकरणाद् वीथिकालिन्दमार्गतः।
प्राग्ग्रीवादिविधानेन द्वैशाल्यादिविपर्ययात्।।४।।

And likewise owing to Nilīnakaraṇa (i.e. circumambiation) and by way of pathways (vīthikā) and balconies, on account of the arrangement of entrance halls, on account of the interchange of the two chambered houses.

यथासम्भवमेतानि कथयामः समासतः।
निर्वाहतश्च मूषाणामनिर्वाहाच्च नामतः।।५।।

We shall talk of these succinctly as per feasibility as also by the adaptability of the mūṣās and non-adaptability of the nomenclatures.

छन्दतो गुणतो रूपादशुभानि शुभानि च।
हितार्थाय नरेन्द्राणां वर्णिनां लिङ्गिनामपि।।६।।

Owing to voluntary moves and owing to qualities and form, auspicious or inauspicious, for the sake of benefit of the kings as also of the castes and the anchorites as spies.

हस्तिनी महिषी चेति द्वे शाले यत्र वेश्मनि।
तत् सिद्धार्थमिति ज्ञेयं वित्तसम्पत्तिकारकम्।।७।।

Hastinā and *Mahiṣī* the two houses where there are in a house that is to be known as *Siddhārtha* the one provider of riches and prosperity.

मृत्युदं महिषीगावीभ्यां भवेद् यमसूर्यकम्।
दण्डं स्याच्छगलीगावीशालाभ्यां दण्डभीतिदम्।।८।।

Yamasūryaka may be one as becoming a cause of death of buffaloes and kine. And *Daṇḍa* may be one as an afforder of or creator of danger or fear and punishment for goats, kine and their staying studs or Daṇḍa may be one as creator of fear and restraint or confinement by halls known as *Chāgalī* and *Gāvi*.[1]

वातं करेणुच्छगलीयुक्तमुद्वेगकारकम्।
महिष्यजाभ्यामुद्वेगकरी चुल्ली धनापहा।।९।।

Vāta (named two chambered house) a generator of dismay is equipped with Kareṇu (Hastini) and *Chāgali* (female goat typed) halls. And *Culli* is one as predicting loss of wealth and exasperation by creating *Mahiṣī* and *Ajā* halls.

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1. Dr. D.N. Shukla's Hindi Translation p. 138.

काचं करेणुगावीभ्यां सुहृत्प्रीतिविनाशनम्।
एकमूषममूषं च न द्विशालेषु कारयेत्॥१०॥

Kāca by *Kareṇu* (i.e. hastini) and Gāvi (cow-shaped) (halls) is one as demolishing the amity between friends. Among two chambered house (the architect) may not create (lit. arrange to construct) (a house) having one mūṣā or no mūṣā at all.

व्यत्यासात् काचचुल्ल्योश्च सर्वाभिस्तिसृभिस्तथा।
चत्वार्याद्यानि भिद्यन्ते लघुप्रस्तारयोगतः॥११॥

Owing to the inverted[1] position or order of *Kāca* and *Culli* and likewise by the all three, the first four attain to differentiation owing to the combination of short expansion.

प्रत्येकमेकादशधा मन्दिराण्यभिधानतः।
अन्ये चतुर्धा भिद्येते प्रत्येकं द्वे निवेशने॥१२॥

The each one is eleven typed the house by names and the others become subdivided into four types and in each type there are two rooms.

एषां मूषा भिदाभेदात् तद्वाह्यावाहहेतुकाः।
वसुधारं भवेत् तेषामाद्यं सिद्धार्थकं ततः॥१३॥

The mūṣā of these by differentiation or similitude is the root cause of their adjustment or non-adjustment. *Vasudhāra* may be the first type of those and following as *Siddhārthaka*.

कल्याणकं शाश्वतं च शिवं कामप्रदं तथा।
स्त्रीदं शान्तं निष्कलङ्कं धनाधीशं कुबेरकम्॥१४॥

Kalyāṇakaṁ, Śāśvataṁ,[2] *Śivaṁ, Kāmapradaṁ, Stridaṁ, Śāntaṁ, Niṣkalaṅkaṁ, Dhanādhiśaṁ* and *Kuberakaṁ.*

सिद्धार्थमनुजान्येवमेतान्येकादश क्रमात्।
संहारं यमसूर्यं च कालं वैवस्वतं यमम्॥१५॥

Subsidiary to *Siddhārthaka* these types are eleven in a serial order *Saṁhāraṁ, Yamasūryaṁ, Kālaṁ, Vaivasvataṁ, Yamaṁ.*

करालं विकरालं च कबन्धं मृतकं शवम्।
यमसूर्यस्य भेदाः स्युः सद्मनो महिषं तथा॥१६॥

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[1] Skt. Eng. Dict., V.S. Apte, p. 537. MW, p. 1031.

[2] GOSE on p. 121, fn. 1 has शाश्वतकम्।

Karālaṁ and *Vikarālaṁ, Kabandhaṁ, Mṛtakaṁ, Śavaṁ*[1] these along with *Mahiṣaṁ* may be the eleven types of *Yamasūrya*.

प्रचण्डचण्डे दण्डाख्यमुद्दण्डं काण्डकोटरे।
विग्रहं निग्रहं धूम्रं निर्धूमं दन्तिदारुणम्।।१७।।

Pracaṇḍaṁ, Caṇḍaṁ one named *Daṇḍaṁ, Uddaṇḍaṁ, Kāṇḍaṁ, Kaṭaraṁ, Vigrahaṁ, Nigrahaṁ, Dhūmraṁ*[2], *Niradhūmaṁ, Dantidāruṇaṁ.*[3].

एकादशामी दण्डस्य भेदा दण्डभयप्रदा:।
मरुत्पवनवाताख्यान्यनिलं सप्रभञ्जनम्।।१८।।

Eleven those types of *Daṇḍa* are creator of fear or danger and punishment. *Marut, Pavana*, and one named *Vāta, Anila* along with *Prabhañjanaṁ*.

घनार्यम्बुदविध्वंसि प्रलयं कलहं कलि:।
कलिचुल्ली च वातस्य भेदा उद्वेगदायका:।।१९।।

Ghanāri[4] *Ambudavidhvasi, Pralaya*[5], *Kalaha, Kali* and *Kaliculli*, the types of *Vāta* are the types creating dismay.

रोगं चुल्ल्यनलं भस्म चुल्ल्या भेदचतुष्टयम्।
काचस्य तु च्छलं काचं कुलघ्नं च विरोधि च।।२०।।

Rogaṁ, Culli, Analaṁ, Bhasma are the four grouped types of Culli of *Kāca, Chala, Kāca* and *Kulaghna* or *Kulaha* and *Virodhi* are the types.

द्वापञ्चाशद् द्विशालानाममी भेदा: प्रकीर्तिता:।
ब्रूम: साम्प्रतमेतेषां लक्षणानि पृथक् पृथक्।।२१।।

Fifty two those types of two chambered houses have been enunerated. Now we speak of their definitions or pre-requisites quite distinct as such.

आद्याद्वितीये वहतो यत्र मूषे धनप्रदे।
वसुधाराभिधानं तद् गृहं सर्वार्थकानुगम्।।२२।।

Of a house bearing first and second mūṣās are granter of wealth. That house ṇamed *Vasudhāra* has the following of all the objectives.[6]

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1. GOSE p. 121 fn. 2 has शिवम्.
2. GOSE on p. 121, fn. 3 has धूमम्।
3. GOSE on p. 121 fn. 4 has दन्तिदारणम्।
4. GOSE, p. 121 fn. 5 is having धनार्या।
5. GOSE has रोगम् for प्रलयम् and कुलहम् for कुलघ्नम्।
6. GOSE p. 122 fn. 1 has सिद्धार्थ for सर्वार्थकानुगम्।

आद्यातृतीये वहतो यत्र सिद्धार्थकं हि तत्।
सर्वोपद्रवनिर्मुक्तं सिद्धिकृच्चिन्तितार्थकृत्।।२३।।

Of the first and third) bearing one (the name) is Siddhārthaka[1] shorn of all the hurdles or calamities success endowing one and accomplisher of the cherished end.

द्वितृतीयं वहन्मूषं भवेत् कल्याणमृद्धिकृत्।
वहदाद्यचतुर्थीकं शाश्वतं गृहमुत्तमम्।।२४।।

The one having second and third mūṣa may be one as beneficent and prosperity endowing.

शिवं द्वितीयातुर्याभ्यां वहन्तीभ्यां सुखप्रदम्।
कामदं त्रिचतुर्थीभ्यां भवेच्चिन्तितकामदम्।।२५।।

Beneficent or auspicious one by second and fourth (mūṣas) being borne as such is the bliss endowing one[2] and desire granting one may be one by the third and fourth (mūṣas) and a granter of cherished desires.

आद्याद्याभिसु(स्तु) तिसृभिः स्त्रीप्रदं संप्रदं (?) प्रभोः।
आद्याद्वितीयातुर्याभिः शान्तं शान्तिप्रदायकम्।।२६।।

By the first three (mūṣas) (the house) is one as an endower of a spouse (lit. women) and an endower of beneficence[3] Oh Master. And by first, second and fourth (mūṣas) the one named *Śānta* is peace endowing.

आद्यातृतीयातुर्याभिर्निष्कलङ्कं समृद्धिकृत्।
द्वितृतीयाचतुर्थीभिर्धनेशं धनवर्द्धनम्।।२७।।

By first, third and fourth, (the house) is blemishless and prosperity endowing and by second, third and fourth (mūṣas), (the house named) *Dhaneśa* is wealth augmenting one.

आद्याद्याभिश्चतसृभिः कुबेरं वित्तवृद्धिकृत्।
यमसूर्यप्रभेदेषु ब्रूमो लक्ष्म फलानि च।।२८।।

By the first four (mūṣas) the *Kubera* (named house) is the wealth swelling one. Among the types of Yamasūrya (two chambered house) we shall talk of the pre-requisites and fruits or out comes.

आद्याद्वितीयामूषाभ्यां संहारं स्वामिनाशनम्।
गृहमाद्यातृतीयाभ्यां मृत्युदं यमसूर्यकम्।।२९।।

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[1] GOSE fn. 2 has सिद्धार्थदम् as variant reading.

[2] GOSE fn. 3-4 have द्वितीय and शुभगृहम् or variant reading.

[3] संप्रदम् should be शम् प्रदम् is शंप्रदम्।

By the first and second mūṣas the one (named) *Saṁhāra* is the killer of an owner. The house (named) *Yamasūryaka* by first and third (mūṣas) is the death causing one.

द्वितृतीयां वहन्मूषं कालं योषिद्विनाशनम्।
वैवस्वतं वहत्तुर्यप्रथमं रोगकारकम्।।३०।।

The one (named) *Kāla* with second and third (mūṣas) is the killer of a woman and *Vaivasvata* (named one) bearing fourth and first (mūṣas) is disease causing one.

यमालयं द्वितुर्याभ्यां स्वामिनो यमदर्शनम्।
करालं त्रिचतुर्थीभ्यां भर्तुः प्राणविनाशनम्।।३१।।

The *Yamālaya* (named one) by second and fourth (mūṣas) is one [1]exposing the sight of Yama for an owner and *Karāla* (named one) with third and fourth (mūṣas) is the destroyer of the life of an owner.[2]

आद्याभिस्तिसृभिः स्वामिनाशनं विकरालकम्।
आद्याद्वितीयातुर्याभिः कबन्धं भर्तृनाशनम्।।३२।।

The *Vikarālaka* is (one) as killer of a master by first three and *Kabandha* (named) is one entailing the end of a master by first, second and fourth (mūṣas).

आद्यातृतीयातुर्याभिर्भर्तृघ्नं मृतकालयम्।
शबं द्वित्रिचतुर्थीभिः स्वामिनो मरणप्रदम्।।३३।।

By first, third and fourth (mūṣas), the house (ālaya) (named) Mṛtaka is one as a killer of a husband and the one (named) *Śava* is one as the ordainer of the death of an owner by the second, third and fourth (mūṣas).

आद्याद्याभिश्चतसृभिः स्वामिघ्नं महिषं विदुः।
प्रचण्डं दण्डभेदेषु पूर्वया सद्वितीयया।।३४।।

By the first four the *Mahiṣa* they call as the killer of the owner. In the types of *Daṇḍa* (two chambered houses) the one named *Pracaṇḍa may be one by first and second* mūṣas.

गृहमादौ विजानीयाद् भर्तुर्नृपभयप्रदम्।
चण्डमाद्यातृतीयाभ्यां चण्डदण्डभयप्रदम्।।३५।।

This one the house in first one may be understood as entailing danger from the king to the owner. The *Caṇḍa* (named one) by first and third (mūṣas) may be one a source of terrific punishment and danger.

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1. GOSE fn. 5, 6 has यमदर्शकम् and प्राणप्रणाशनम् for प्राणविनाशनम्।
2. Ibid.

दण्डं स्याद् द्वितृतीयाभ्यां राजदण्डाय दारुणम्।
उद्दण्डमाद्यातुर्याभ्यां स्वामिनो दण्डभीतिदम्।।३६।।

The one (named) *Dāruṇa Daṇḍa* entails royal punishment by second and third (mūṣas) and *Uddaṇḍa (daṇḍa)* is one entailing punishment and danger for the owner by first and fourth (mūṣa).

काण्डं द्वितीयातुर्याभ्यां काण्डवच्छेदकारकम्।
कोटरं त्रिचतुर्थाभ्यां स्वामिनो विग्रहावहम्।।३७।।

The *Kāṇḍa* (house) is one as accorder of rift or shism or breakage like a reed or staff or an arrow[1] by the second and fourth (mūṣas) *Koṭara* (named is one as creator of dispute for the owner by third and fourth (mūṣas).

प्रथमा(द्वि)तृतीयाभिर्विग्रहं वधबन्धकृत्।
आद्याद्वितीयातुर्याभिर्निग्रहं विग्रहावहम्।।३८।।

The one (named) *Vigraha* by first, second and third (mūṣas) entails death or murder and punishment or bondage or imprisonment. By first, second, third and fourth (mūṣas) (the house) named *Nigraha* is one as entailing dispute.

आद्यातृतीयातुर्याभिर्धूम्रं सर्वधनापहम्।
द्वितृतीयाचतुर्थीभिर्निर्धूमं धननाशनम्।।३९।।

By first, third and fourth, (the house named) *Dhūmra* is one as entailing loss of the whole property. By second, third and fourth (mūṣas) the (house named) *Nirdhūma* entails the destruction of wealth or property.

आद्याद्याभिश्चतसृभिर्दन्तिदारुणमर्थहृत्।
आद्याद्वितीयामूषाभ्यां वातभेदेषु मन्दिरम्।।४०।।
मरुत्संज्ञं भवेत् तत्र वसतां कलहः सदा।
उद्वेगकारि पवनं तृतीयाद्योपलक्षितम्।।४१।।

the *Dantidāruṇa* (named) (house) is one entailing the pilferage of wealth by first four (mūṣas). In the types of *Vāta* the house (mandira) named *marut* may be one wherein a perennial quarrel may ensue among the residents by the first and second (mūṣas). Marked by third and first, the (house named) *Pavana* entails the creation of dismay or disgust.

वाताख्यं द्वितृतीयाभ्यां सदा सन्तापकारकम्।
सन्तापोद्वासकार्याद्यातुर्याभ्यामनिलं भवेत्।।४२।।

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[1] Skt. Eng. Dict., V.S. Apte, p. 142.

The (house) named *Vāta* by second and third (mūṣas) is also torment abrewing. Torment and banishment, abandonment and killing[1] or exile or dismission[2] entailing one, by first and fourth (mūṣas) is (the one named) *Anila*.

प्रभञ्जनं द्वितुर्याभ्यां शोकसन्तापकारकम्।
तृतीया चतुर्थ्या च घनार्युद्वेगकारकम्।।४३।।

The one named *Prabhañjana*, by second and fourth is one as generator of grief and torment. By third and fourth (mūṣas) *Ghanāri* is one as creator of dismay or embarrassment.

आद्यया द्वितृतीयाभ्यां रोगं कार्यार्थनाशनम्।
आद्याद्वितीयातुर्याभिः प्रलयं चित्ततापकृत्।।४४।।

The one named *Roga* by first, second and third (mūṣas) is one as demolisher of wealth or material gains. By first, second, third and fourth[3] (mūṣas) (the one named) *Pralaya* is one as tormentor of heart.

आद्याद्वितीयातुर्याभिः कलहं कलहावहम्।
द्वितृतीयाचतुर्थीभिः कलिः सन्तापकारकम्।।४५।।

The one (named) *Kalaha* is such as entails quarrels or disputes by first second, third and fourth (mūṣas). The one (named) *Kaliḥ*[4]by first, third and fourth (mūṣas) is likewise torture bearing.

आद्याद्याभिश्चतसृभिः कलिचुल्ली धनापहा।
रोगामाद्याद्वितीयाभ्यां चुल्लीभेदेषु शोकदम्।।४६।।

By the first four (mūṣas) this one named *Kaliculli* entails pilferage of wealth. In the type of *Culli* (house) the one named *Roga* is grief endowing by the first and second (mūṣas).

स्याद् द्वितीयातृतीयाभ्यां चुल्ली वित्तविनाशनी।
वसुघ्नमनलं नाम त्रितुर्याभ्यां निवेशनम्।।४७।।

By the second third (mūṣas) the *Culli* may be one as the demolisher of wealth and the killer of Vasu (i.e. wealth) and may be the one (named) *Anala* by third and fourth (mūṣas).

वित्तघ्नमाद्यातुर्याभ्यां भस्माख्यं स्वामिनः सदा।
उदङ्मुखाभ्यां मूषाभ्यां काचभेदेषु मन्दिरम्।।४८।।

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1. Skt. Eng. Dict., V.S. Apte, p. 107.
2. MW, p. 191.
3. GOSE, p. 123 fn. 1 has मूषाभिः for तुर्याभि in text pāda 3.
4. GOSE, p. 123 fn. 2 has कलिसं the erratic reading.

The one (named) *Bhasma* is perennially a demolisher of the wealth or property of the owner by first and fourth (mūṣas). By northward facing two mūṣas among the types of *Kāca* there is a house.

छलं नाम भवेन्नित्यं बन्धुवर्गापमानकृत्।
दक्षिणोत्तरमूषाणां पौरस्त्ये वहतो यदि।।४९।।

The one (named) *Chala* may be one as perennially creating disrespect of the group of kindreds of the southern and northern mūṣas when having bearing in the east.

काञ्चं[1] नाम तदा वेश्म सज्जनानन्दकारकम्।
मूषाभ्यां दक्षिणाभ्यां स्यात् कुलहं त्रिकुलक्षयम्।।५०।।

Then the house named *Kāca* is one as a creator of joy for the Suave. And by the two mūṣas in the south, the one named *Kulaha* may be a destroyer of three lineages.

दक्षिणोत्तरमूषाणां पाश्चात्ये वहतो यदि।
विरोधं[2] नाम तद्वेश्म सर्वलोकविरोधकृत्।।५१।।

Of the southern and northern mūṣas having bearing in the west, the house named *Virodha* is the creator of antipathy among all the people or with al the people.

उक्तान्येवं द्विपञ्चाशद् द्विशालानां समासतः।
एनानि[3] मूषावहनप्रभेदात् फलप्रभेदाच्च निदर्शितानि।
द्विशालवेश्मान्यधुनैकशालान्युदाह्रियन्ते भवनानि सम्यक्।।५२।।

Thus have been enunciated fifty two (types) of the two chambered houses in a brief manner. These have been exemplified as per the distinctness of the types of mūṣas and their distinctness of effects the two chambered houses have been talked of admirably. Now are being exemplified the houses the single chambered ones suitably.

इति महाराजाधिराजश्रीभोजदेवविरचिते समराङ्गणसूत्रधारापरनाम्नि वास्तुशास्त्रे
द्विशालगृहलक्षणं नाम द्वाविंशोऽध्यायः।।२२।।

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1. GOSE. काचमिति पाठ्यम्।
2. लक्ष्ये विरोधीति पठ्यते। GOSE
3. एतानि for एनानि correction on p. 124 fn. 3 verse 52.

CHAPTER 23

The Definition of single chambered houses[1]

गृहाणामेकशालानां वक्ष्यामो लक्षणान्यथ।
शस्तानां निन्दितानां च यथावदनुपूर्वशः।।१।।

Now we shall dilate upon the definition of single chambered houses the ones belauded or unbelauded as per descending order.

विन्यसेच्चतुरः पूर्वं गुरून् वर्णान् यथाविधि।
एभ्य एव प्रसूयन्ते भेदाः षोडश वेश्मनाम्।।२।।

The (architect) like the earlier (example), may allocate to begin with the four principal Varṇas or castes as per systematic norm. From these verily, become emanated the sixteen types of the houses.

गुरोरधो लघुं न्यस्येत् पूर्वं शेषं यथोपरि।
गुरुभिः पूरयेत् पश्चाद् यावत् स्युर्लघवोऽखिलाः।।३।।

Below the larger one (he) may assort the smaller one and the remaining ones. Like the earlier instances, (he) may replenish by the larger ones in a way that afterwards they may assume a smaller form or may get encroached.

विद्यादलिन्दान् सर्वेषु लघुस्थानेषु पण्डितः।
सव्यावर्त[2] गृहमुखादेतांश्च विनियोजयेत्।।४।।

The expert one may understand the balconies as (existing) in all the smaller spots and the houses front part along with circumambiation he may arrange these (i.e. balconies or verandas).

एषामलिन्दसंयोगाद् भवनानां पृथक् पृथक्।
नामानि गुणदोषाश्च वक्ष्यन्तेऽनुक्रमादतः।।५।।

Of these houses owing to the adjustment of the balconies or verandas the nomenclatures as well as good and bad effects are being dilated upon in a distinct manner.

ध्रुवं धन्यं जयं नन्दं खरं कान्तं मनोरमम्।
सुमुखं दुर्मुखं क्रूरं सुपक्षं धनदं क्षयम्।।६।।

Dhruvaṁ, Dhanyaṁ, Jayaṁ, Nandaṁ, Kharaṁ, Kāntaṁ, Manoramaṁ, Sumukhaṁ, Durmukhaṁ, Krūraṁ, Supakṣaṁ, Dhanadaṁ and *Kṣayaṁ*.

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1. Dr. D.N. Shukla's text has it as Chapter 28 Hindi Translation pp. 143-145. Text pp. 139-141.
2. GOSE p. 125, fn. 1 has सव्यावृत्तं as the variant reading.

आक्रन्दं विपुलं चैव विजयं गृहमुत्तमम्।
ध्रुवे जयमवाप्नोति धन्ये धान्यागमो भवेत्।।७।।

Ākrandaṁ, Vipulaṁ and *Vijayaṁ* (such named) house is the best one. In *dhruva* one earns victory and in Dhanya there may be the luxuriance of crops.

जये सपत्नाञ् जयति नन्दे सर्वाः समृद्धयः।
खरमायासदं वेश्म कान्ते च लभते श्रियम्।।८।।

In Jaya one wins the foes and in *Nanda*, there are all affluences (intact). *Khara* (house) is an accorder of exertion or grief or trouble and in *Kānta* one receives the glory.

आयुरारोग्यमैश्वर्यं तथा वित्तस्य सम्पदः।
मनोरमे मनस्तुष्टिर्गृहभर्तुः प्रकीर्तिता।।९।।

In *Manorama*, age, health supremacy and also the prosperity of fiscal norm the mental satiety of the house owner proclaimed as such.

सुमुखे राज्यसन्मानं दुर्मुखे कलहः सदा।
क्रूरव्याधिभयं क्रूरे सुपक्षं गोत्रवृद्धिकृत्।।१०।।

In *Sumukha,* the honour of regnal glory and in *Durmukha* perennial disputes. In *Krūra*, disease and danger or danger of disease and *Supakṣa* is one creator of the propagation of lineage.

धनदे हेमरत्नादि गाश्चैव लभते पुमान्।
क्षयं सर्वक्षयं गेहमाक्रन्दं ज्ञातिमृत्युदम्।।११।।

In *Dhanada* a man acquires gold and gems and kine. *Kṣaya* (house) is all destroying one and *Ākranda* one entails the death of kinsfolk.

आरोग्यं विपुले ख्यातिर्विजये सर्वसम्पदः।
यदि धन्ये द्वितीयोऽपि मुखालिन्दः प्रयुज्यते।।१२।।

Health and fame in *Vipula* and in *Vijaya* all the affluences or prosperity. In case in *Dhanya*, the second frontal balcony or veranda, is employed.

तद् गृहं रम्यनामेह भर्तुः सौभाग्यकारकम्।
मुखालिन्देन नन्दाख्यं द्वितीयेन सुयोजितम्।।१३।।

That house is fascinating as such here and an endower of felicity of the owner. By the frontal balcony the one named Nanda, connected by the second one.

तच्छ्रीधरमिति ख्यातं तस्मिन् श्रीर्नित्यमाविशेत्।
अलिन्दश्चेद् द्वितीयोऽपि कान्तस्यास्ये निवेश्यते।।१४।।

That very is one as bearer of glory. Therein always glory may ensue. The balcony if the second one is introduced in the front of Kānta.

मुदितं तद् भवेद् भर्तुर्भूतिकृद् भवनोत्तमम्।
सुमुखस्य यदालिन्दो वक्त्रेऽन्यो विनिवेश्यते।।१५।।

That may be for the pleasure of the owner an endower of beneficence the best house. In the opening of Sumukha, if another veranda or balcony is created.

वर्धमानं तदा तत् स्यात् स्वामिलक्ष्मीविवर्धनम्।
क्रूरं युक्तं द्वितीयेन मुखालिन्देन मन्दिरम्।।१६।।

Vardhamāna (named) as such that may be as the augmentor of the glory of the owner. The house *Krūra* when joined by second opening balcony.

करालं तद् विजानीयाद् भर्ता तस्य विनश्यति।
अलिन्देन द्वितीयेन धनदं योजितं पुनः।।१७।।

That may be known as Karāla the owner of that meets his doom. By a second balcony *Dhanada* when equipped as such.

सुनाभं तद् भवेत् तस्मिन् पशून् पुत्रानवाप्नुयात्।
आक्रन्दस्य पुरोभागे यद्यलिन्दः कृतोऽपरः।।१८।।

That may be (called) *Sunābha*. In that one may get sons and cattle. In the front part of *Ākranda*, a second balcony if created as such.

ध्वाङ्क्षसंज्ञं गृहं तज्ज्ञा निन्दितं प्रवदन्ति तत्।
द्वितीयालिन्दघटना विजयस्य मुखे यदि।।१९।।

Dhvāṅkṣa named house the experts in that call as despicable. The creation of second balcony if in the opening of Vijaya (is resumed).

तत् समृद्धिमिति ख्यातं गृहं स्यात् पुण्यकर्मणाम्।
यान्युक्तानि ध्रुवादीनि पूर्ववेश्मानि षोडश।।२०।।

That is called *Samṛddha*[1] the house, of merited deeds. Whichever have been declaimed the sixteen houses such as Dhruva and others.

शालविभागं ज्ञात्वैषां तिर्यक् षड्दारु विन्यसेत्।
षोडशान्ये च भेदाः स्युः संज्ञाश्चैषामनुक्रमात्।।२१।।

Having known the division of chambers of these, one may incorporate six faggots curved as such. sixteen other types may be there, the nomenclature of these as per descending order is being dilated upon.

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[1] GOSE p. 126 fn. 1 verse 20 pāda 1 समृद्धिः for समृद्धम् is the variant reading.

सुन्दरं वरदं भद्रं प्रमोदं विमुखं शिवम्।
सर्वलाभं विशालं च विलक्षमशुभं ध्वजम्।।२२।।
उद्द्योतं भीषणं शून्यमजितं कुलनन्दनम्।
नामभिर्वेश्मनामेषां गुणदोषान् प्रकल्पयेत्।।२३।।

Sundaraṁ, Varadaṁ, Bhadraṁ, Pramodaṁ, Vimukhaṁ, Śivaṁ, Sarva lābhaṁ, Viśālaṁ, Vilakṣaṁ, Aśubhaṁ, Dhvajaṁ, Udyotaṁ, Bhīṣaṇaṁ, Śūnyaṁ, Ajitaṁ, Kulanandanaṁ. By names of these houses, one may proclaim the merits and demerits.

यथार्थनामान्येतानि यस्मात् प्रोक्तान्यविस्तरात्।
एभ्य एवापराणि स्युर्वेश्मान्यन्यानि षोडश।।२४।।

These are such as having names of factual interpretations on account of which they have been declared only not in details. The others different from these may be [1]another sixteen.

शालापुरोविनिर्युक्ततिर्यक्षड्दारुकारणात्।
हंसं सुलक्षणं सौम्यं जयन्तं भव्यमुत्तमम्।।२५।।

Owing to the six faggots curved as such employed in the front of his chambers *Haṁsaṁ, Sulakṣaṇaṁ, Saumyaṁ, Jayantaṁ* and *Bhavyaṁ* and *Uttama.*

रुचिरं सम्भृतं क्षेममाक्षेमं सुकृतं वृषम्।
उच्छन्नं व्ययमानन्दं सुनन्दं चेति कीर्तितम्।।२६।।
एषामपि यथार्थत्वाद् गुणदोषान् निरूपयेत्।
शालामध्ये च तिर्यक्स्थं षड्दारु विनिवेशयेत्।।२७।।

Ruciraṁ, Sambhṛtaṁ, Kṣemaṁ, Sukṛtaṁ Vṛṣaṁ, Ucchannaṁ, Vyayaṁ, Ānandaṁ and *Sunandaṁ* are called as such. Owing to the apt sense of these ones one may discriminate merits and demerits. In the centre of the chamber, one may incorporate six faggots curved as such.

विहाय मर्मणां वेधानमीषामेव वेश्मनाम्।
षोडशैव परेऽपि स्युर्भेदास्तांश्च यथाक्रमम्।।२८।।
कथयामः समासेन यथार्थैरेव नामभिः।
अलङ्कृतमलङ्कारं रमणं पूर्णमम्बरम्।।२९।।

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[1] GOSE, p. 126 fn. 2 has न्येतानि for न्यन्यानि verse 24 pāda 4.

Having barred aside the perforations or obstructions or depths (Vedhān) of the vulnerable points of those very houses sixteen even others, too, may be the types. Those very in descending order we shall talk of in brief being of factual representation or interpretations by names. *Alaṅkṛtaṁ, Alaṁkāraṁ, Ramaṇaṁ, Pūrṇaṁ, Ambaraṁ.*

पुण्यं सुगर्भं कलशं दुर्गतं रिक्तमीप्सितम्।
सुभद्रं वन्दितं दीनं विभवं सर्वकामदम्।।३०।।

Puṇyaṁ, Sugarbhaṁ, Kalaśaṁ, Durgataṁ, Riktaṁ, Īpsitaṁ, Subhadraṁ, Vanditaṁ,[1] *Dinaṁ, Vibhavaṁ* and *Sarvakānadaṁ.*

शालान्तःस्थितषड्दारुपश्चादपवरैः कृतैः।
एभ्योऽपरेऽपि निर्दिष्टा भेदाः षोडश वेश्मनाम्।।३१।।

By these apertures ([2]Apavarakas) or air holes or lying in chambers created behind the six faggots established within a chamber the sixteen types of the houses have also been enjoined other than these.

प्रभवं भाविकं क्रीडं तिलकं क्रीडनं सुखम्।
यशोदं कुमुदं कालं भासुरं सर्वभूषणम्।।३२।।

Prabhavaṁ, Bhāvikaṁ, Kridaṁ, Tilakaṁ, Kriḍanaṁ, Sukhaṁ Yaśodaṁ, Kumudaṁ, Kālaṁ, Bhāsmaṁ, Sarvabhāṣaṇaṁ.

वसुधारं धनहरं कुपितं वित्तवृद्धिदम्।
कुलोदयं च विज्ञेयं गुणदोषास्तु पूर्ववत्।।३३।।

Vasudhāraṁ, Dhanaharaṁ, Kupitaṁ, Vittavṛddhidaṁ[3] *Kulodayaṁ* deserve to be noted down. The merits and demerits are to be known as of earlier instance.

अनन्तरमिहोक्तानि यानि वेश्मानि षोडश।
प्रत्येकं तान्यलिन्देन परिकु(ष्कु)र्याच्चतुर्दिशम्।।३४।।

After this have been spoken of here which ones are the houses sixteen. Of these each one may polish off [4] or circumambiate with a balcony in the four quarters.

तद्भेदेभ्यः प्रसूतानि कथयामो विधानतः।
चूडामणिं प्रभद्रं च क्षेमं शेखरमद्भुतम्।।३५।।

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1. GOSE, p. 127 fn. 1 verse 30 pāda 3 has वञ्चितं as a variant reading.
2. Skt. Eng. Dict., V.S. Apte, p. 33. MW, p. 52.
3. GOSE p. 127 fn. 2 has वृत्ति in place of वृद्धि in वृद्धिम् verse 33 pāda 2.
4. परिकुर्याञ्च तिर्यकम् reading at fn. 3 on p. 127 verse 34 pāda 4.

Developed out of those types we shall talk of as per constitution (the types known as) *Cūḍāmaṇi, Prabhadraṁ, Kṣemaṁ, Śekharaṁ, Adbhutaṁ.*

विकाशं भूतिदं हृष्टं विरोधं कालपाशकम्।
निरामयं सुशालं च रौद्रं मोघं मनोरथम्।।३६।।
सुभद्रं चेति सदनं संज्ञाभिरुपलक्षयेत्।
वेश्मनामेकशालानां शतं स्याच्चतुरुत्तरम्।।३७।।

Vikāśaṁ, Bhūtidaṁ, Hṛṣṭaṁ, Virodhaṁ, Kālapāśakaṁ, Nirāmayaṁ, Suśālaṁ, Raudraṁ, Moghaṁ, and *Manorathaṁ* as also *Subhadraṁ* a house, one may verify by names of the houses having one chamber. These become types as a hundred added by four.

कथितं तच्च संस्थानैर्नामभिश्च यथाक्रमम्।
हस्तिनी महिषी गावी छागली च यथाक्रमम्।।३८।।

By names and venues a narration has been given as per descending order : *Hastinī, Maluṣī, Gāvī, Chāgalī* also in descending order.

तद्द्वयेन द्विपूर्वाणि ब्रूमो नामानि वेश्मनाम्।
द्विहंसकं द्विचक्राह्वं द्विसारसमथापरम्।।३९।।

We talk of the names of the houses have "dvi" prefixed by a twain of those. *Dvihaṁskaṁ, Dvicakrāhvaṁ, Dvisārasaṁ* and another one.

द्विकोकिलं बुधैः ख्यातं हस्तिन्यादेः क्रमाद् गृहम्।
त्रीण्यायुःपशुधान्यानां क्रमादाद्यानि वृद्धये।।४०।।

Dvikokilaṁ, proclaimed as such by the wise ones by the serial order of Hosting and others and the like as a house. The first three of these are meant for the growth of age, cattle and crops (lit. corns) or cereals.

एतेषामेव नाशाय भवेद् वेश्म द्विकोकिलम्।
इत्येकशालभवनान्युदितान्यलिन्दषड्दारुकापवरकावरणादिभेदैः।
संज्ञा च लक्षणफलैः करिणीमुखाभिः शालाभिरेवमपराणि च युग्मजानि।।४१।।

For the destruction of these very may be the house, Dvikokila. This way have been enunciated the single chambered houses by the distinction of Alindes (balconies or verandas) *Saḍdārus* (the six faggots or six wooden planks, apertures or air holes or lying in chambers or inner apartments (apavmakas), and *āvaraṇas* (coverings) or thatching or enclosures and the nomenclature with the fruit of definition or pre-requisites by the Kariṇī or hastinī faced ones, the chambers and likewise the other ones created by twins.

इति महाराजाधिराजश्रीभोजदेवविरचिते समराङ्गणसूत्रधारापरनाम्नि वास्तुशास्त्रे
एकशालालक्षणफलद्विहंसकादिलक्षणफलानि नाम त्रयोविंशोऽध्यायः।।२३।।

CHAPTER 24[1]

The definition of door, pedestal, wall, measurements, the art of wood planking, and defective or deficient buildings

कर्णशालानिबद्धानि मण्डपैरन्तरस्थितैः।
असम्बाधाजिराणि स्युर्हलानि दश पञ्च च।।१।।

There are ten and five i.e. fifteen *Halas* or Halakas (the ploughed land structured houses) having courtyards or enclosed spaces or arenas having no blockades (as also equipped) with pavilions established in the interior and enclosed by corner chambers.

ईश्वरं वृषभं चन्द्रं रोगं पापं भयप्रदम्।
नन्दनं खादकं ध्वाङ्क्षं विकृतं विलयं क्षयम्।।२।।

Īśvaraṁ, Vṛṣabhaṁ, Candraṁ, Rogaṁ, Pāpaṁ, Bhayapradaṁ, Nandanaṁ, Khādakaṁ, Dhvāhkṣaṁ, Vikṛtaṁ, Vilayaṁ, Kṣayaṁ.

याम्यं च विपरीतं च भद्रकं चेति नामतः।
एतानि हलकाख्यानि विद्याद् गेहानि यत्नतः।।३।।

Yāmyaṁ and *Viparitaṁ* and *Bhadrakaṁ* by name these ones named *Halakas* the houses, (the architect) may understand with effort.

अग्निरक्षोनिलेशानकोणगानां यथाक्रमम्।
एकद्वित्रिचतुर्थाख्या हलकानां प्रकल्पयेत्।।४।।
अनेन क्रमयोगेन च्छन्दोभेदा भवन्ति च।
तत्राद्येनेश्वरं नाम हलकेन गृहं भवेत्।।५।।

When there are Agni, [2]Rākṣas or Rākṣasa, Anila, Īśāna or Āgneya[3], Nairṭya[4] Vāyavya[5] and Aiśana[6] Koṇaś Halakas as per descending order he may conjecture the counting as one, two, three and four. In this very serial signification, the difference in metres also exists. Therein by the first one i.e. Āgneykoṇa, the house named Īśvara may be as such.

सर्वलक्षणसंयुक्तं सर्ववृद्धिफलप्रदम्।
वृषभं तु द्वितीयेन पुत्रदारविवर्धनम्।।६।।

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1. Dr. D.N. Shukla has it at No. 29.
2. GOSE, p. 128 fn. 3 has कोणे भागां as variant reading.
3. The south east quarter. V.S. Apte, p. 76 आग्रेयकोणे।
4. Nairṭya. Ibid., p. 304.
5. The north west वायव्यकोण Skt. Eng. Dict., V.S. Apte, p. 502.
6. North eastern direction Īśāna. Ibid., p. 124

That is one as endowed with all the characteristic marks and bestower of all the fruits and prosperities *Vṛṣabha* (house) is one by the second Koṇa i.e. Nairṛtya or south-western as the one ensuring the progress of son and spouse.

प्रथमं च द्वितीयं च गृहे तु हलकं यदि।
चन्द्रं वृद्धिकरं नृणां सर्वलक्षणसंयुतम्।।७।।

In a house when there is the first and second *Halaka* that (house) is *Candra* the ensure of growth of men endowed with all the auspicious marks.

वायव्यं हलकं यत्र रोगं रोगविवर्धनम्।
प्रथमं च तृतीयं च गृहे तु हलकं यदि।।८।।

Where there is north western Halaka (i.e. Vāyavya halaka) the disease[1] abrewing (house) (named) *Roga* is called as such, in case in a house there is first and third Halaka.

पापं तन्नामतो वास्तु सर्वपापप्रयोजकम्।
पितृरोगोक्तकोणाभ्यां भयदं रोगमृत्यवे।।९।।

By name Pāpa[2] is said the residence an one as employer of all the sins. By the direction of Roga (Vāyavya i.e. north western and that of Pitṛs i.e. manes the southern (halakas) the house is one as creator of fear or danger and ensurer of disease and death.

पितृरोगाग्निकोणेषु नन्दनं गृहमादिशेत्।
सुखमर्थप्रदं शान्तं हलकं परिकीर्तितम्।।१०।।

In the pitṛ (southern) the Roga (the north western) and Agni (south eastern) quarters the house may be declared as *Nandana*. This has been declared as a Halaka bliss endowing and bestower of wealth and is peaceful.

ईशान्यां तु चतुर्थेन खादकं खादकं गृहम्।
लाङ्गलाद्या यदा शाला ईशान्यां च यदापरा।।११।।

In the Īśāna (north eastern) Koṇa however, by the fourth Halaka the house *Khādaka* the house being consumptive is named as such and *Lāṅgalā* and the like the second chamber when it is in the north eastern quarter (Aiśāni).

ध्वाङ्क्षं तन्नामतो वास्तु दरिद्राणां विधीयते।
द्वितीया च चतुर्थी च शाला लाङ्गलके यदि।।१२।।

Dhvāṅkṣa is that one by name a house, is meant for the poor folk. The second and the fourth chamber when it is in the Lāṅgalaka.

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1. GOSE p. 129 fn. 1 verse 8 has रोगभयप्रदम् as variant reading for रोगविवर्धनम् pāda 2.
2. पापकं नामतो fn. 2, p. 129 GOSE.

विकृतं विकृतावासं प्रवासोऽत्र कुटुम्बिनः।
आद्या शाला द्वितीया च चतुर्थी च यदा पुनः।।१३।।

Then *Vikṛta* by name the ugly chambered one, entails the exile of the house owner. The first chamber the second one, the fourth one where exists therein.

विलयं हानिदं नित्यं गृहं तद् वित्तनाशनम्।
वायव्यं हलकं यस्मिन्नैशान्यां च यदा पुनः।।१४।।

Vilaya named (house) perennially is that one as the destroyer of wealth. The Vāyavya (the north western) Halaka exists wherein[1] and also again the north eastern one (Aiśāni) quarter.

क्षयं क्षयकरं नित्यं हलकेषु गुहं भवेत्।
अग्निवायुमहेशानां शाला लाङ्गलके यदि।।१५।।

Kṣaya (named one) the creator of consumption or demolition may be the house of Agni (south eastern quarter), Vāyu (north western quarter) and north eastern quarters (Aiśāni Maheśvara) the house or chamber may be taken as one in *Lāṅgalaka* (halaka).[2]

याम्यं मृत्युकरं नृणां न तत् कुर्यात् कदाचन।
मारुते नैर्ऋतैशान्योः शालाकर्णेषु लाङ्गलम्।।१६।।

The southern quartered one is death creating for men that may not be built any time. In the north western (Māruta or Vāyavya) south western (Nairta) and the north eastern (aiśāni) quarter the Lāṅguli is one in the chamber corners.

विपरीतं व्याधिकरं नृणां नाशकरं तथा।
चतस्रोः हलके यत्र प्रादक्षिण्यमुखाः स्थिताः।।१७।।

The one (known) as *Viparīta* is one as disease infecting one for men, as also annihilating one. Wherein in a halaka four chambers facing the southern[3] ones or clock wise ones, stationed as such.

भद्रकं नाम तद् वास्तु सर्वभद्रप्रयोजकम्।
द्वारोच्छ्रायं सविस्तारं तलोच्छ्रायं च वेश्मनाम्।।१८।।

Bhadraka named that house, is one as the employer of all the beneficence. The height of the gates or doors along with width or breadth, the height of the roof in case of the houses.

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[1] GOSE p. 129 fn. 3 has यस्मित्रीशान्या for यस्मित्रैशान्याम्।

[2] क्षयं क्षयकरं ज्ञेयं for नित्य fn. 4 p. 129 GOSE.

[3] GOSE p. 129 fn. 5 verse 17 has प्रादक्षिण्यमुखास्तथा for प्रादक्षिण्यमुखाः स्थिताः।

पीठस्य च समुत्सेधं भित्तिविस्तारमेव च।
तथा दारुकलां(ला)चैव या प्रोक्ता गृहकर्मणि।।१९।।

And the elevation of the pedestals or daises or an aisle, as also the breadth of the wall or parapet and likewise the art of wood planking or fixing that have been spoken of in the house building avocation.

एकशालाविधानं च तेषां नामानि यानि च।
तत् सम्प्रति प्रवक्ष्यामो यथावदनुपूर्वशः।।२०।।

As also the provision of one chambered adjustments and whatever names are of those, those shall we dilate upon now as per serial order and factual representation.

षोडशानां समुदयो विंशतेरपि चापरः।
विंशतेः सचतुष्कायास्तथाष्टाविंशतेरपि।।२१।।

The exaltation[1] of the sixteen or the collection of sixteen and a second one of twenty, of twenty having square or four (added)[2] and likewise of twenty eight.

द्वात्रिंशतोऽपरश्चेति पञ्च वर्गाधिपा मताः।
शालाचतुर्थभागेन भित्तिविस्तार इष्यते।।२२।।

Thirty two, the other one, the Vargādhipas (the elevating or subsidising overlords or protective norms, stand recognised. By the fourth part of the Śālā (hall) the width of the wall is cherished.

वर्गेषु भित्तिलक्ष्मोक्तं षोडशादिषु पञ्चसु।
मर्मपीडा भवेद् यत्र भित्तिस्तम्भतुलादिभिः।।२३।।

In five vargas such as sixteen the definition has been illustrated where the vulnerable points may suffer damage by the walls pillars or columns and beams or rafters[3] and the like.

कुर्वीत ह्रासं वृद्धिं वा तत्र मर्मव्यथां त्यजन्।
अतिसंवृतविस्तारं कार्यमुद्दिश्य बुद्धिमान्।।२४।।

(The architect) may decrease or increase[4] and therein avoiding[5] the damage to the

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1. GOSE, p. 130 fn. 1 has समुदायो for समुदयो verse 21 pāda I.
2. GOSE p. 130 fn. 2 has विंशतेरपि चतुष्कायाम्। GOSE p. 130 fn. Added says - पञ्चसमुदाया विप्रादीनां व्युत्क्रमेण यथा (यथम्) योज्याः। व्यासष्येदं चेष्टमानम् and पञ्च हीना वास्तुप्रमाणे तद् गृहं शालाख्यं तदन्तर्गतं षड् दारुकम् कुर्यात् इति तलशब्देन प्रथम भूम्युच्छ्रायः इति च टिप्पणकानि सन्ति क पुस्तके।
3. Rafter. V.S. Apte, p. 375. Also IASITBSOVM p. 380. तुला : दीर्घं : स्थूनाकाष्टं : दारुस्थूण।
4. GOSE p. 130 fn. 3 has ह्रासवृद्धि।
5. GOSE p. 130 fn. 4 has त्यजेत् for त्यजन्।

vulnerable points having taken into consideration the task of highly globular breadth the being wise one.

शालाप्रविष्टं कुर्वीत हीनवास्तुष्वलिन्दकम्।
चतुरश्रीकृते क्षेत्रे भूमिभागे समीकृते।।२५।।

May take to the introduction of balcony or veranda incorporated within the chamber in smaller houses. In the area squared up and the portion of the land levelled.

उपरिष्टाद् भवेत् पीठं तलादर्धसमुच्छ्रितम्।
नियुक्ते तु ततः पीठे वास्तुविस्तारतोऽङ्गुलम्।।२६।।

The roof may be overhead as high as half of the tala (i.e. the elevation of the first storey)[1]. The pīṭha i.e. the roof having been elevated one aṅgula (i.e. 8 barley corns = 3/4th of an English Inch.[2]

प्रतिहस्तं समुद्धृत्य सप्तत्या सह योजयेत्।
द्वारोच्छ्राया: समाख्याता वर्गेषूक्तेषु पञ्चसु।।२७।।

On every cubit (hasta), having eked out, he may add seventy to it or may add it to seventh. The elevations of the doors have been illustrated in the vargas spoken of as five.

उच्छ्रायार्धेन वैपुल्यमष्टांशेन विवर्जितम्।
द्वारविस्तारपादांशे पट्टविस्तार इष्यते।।२८।।

The thickness (vaipulyaṁ or bāhulyaṁ)[3] should be reduced by 1/8th of the half of the height. In the 1/4th of the width of the door the width of the paṭṭa sanctum sanctuorum (i.e. crown)[4] is stipulated here.

विस्तारार्धेन बाहल्यं सार्धं त्रेद्या तलोपरि।
उत्तरोत्तरवैपुल्यं कुर्याच्द्धाखावशाद् बुध:।।२९।।

By the half of the width, the thickness (bāhulya), should be taken as one and a half over the height of the first storey or ground floor. The wise one or the Architect may increase the thickness by gradation under pressure of segregation.

वेद्या विस्तारबाहल्ये विधेये शाखयोरपि।
द्वारविस्तारपादेन मूले स्तम्भस्य विस्तृति:।।३०।।

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1. तलशब्देन प्रथमभूम्युच्छ्वाय: इति च टिप्पणानि सन्ति क पुस्तके GOSE p. 130 fn. 8 प्रथमभूम्युच्छ्राय: Height of the first storey.
2. IASITBSOVM, p. 342.
3. Ibid., p. 381. Dr. Ajaya Mitra Sastri refutes the interpretation of P.K. Ācārya bāhalya is not moulding but thickness.
4. षट्ट: - Crown Bṛhat Saṁhitā 49.1-8 pp. 424-425 Part I, M.R. K. Bhatta ed.

The width and thickness of the Vedī (an enclosed) pavilion deserves to be undertaken as also of the columns. The width of the pillar at the plinth should be 1/4th of the width of the door.

दशभागविहीनाग्रे पट्टः स्तम्भेन सम्मितः।
स्तम्भाग्रस्य त्रिभागेन पट्टकोटिर्विधीयते।।३१।।

The paṭṭa or the plank is measured as such by the pillar in front reduced by 1/10th portion . And by the 1/3rd of the front of the pillar or height of the pillar, the tip of the plank or crown or sanctum sanctorum is visualised.[1]

हीरग्रहणमायामे स्तम्भाग्रात् तु चतुर्गुणम्।
पट्टान्यान्युद्भवेत्(?) तत्र व्यासबाहल्ययोस्तथा।।३२।।

In length four fold from the tip of the pillar or column, the *Hiragrahaṇa* (house) is named as such. In point of width and thickness the other crowns or sanctum sanctorums may be created.

पट्टकोट्यर्धमुत्सेधादुत्सेधार्धेन निर्गतम्।
तन्त्रकस्य प्रमाणं स्यादिति शास्त्रविदो विदुः।।३३।।

The half portion of Paṭṭa Koṭi from the elevation emanated out of the half of the elevation may be the extent of *Tantraka* This verily, the experts know.

द्रव्याण्युपर्युपर्यस्य परापरविभागतः।
पट्टकोट्याश्चतुर्थेन प्रविभागेन ह्रासयेत्।।३४।।

The materials over and above this one, by the distribution of the different one and the next one, by the division of Paṭṭa Koṭi (the architect) may make reduced.

पूर्वामुखं गृहं यत्तु द्वारं माहेन्द्रसंयुतम्।[२]
हस्तिनी च भवेच्छाला तद् गृहं भद्रसंज्ञितम्।।३५।।

That house is known as *Bhadra* wherein may be the chamber *hastinī* and the door equipped with *Māhendra* established in the front part.

भद्रं भद्रकरं भर्तुर्यशोबलविवर्धनम्।
सिध्यन्ति चास्य कार्याणि भद्राख्ये वसतो गृहे।।३६।।

The *Bhadra* (house) is creator of good for the owner and an enhancer of fame and strength and while he stays in the house named *Bhadra*, his undertakings bear fruit or get accomplished.

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1. GOSE has त्रिभागानांसुबाहुल्ये for बाहुल्ये and त्रिभागो for त्रिभागेन।
2. GOSE has संमुखम् for संयुतम्।

दक्षिणाभिमुखं वेश्म द्वारं चास्य गृहक्षतम्।
महिषी च भवेच्छाला तद् गृहं नन्दपीठकम्।।३७।।

A house facing the south has its door *Gṛhakṣata*. The chamber or Śālā may be *Mahiṣī*. That house is (called) Nandapīṭhakaṁ.

नन्दपीठगृहं पुंसा नित्यानन्दकरं स्मृतम्।
सर्वसम्पद्गुणोपेतं धनधान्यविवर्धनम्।।३८।।

The house named *Nandapīṭhaka* by a person is perennially remembered as joy inducing endowed with all the merits and prosperous situations and an enricher of wealth and crops.

वारुण्यभिमुखं सद्म द्वारं च कुसुमाह्वयम्।
गावी चैव भवेच्छाला सौरभं तद्विदुर्बुधाः।।३९।।

A house facing the quarter of Varuṇa i.e. the west having door as Kusuma named and the Śālā or chamber as Gāvī, that house the experts understand as *Saurabha*.

सौरभे नित्यहृष्टत्वं वसतां गृहमेधिनाम्।
सफलं कृषिवाणिज्यं पुत्राश्च वशवर्तिनः।।४०।।

In *Saurabha* (named) house is perennial ecstasy in case of house-holders living as such. Fruitful are agriculture and business or trade and sons assume an obedient attitude.

उत्तराभिमुखं धिष्ण्यं द्वारं भल्लाटसंयुतम्।
छागली च भवेच्छाला पुष्कराख्यं तदुच्यते।।४१।।

That is called *Puṣkara* having Chāgalī for a Śālā (i.e. chamber) having door adjourned by Bhallāṭa, the house (Dhiṣṇya) facing the north.

शीलवान् नित्यसन्तुष्टः सुहृत्सुजनवत्सलः।
सुभगः पुष्कराख्ये च बहुपुत्रधनान्वितः।।४२।।

Endowed with conduct, perennially satisfied, holding affection or winning affection of the Suave and friends the handsome or endowed with bliss or fortune, in the house named *Puṣkara* (the owner) is blessed with many sons, wealth and the like.

भद्रं च नन्दपीठं च सौरभं पुष्करं तथा।
प्रथमार्धे तु वर्गस्य प्रथमस्य प्रयोजयेत्।।४३।।

Bhadra and *Nandapīṭha, Saurabha* and *Puṣkara* in the first half of the first varga, (the architect) may put into practice.

सर्वभद्रादिकाः सर्वे निवेशा ये प्रकीर्तिताः।
उत्पन्नास्ते विमानेभ्यः पञ्चभ्यः पञ्चपञ्चके।।४४।।

The houses that have been illustrated such as Sarvabhadra and the like they get their genesis from five *Vimānas* by five each.

द्वारस्य पीठस्य च मन्दिरेषु भित्तेश्च मानं कथितं क्रमेण।
तथोदिता दारुकलास्तु सम्यक् प्रहीणवास्तोः सकलं च लक्ष्म।।४५।।

Of the door, the *Pīṭha* (the plinth or terrace or entering pedestal, of the houses, as also of the wall, the measurement has been illustrated in serial order. Likewise house has been spoken of the wood adjustment arts appropriately as also the definition of the deficient house.

इति महाराजाधिराजश्रीभोजदेवविरचिते समराङ्गणसूत्रधारापरनाम्नि वास्तुशास्त्रे
द्वारपीठभित्तिमानादारुकलाहीनवास्तुलक्षणं नाम चतुर्विंशोऽध्यायः।।२४।।

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CHAPTER 25[1]

The enumeration of the number of all the houses

वेश्मनां पञ्चशालानां कथ्यन्ते लक्षणान्यथ।
चतुर्विंशतिसंयुक्तं सहस्रं तानि संख्यया।।१।।

Of the houses, five chambered ones are being illustrated the pre-requisites now Twenty four added to one thousand, i.e. 1024 are these by enumeration.

गुरूणां दशसंख्यानां प्रस्तारस्य च कल्पनात्।
गृहाणां पञ्चशालानां भेदा लघुविभागतः।।२।।

On account of consideration of the outstretch of the ten figured larger houses having five chambers, the types have been enumerated as per permutation or smaller divisibility.

पञ्चशालं भवेद् योगाद् गृहयोर्द्वित्रिशालयोः।
यद्वा योगाद् भवेदेतच्चतुःशालैकशालयोः।।३।।

By the combination of two chambered and three chambered houses, a five chambered house becomes finalised or even by the combination of four chambered with a single chambered house, it become practicable.

चतुर्णामपि[2] वर्णानामिदं सद्म प्रशस्यते।
हिरण्यनाभप्रभृति वर्णानामिह वेश्मनाम्।।४।।

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[1] In D.N. Shukla's ed. this chapter is No. 30. Text pp. 146-156. Hindi Translation pp. 150-158.

[2] GOSE p. 132 fn. 4 has चतुर्णामिह for वर्णानामिदं।

सिद्धार्थादिसमायोगान्निष्पद्येत गृहाष्टकम्।
योगाद्धिरण्यनाभस्य सिद्धार्थेन गृहं भवेत्।।५।।
हेमकूटाख्यमस्यैव वातेन स्वर्णशेखरम्।
सुक्षेत्रस्य च सिद्धार्थसंयोगेन श्रियावहम्।।६।।

For the four castes even this house becomes laudable. Of houses such as Hiraṇyanābha Siddhārtha and the like, by a co-ordination, may become feasible on octagon of houses. By the co-ordination of Hiraṇyanābha with Siddhārtha, the house may be one as named *Hemakūṭa*. By the co-ordination of this one with *Vāta* house, becomes the house named *Svarṇa Śekhara*. By the co-ordination of *Sukṣetra*[1] house with (named) house assumes existence.

तस्यैव यमसूर्येण भवेद् वेश्म महानिधिः।
चुल्ल्यास्तु यमसूर्येण सदादीप्तं प्रजायते।।७।।

Of that one's co-ordination with Yamasūrya, the house may be named *Mahānidhi*. By the co-ordination of *Culli* with Yamasūrya the house is created as *Sadādīpta*.

दण्डसंयोगतस्तस्य चित्रभान्वभिधं भवेत्।
पक्षघ्नस्य तु दण्डेन सदादोषं विनिर्दिशेत्।।८।।

By the co-ordination of *Culli* with *Daṇḍa* the one named *Citrabhānu* may assume form. By the co-ordination of *Daṇḍa* with *Pakṣaghna* the architect may declare one as *Sadādoṣa*.[2]

पक्षघ्नस्यैव वातेन योगान्निर्विघ्नमुच्यते।
न काचचुल्लींसंयोगस्त्रिशालादिषु शस्यते।।९।।

By the co-ordination of *Pakṣaghna*[3] with *Vāta* the house is called *Nirvighna*. In the three chambered houses and the like the co-ordination of *Kāca* and *Culli* is not appreciated.

अन्योन्यवीक्ष्यमाणानां भेदास्तेनेह नोदिताः।
एकशालयुतै(ते) र्भेदाः स्युश्चतुश्शालवेश्मनि।।१०।।

Therefore of these being surveyed mutually their types have not been illustrated. In the four chambered house, the types may be of single chambered houses.

चत्वारः पञ्चशालानां ब्रूमस्तेषां च विंशतिः।
यदा भवत्यजा शाला सर्वतोभद्रवेश्मना।।११।।

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1. GOSE, p. 133 fn. 1 has स्वक्षेत्रस्य for सुक्षेत्रस्य।
2. GOSE, p. 133 fn. 2 has सदातोषं for सदादोषम्।
3. GOSE p. 133 fn. 3 has वक्ष्यमाणानाम् for वीक्ष्यमाणानाम्।

The four types of five chambered houses, we talk of those as twenty. When[1] Ajāśālā is there through *Sarvatabhadra* house.

सुदर्शनमिति प्राहुः पञ्चशालं तदा गृहम्।
तदेव करिणीयोगात् सुरूपमिति कथ्यते।।१२।।

Sudarśanaṁ this way they speak of as the five chambered house, that same one by the co-ordination of *Kariṇī* (i.e. hastinī) *Surūpaṇ* this way is pronounced.

सुन्दरं महिषीयोगाद् गावीयोगात्तु शोभनम्।
वर्धमानस्य चैतासां शालानां योगतः क्रमात्।।१३।।

By the co-ordination of *Mahiṣī, Sundaraṁ* and by the co-ordination of *Gāvī Śobhanaṁ.* And of these Śālās by the co-ordination of *Vardhamāna*, in serial order.

सुनाभं सुप्रभं योग्यं विनोदं च भवेद् गृहम्।
नन्द्यावर्तेऽप्येवमेव शालायोगेन जायते।।१४।।

Sunābha, Suprabha, Yogya and *Vinoda* a house may be there. In *Nandyāvartta* even, by the co-ordination of śālās assumes form.

सुखदं नन्दनं नन्दं पुण्डरीकं च मन्दिरम्।
रुचकस्याप्यजादीनां योगेन स्युरनुक्रमात्।।१५।।

Sukhadaṁ, Nandanaṁ, Nandaṁ, Puṇḍarikaṁ named houses also are quite admirable. By the co-ordination of *Ajā* and others with *Rucaka* may be in a serial order.

नामतो भद्ररुचिररोचिष्णूनि प्रहर्षणम्।
स्वस्तिकेऽप्यनया युक्त्या भवेद् गृहचतुष्टयम्।।१६।।

By name are *Bhadra, Rucira, Rociṣṇa* and *Praharṣa* the houses. And in *Svastika* as well, by this very adjunctment there may a tetrad of houses be as under.

घोषं सुघोषणं नन्दिघोषं श्रीपद्ममेव च।
विंशतिः सर्वतोभद्रप्रभृत्यालययोगतः।।१७।।

Ghoṣaṁ, Sughoṣaṇaṁ, Nandighoṣaṁ[2] and *Śrīpadmaṁ.* Therefore, by the adjunctment of houses, such as *Sarvatobhadra* all around twenty types come to the fore.

जातानि पञ्चशालानि योग्यानि पृथिवीभुजाम्।
पूर्वोक्तैरष्टभिः सार्धं स्यादष्टाविंशतिर्गृहैः।।१८।।

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[1] GOSE, p. 133 fn. 4 has वेश्मनाम् for वेश्मना verse 11 pāda 4.

[2] GOSE p. 133 fn. 6 has निन्दिघोषम्।

For the kings five chambered houses having been (reckoned) as suitable, and along with the eight (types), illustrated earlier the houses, the types get finalised as twenty eight.

कथ्यते पञ्चशालानां मूषाभेदक्रमोऽधुना।
विभद्रमेकं तत्रैकभद्राणि दशसंख्यया।।१९।।

Now is being illustrated the order of the types of mūṣās in case of five chambered houses; Vibhadra as one and there in Ekabhadras are by the counting of ten.

द्विभद्राणि पुनः पञ्चचत्वारिंशत् प्रचक्षते।
त्रिभद्राणां शतं विंशत्युत्तरं द्वे दशोत्तरे।।२०।।

Dvibhadras the forty five they declare as such of Tribhadras the (houses) are a hundred added to twenty and also hundred twain added to ten.

चतुर्भद्रगृहाणां तु द्विपञ्चाशच्छतद्वयम्।
गृहाणां पञ्चभद्राणां षड्भद्राणां दशोत्तरे।।२१।।

(The number) is of Caturbhadra houses and fifty added to a hundred twain (the counting) is of the Pañcabhadras houses of Ṣaḍbhadras ten added to.

द्वे शते सप्तभद्राणां स्याद् विंशत्युत्तरं शतम्।
गृहाणामष्टभद्राणां चत्वारिंशच्च पञ्च च।।२२।।

A hundred twain, and of the Saptabhadras, twenty added to a hundred, and of the *Aṭabhadras* the houses (the counting) is forty and five.

दश स्युर्नवभद्राणि तथैकं दशभद्रकम्।
एवं सहस्रमेकं स्याद् विंशतिश्च चतुर्युता।।२३।।
गृहाणां पञ्चशालानां मूषावहनसंख्यया।
अथ लक्ष्म च संख्यां च ब्रूमः षट्शालवेश्मनाम्।।२४।।

The Navabhadras may be ten and *Daśabhadraka* may be one alone. Hence this way one thousand and twenty added by four, may be the counting of five chambered houses as per enumeration of mūṣā bearing. Now we shall talk of the enumeration of six chambered houses.

एकद्वित्रिचतुश्शालगृहाणां योजनान्मिथः।
द्विशालस्यैकशालस्य त्रिशालस्य च योगतः।।२५।।

By the organisation of single chambered, double chambered, triple chambered and four chambered houses, and by the adjunctment of double, single and triple chambered houses.

षट्शालं जायते वेश्म भेदास्तस्य तु षोडश।
पक्षघ्नवातयोर्योगादेकशालगृहस्य च।।२६।।

A six chambered house becomes created. The types of that one are sixteen. By the combination of *Pakṣaghna* and *Vāta* house, with a single chambered house.

स्यात् पङ्कजाङ्कुरं नाम गृहं षट्शालमुत्तमम्।
हिरण्यनाभं सिद्धार्थं चैकशालेन वेश्मना।।२७।।
संयोज्यं तु यदा[1] गेहं तदा स्याच्छ्रीगृहं शुभम्।
संयोगादेकशालेन सुक्षेत्रयमसूर्ययोः।।२८।।

Paṅkajāṅkuraṁ named six chambered house is an excellent one with a single chambered house (When) Hiraṇyanābha and Siddhārtha become fit to be joined, then the house named *Śrīgṛha*, an auspicious one gets into being. By the adjustment of a single chambered house, of *Sukṣetra* and *Yamasūrya* (type-).

धनेश्वरं नाम गृहं जायते धनवृद्धये।
दण्डाख्यचुल्ल्योः संयोगादेकशालगृहस्य च।।२९।।
प्रभूतकाञ्चनकरं गृहं स्यात् काञ्चनप्रभम्।
द्वादशान्यानि जानीयाद् भवनान्यनया दिशा।।३०।।

The house named *Dhaneśvara* gets into provenance for the augmentation of wealth. And by the combination of the one named *Daṇḍa* and *Culli* and of the single chambered (house), the house named *Kāñcanaprabha* may be three, an endower of ample gold. The twelve other houses, one may understand by this very analogy.

एतेषामेव भेदेषु शुभान्यखिलवर्णिनाम्।
तुल्यात् त्रिशालद्वितयात् षट्शालकचतुष्टयम्।।३१।।

In the types of these very ones auspicious ones for all the castes, by the twains of triple chambered houses, the tetrad of six chambered (houses becomes tenable).

स्याद् द्विशालचतुःशालयोगादन्यच्चतुष्टयम्।
सिद्धार्थेन चतुःशालं वेश्मनां संयुतिर्य?(य) दा।।३२।।

By the adjunct posture of the double chambered and four chambered houses, another tetrad of six chambered houses becomes tenable. With Siddhārtha where there is the combination of the four chambered houses.

गृहं तदा स्यात् षट्शालं त्रैलोक्यानन्दकं शुभम्।
यमसूर्येण संयुक्तं विलासचयमुच्यते।।३३।।

The house then, may be six chambered one, *Trailokyānandakaṁ*,[1] the auspicious one combined[2] with *Yamasūrya* the hose is called *Vilāsacayaṁ.*

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[1] GOSE, has सदा for यदा as variant reading.

दण्डयुक्तं चतु:शालं सुखदं नामतो भवेत्।
वातेन च चतु:शालं संयुक्तं श्रीपदं भवेत्।।३४।।

The four chambered house adjoined by the one named *Daṇḍa*, may be one as named *Sukhadaṁ* and the four chambered house joined by *Vāta* may be one as *Śrīpada* (by name).

चतुर्विंशतिरन्यानि षट्शालान्यन्ययोगत:।
पञ्च यानि चतुश्शालान्युचितानि महीभृताम्।।३५।।

The twenty four others the six chambered houses by the other combinations do (take existence). And five which ones as four chambered houses are there, suitable for kings.

तेषां द्विशालयोगेन षट्शालान्यभिदध्महे।
सिद्धार्थे सर्वतोभद्रयुक्ते स्याच्छ्रीपुरं गृहम्।।३६।।

By the adjunctment of those with the double chambered ones, we illustrate in six chambered ones. In Siddhārtha adjoined by Sarvatobhadra, Śrīpuraṁ house may therebe.

श्रीवासं सर्वतोभद्रे यमसूर्यान्विते भवेत्।
दण्डाख्ये भद्रयुक्ते श्रीभूषणं जायते गृहम्।।३७।।

On *Sarvatobhadra* getting endowed with *Yamasūrya* the house named *Śrīvāsa* may be there. In *Daṇḍa* adjoined by *Bhadra*, the house *Śrībhūṣaṇa* gets into being.

वाताख्यं सर्वतोभद्रयोगाच्छ्रीभाजनं विदु:।
सिद्धार्थे वर्धमानेन युक्ते स्याद् भूतिमण्डनम्।।३८।।

By the adjunction of *Sarvatobhadra* with one named *Vāta*, the house, they know as *Śrībhājanaṁ* on Siddhārtha getting joined by *Vardhamāna* the house may be *Bhūtimaṇḍana*.

यमसूर्ये तु तेनैव संयुक्ते भूतिभाजनम्।
भूतिमानं तु दण्डाख्ये वाताख्ये भूतिभूषणम्।।३९।।

And *Yamasūrya* being endowed with that one i.e. *Vardhamāna* the house may be *Bhūtibhājanaṁ. Bhūtimāna* house becomes as such when *Vardhamāna* joins *Daṇḍa* and *Bhūtibhṣaṇa* on *Vardhamāna* joining *Vāta*.

नन्द्यावर्तस्य योगेन सिद्धार्थादि चतुष्टयम्।
श्रीमुखं श्रीधरं श्रीभृँच्छ्रीध(क)रं चेति जायते।।४०।।

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1. GOSE has यम सूर्येण युक्तं तु for संयुक्तम्।
2. GOSE verse 35 has in fn. 3 चतुर्विशत्येतानि for अन्यानि।

By the adjunction of *Nandyāvarta Siddhārtha* and others the group of four (Yamasūrya, Daṇḍa and Vāta) have *Śrīmukha, Śrīdhara, Śrībhṛt* or *Śrīkṛt*[1] and *Śrīkara* houses.

सिद्धार्थादिचतुष्कस्य भवेद् रुचकयोगतः।
श्रियाकारं श्रियोवासं श्रीयानं श्रीमुखं तथा।।४१।।

Of Siddhārtha and others the group of four i.e. *Yamasūrya, Daṇḍa* and *Vāta*) by the adjunction of *Rucaka* have *Śrīyākāraṁ; Śrīyavāsaṁ, Śrīyānaṁ* and *Śrīmukha*.

सिद्धार्थादिचतुष्कस्य भवेत् स्वस्तिकयोगतः।
धनपालधनानन्तधनप्रदधनाह्वयम्।।४२।।

Of Siddhārtha and the like group of four, by the adjunction of *Svastika*, may have *Dhanapālȧ, Dhanānanta, Dhanaprada* and *Dhanāhvaya* as the four six chambered houses.

भवन्त्येवं राजवेश्मयोगतो विंशतिर्गृहाः।
प्राक् चतुर्विंशतिश्चेति चत्वारिंशच्चतुर्युता।।४३।।

This way by the adjunction of the King's houses, there come forth twenty houses[2] and the earlier twenty four (added on) become forty added by four i.e. forty four.

मूषाव्यूढिवशादेकभद्रादीन्यभिदध्महे।
भिदाभिरेकं(?)मूषाभिरभद्रं द्वादशैकया।।४४।।

By the adjustment of mūṣās we are now illustrating *Ekabhadras* by classifications, Ekabhadras 12 Vibhadras and Abhadra only one.

द्वाभ्यां षट्षश्रिरुद्दिश विंशे द्वे तिसृभिः शतेः(ते)।
स्याद् व्यूढाभिश्चतसृभिः पञ्चोनं शतपञ्चकम्।।४५।।

By two bhadras sixty six houses are enjoined; *Tribhadras* as two hundred and twenty *Caturbhadra* as having five deducted from five hundred i.e. four hundred and ninety five (houses).

शतानि पञ्चभद्राणां सप्त द्वानवतिस्तथा।
चतुर्विंशा नवशती षड्भद्राणामुदाहृता।।४६।।

Of *Pañcabhadras* seven hundreds and ninety two (houses) of *Ṣaḍbhadras*, a century of nine having twenty four (i.e. 924) houses.

जानीयात् सप्तभद्राणि संख्यया पञ्चभद्रवत्।

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[1] GOSE, has on fn. as श्रीकृत् but in the text above it has श्रीसृतः Dr. D.N. Shukla ed. has श्रीकृत् as the reading on p. 148 Text.

[2] गृहाः is a usage violating the grammatical rules for गृहाणि metrical exigency.

गृहाणामष्टभद्राणां पञ्चोनं शतपञ्चकम्।।४७।।

The *Saptabhadras* one may understand as at par with *Pañcabhadras* (i.e. 792 houses) and of *Aṣṭabhadras* houses the number is five deducted from five hundred i.e. (495).

द्वे विंशे नवभद्राणां भवनानां शते विदुः।
षट्षष्टिर्दशभद्राणि तथा द्वादशसंख्यया।।४८।।
स्युरेकादशभद्राख्यान्येकं द्वादशभद्रकम्।
एवं षट्शालगेहानां स्यात् साहस्रचतुष्टयम्।।४९।।
षण्णवत्यधिकं ब्रूमः सप्तशालानि साम्प्रतम्।
तुल्यं त्रिशालद्वितयमेकशालेन युज्यते।।५०।।

Of *Navabhadras* houses only two hundred added by twenty is the counting. The *Daśabhadras* are of sixty six and of twelve houses may be the *Ekādaśabhadras* and one housed may be *Dvādaśabhadraka*. This way of six chambered houses the counting may be four thousand added to ninety six. Now we talk of the seven chambered houses. The three chambered house twain being similar to the single chambered house having been combined as such.

यदा स्युः सप्तशालानि तदा द्वादशसंख्यया।
एकशालं द्विशालं च चतुःशालेन युज्यते।।५१।।

When they may assume the seven chambered norm, then by the counting of twelve figured and single chambered one and the double chambered one when becomes combined with the four chambered one.

यदा तदा सप्तशालमपरं वेश्म जायते।
सैकशालं चतुःशालं यमसूर्येण संयतुम्।।५२।।

Then a different type of seven chambered house becomes existent. The four chambered house accompanied by single chambered one gets united with Yamasūrya.

तदा भवेद् विभेदः (?) स्यात् तद्गृहं श्रीप्रदायकम्।
वातेन श्रीपदं तद्वद् दण्डेन श्रीप्रदं भवेत्।।५३।।

And where there may ensue a specific segregation, that house may be one as bestower of glory combined with Vāta likewise an endower of glory as also combined with Daṇḍa, an endower of glory.

सिद्धार्थकेन श्रीमालं तद्वदेव प्रजायते।
पञ्चानां राजयोग्यानां स्युश्चतुशालवेश्मनाम्।।५४।।

With *Siddhārthaka* the (seven chambered house) likewise becomes such as being a garland of glory or named as Śrīmāla of five houses suitable to kings being four chambered ones.

सप्तशालानि संयोगादेकशालद्विशालयो:।
युज्यते सर्वतोभद्रं सिद्धार्थं च यदा गृहम्।।५५।।

The seven chambered houses assume form by the adjunction of single chambered and double chambered ones. And when Sarvatobhadra and Siddhārtha become adjuncted.

एकशालेन जायेत श्रीपदं श्रीपदं तथा।
सर्वतोभद्रगेहस्य यमसूर्यैकशालयो:।।५६।।

With a single chambered one then *Śrīpada* named (seven chambered one) may be endower or a receptacle of glory of the Sarvatobhadra house on adjunction with Yamasūrya and a single chambered house.

योगेन श्रीफलं नाम स्याद् गृहं श्रीफलावहम्।
सर्वतोभद्रदण्डाभ्यामेकशालं युतं यदा।।५७।।

Gives *Śrīphala* by name (a seven chambered house) one having fruit for glory when with Sarvatobhadra and Daṇḍa, a single chambered (house) gets adjuncted.

श्रीस्थलं नाम भवनं तदा स्यादास्पदं श्रिय:।
स्यादेकशाले मिलिते सर्वतोभद्रवातयो:।।५८।।

Śrīsthalaṁ named house may then be a receptacle of glory or riches personified as Lakṣmī on the conjunction of Sarvatobhadra and Vāta (houses) with a single chambered house.

लक्ष्मीनिवासभवनं गृहं श्रीतनुसंज्ञितम्।
यदैकशालं सिद्धार्थं वर्धमानं च युज्यते।।५९।।

The house named *Śrītanu* a house being an abode of *Lakṣmī* or glory or wealth. When single chambered house Siddhārtha and Vardhamāna are combined.

श्रीपर्वताभिधानं स्यात् तदानीं भवनोत्तमम्।
यमसूर्यस्य योगेन वर्धमानैकशालयो:।।६०।।

Then *Śrīparvata* named house may there be the most excellent one. By the combination of *Yamasūrya* with *Vardhamāna* and *Ekaśāla*.

श्रीवर्धनं नाम गृहं श्रियो वृद्धिकरं भवेत्।
दण्डं च वर्धमानं च सैकशालं यदा भवेत्।।६१।।

Śrīvardhanaṁ named house an augmentor of glory or multiplier of wealth may be there. And Daṇḍa and Vardhamāna when may be accompanied by Ekaśāla.

तदा श्रीसङ्गमं नाम भवेद् भवनमुत्तमम्।
यदैकशालं वाताख्यं वर्धमानं च युज्यते।।६२।।

The *Śrīsaṁgamaṁ* named house may be excellent house. When Ekaśāla and the one named *Vāta* and Vardhamāna combine.

भवनं श्रीप्रसङ्गाख्यं नृपयोग्यं तदा भवेत्।
सिद्धार्थमेकशालेन नन्द्यावर्तेन चान्वितम्।।६३।।
श्रीभारं नाम भवनं भवेद् भूपालसेवितम्।
नन्द्यावर्तस्य योगेन यमसूर्यैकशालयोः।।६४।।

The house named *Śrīprasaṅga* and *Siddhārtha* combined with *Ekaśāla* and *Nandyāvartta* may give a house named *Śrī Bhāra* occupied by a protector of the Earth i.e. a king. By the conjunction of *Nandyāvartta* with *Yamasūrya* and *Ekaśāla.*

राज्ञां सुखावहं वेश्म श्रीभारमिति च स्मृतम्।
श्रीशैलमेकशालेन स्यान्नन्द्यावर्तदण्डयोः।।६५।।

The house is one offering comfort to the kings and may be known as *Śrībhāra* likewise. *Śrīśaila* may be the house with the combination of *Nandyāvartta* and *Daṇḍa*.

योगाद् भोगावहं राज्ञां सप्तशालं गृहोत्तमम्।
एकशालस्य योगेन स्यान्नन्द्यावर्तवातयोः।।६६।।

The seven chambered house may be one as offering suitability of enjoyments. By the conjunction of *Ekaśāla* with *Nandyāvarta* and *Vāta*.

श्रीखण्डं नाम भवनं भूभृतां भूतिकृद् भवेत्।
सिद्धार्थस्यैकशालेन संयोगाद् रुचकस्य च।।६७।।

Śrīkhaṇḍa named house may be one as affording prosperity to the kings of *Siddhārtha* by the conjunction of *Ekaśāla* and *Rucaka*.

श्रीषण्डं नामतो वेश्म भवेद् योग्यं महीभृताम्।
रुचकस्यैव योगेन यमसूर्यैकशालयोः।।६८।।

Śrīsaṇḍaṁ by name house may be fit for the kings by the combination of *Rucaka* and *Yamasūrya* and *Ekaśāla.*

स्याच्छ्रीनिधानं श्रीकुण्डं तस्य दण्डैकशालयोः।
वातैकशालरुचकैर्युक्तैः श्रीनाभमुच्यते।।६९।।

May be the house *Śrīnidhāna* and of the same one (i.e. *Rucaka*), the combination with *Daṇḍa* and *Ekaśāla* the house becomes named *Śrīkuṇḍa*. By the combined ones *Vāta*, *Ekaśāla* and *Rucaka*, the house becomes *Śrīnābha*.

भवनं भूमिपालानां तद् भवेद् भूतिदायकम्।
एकशालेन युज्येते सिद्धार्थस्वस्तिके यदा।।७०।।

The house of the protectors of the Earth may be one as bestower of prosperity. When with *Ekaśāla* are united *Siddhārtha* and *Svastika*.

श्रीप्रियं स्यात् तदा वेश्म सन्ततं वल्लभं श्रियः।
यमसूर्यैकशालाभ्यां स्वस्तिकं युज्यते यदा।।७१।।

Śrīpriya may then be the house perennially believed of glory. When with Yamasūrya and Ekaśāla Svastika gets combined.

तदा श्रीकान्तमित्याहुर्भवनं भूभृतां हितम्।
एकशालेन संयोगो दण्डस्वस्तिकयोर्यदा।।७२।।

Then, *Śrīkānta* a house named as such may be one as salubrious to the kings with Ekaśāla when there is the combination of *Daṇḍa* and *Svastika*.

श्रीमतं नामतो वेश्म तदा स्याद् विजयावहम्।
वातस्वस्तिकसंयोगमेकशालं यदा व्रजेत्।।७३।।

Śrīmataṁ by name the house, then may be one as ensuring victory. When Ekaśāla has the combination of *Vāta* and *Svastika*.

श्रीप्रदत्तमिति प्राहुस्तदा वेश्म महीभृताम्।
एकैकस्य द्विभेदत्वाच्चत्वारिंशदियं भवेत्।।७४।।

''*Śrīpradattaṁ*'' this way they declare the house for the kings. Owing to two types of each one of these this (counting) may rise to forty.

एवमत्र प्रकाराः स्युश्चत्वारिंशद् युताष्टभिः।
यदा त्रिशालं भवनं चतुश्शालेन युज्यते।।७५।।

This way here, the types may be forty added by eight. When a three chambered house is joined to the four chambered one.

तदापि सप्तशालं स्याच्चतुर्धेदं समासतः।
पञ्चानां राजगेहानां मिलत्येकतमस्य चेत्।।७६।।
त्रिशालं स्यात् तदा सप्तशालं विंशतिभेदवत्।
हिरण्यनाभभो(यो)गेन[1] सर्वतोभद्रमन्दिरम्।।७७।।

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[1] Another reading- भागेन

Even then a seven chambered house may be there being fourfold as such in succinct norm of five Royal Houses, if one gets combined as such with a three chambered house, then seven chambered house assumes twenty types. By two conjunctions of Hiraṇyanābha and house named Sarvatobhadra.

श्रीवत्सं जनयेद् वेश्म नरेन्द्राणां हितावहम्।
श्रीवृक्षं सर्वतोभद्रे सुक्षेत्रे मिलिते भवेत्।।७८।।

Śrīvatsa one may create the house entailing the beneficence of the kings. *Śrīvṛkṣa* may be the house on *Sarvatobhadra* and *Sukṣetra* getting combined.

चुल्लीयुक्ते पुनस्तस्मिन् श्रीपालं नाम जायते।
पक्षघ्ने सर्वतोभद्रयुक्ते श्रीकण्ठमुच्यते।।७९।।

Then on that one having got combined with *Culli* the one named *Śrīpāla* gets provenance. *Pakṣghna* getting combined with *Sarvatobhadra*, the one named *Śrīkaṇṭha* gets into being.

हिरण्यनाभे श्रीवासं वर्धमानयुते भवेत्।
श्रीनिवासं तु सुक्षेत्रे वर्धमानेन मिश्रिते।।८०।।

On *Hiraṇyunābha* getting united with *vardhamāna, Śrīvāsa* (named) house may be there and *Śrīnivāsa* house comes off when *Sukṣetra* combines with *Vardhamāna*.

वर्धमानेन चुल्ल्या च गृहं श्रीभूषणं विदुः।
पक्षघ्नं वर्धमानेन यदा संयोगमृच्छति।।८१।।

By Vardhamāna and *Culli* the house may be *Śrībhūṣaṇa* they call as such when *Pakṣaghna* gets on combination with Vardhamāna.

तदा श्रीमण्डनं नाम जायते भवनोत्तमम्।
जाते हिरण्यनाभस्य नन्द्यावर्तेन सङ्गमे।।८२।।

Then *Śrīmaṇḍana*, named (house) may be the best of all on a combination having got effected of Nandyāvartta with *Hiraṇyanābha*.

स्याद् वेश्म श्रीकुलं नाम श्रियः कुलनिकेतनम्।
नन्द्यावर्तेन सुक्षेत्रे युक्ते श्रीगोकुलं भवेत्।।८३।।

May the house be *Śrīkulaṁ*, the hereditary abode of Śrī i.e. glory. The *Sukṣetra* having combined with *Nandyāvartta*, the house named *Gokula* may be there.

नन्द्यावर्तस्य चुल्ल्याश्च योगे श्रीस्थावरं गृहम्।
नन्द्यावर्तस्य पक्षघ्नयोगे कुम्भं प्रजायते।।८४।।

The *Śrīsthāvara* house becomes created on the combination of *Nandyāvarttta* and *Culli* on the combination of *Pakṣaghna* with *Nandyāvartta* (the house) named *Kumbha* gets provenance.

हिरण्यनाभरुचकयोगे स्याच्छ्रीसमुद्गकम्।
श्रीनन्दं नाम सुक्षेत्रे रुचकाख्येन संयुते॥८५॥

On the combination of *Hiraṇyanābha* and *Rucaka* may be the house *Śrīsamudgaka* and *Śrīnanda* named when on *Sukṣetra* combining with one named *Rucaka.*

चुल्ल्यां रुचकयुक्तायां श्रीह्रदं नाम जायते।
श्रीधरं नाम पक्षघ्ने भवेद् रुचकसंयुते॥८६॥

In *Culli* conjoined by *Rucaka* the (house) named *Śrīhrada* assumes form and on *Pakṣaghna* joined by *Rucaka* makes a (house) named *Śrīdhara.*

हिरण्यनाभेन युते स्वस्तिके श्रीकरण्डकम्।
सुक्षेत्रेण युते तस्मिन् श्रीभाण्डागारसंज्ञितम्॥८७॥

On *Svastika* joined by *Hiraṇyanābha* (the house) *Śrīkaraṇḍaka* comes into being. And on that one i.e. Svastika getting combined with *Sukṣetra*, the (house) becomes *Śrībhāṇḍāgāra.*

चुल्लीयुते श्रीनिलयं भवेन्नरपतिप्रियम्।
स्वस्तिकस्य यदा योगः पक्षघ्नेन प्रजायते॥८८॥

And likewise (the Svastika) having got combined with *Culli* (the house) named *Śrīnilayaṁ* as one happy for a king. Of Svastika when a combination gets effected with *Pakṣaghna.*

श्रीनिकेतनसंज्ञं स्यात् तदा नृपतिमन्दिरम्।
उक्तानि सप्तशालानि नामलक्षणयोगतः॥८९॥

Śrīniketana by name may be then the house of a king. The seven chambered houses have been illustrated by the alliance of names and pre-requisites.

सर्वाणि सार्वभौमानां नृपाणां मन्त्रिणामपि।
भवन्ति च सतां वित्तयशोविजयवृद्धये॥९०॥

All (these) (houses) are for the augmentation of wealth, fame and victory of the Suave, the ministers and the kings of paramount sovereignty.

एकादिमूषावहनप्रभेदादथ वेश्मनाम्।
एतेषां सप्तशालानां ब्रूमः संख्यामनुक्रमात्॥९१॥

Now we shall talk of the counting of these seven chambered houses, as per distinctness of bearing of mūṣās one and the like in serial order.

वहत्येकापि नो यत्र मूषैकं तद् भवेद् गृहम्।
विभद्रमेकभद्राणि विजानीयाच्चतुर्दश।।९२।।

Where one does not have even a single mūṣā that single house may be one (known) as *Vibhadra, Ekabhadras,* one may construe as fourteen.

द्विभद्रवेश्मनां सैका नवति: परिकीर्तिता।
भवनानां त्रिभद्राणां चतु:षष्टि: शतत्रयम्।।९३।।

Of Dvibhadra houses ninety along with one i.e. ninety one as enumeration stands dclaimed. Of the Tribhadras the houses the enumeration is sixty four added to a centum triad i.e. three hundred and sixty four (364).

सहस्रमेकाभ्यधिकं स्याच्चतुर्भद्रवेश्मनाम्।
भवत: पञ्चभद्राणां द्वे सहस्रे द्विसंयुते।।९४।।

One thousand and one may be the enumeration of *Caturbhadra* and of the *Pañcabhadras* the enumeration may be two thousands added by two i.e. 2002.

षड्भद्राणां सहस्राणि त्रीणि त्रीणि गृहाणि च।
द्वात्रिंशता चतुस्त्रिंशत् सप्तभद्रशतानि च।।९५।।

Of the Ṣaḍbhadras three thousand and three houses i.e. 3003 houses is the counting. The Saptabhadras in hundreds have thirty four with thirty two i.e. 3432 as the counting.

अष्टभद्राणि षड्भद्रसंख्यातुल्यानि जायते(?)।
गृहाणां नवभद्राणां द्वे सहस्रे तथा द्वयम्।।९६।।

The *Aṣṭabhadras* assume form in line with Ṣaḍbhadras i.e. 3003 in number and of houses *Navabhadras* two thousands and two i.e. 2002 is the counting.

सहस्रं दशभद्राणामेकोत्तरमुदाहतम्।
तथैकादशभद्राणां चतुष्ट्या शतत्रयम्।।९७।।

Of *Daśabhadras* a thousand added by one i.e. 1001 stands enumerated the counting and of the *Ekādaśabhadras* the enumeration is sixty four added to three hundred i.e. 364.

सैका द्वादशभद्राणां नवतिर्वेश्मनां भवेत्।
स्युस्त्रयोदशभद्राणि गृहाणीह चतुर्दश।।९८।।

Of the *Dvādasabhadra* houses the number is ninety along with one i.e. ninety one. And herein the Trayodaśabhadras may be the fourteen houses as such.

यच्चतुर्दशभिर्भद्रैरेकमेव हि वेश्म तत्।
इत्येषां सप्तशालानां सहस्राण्यत्र षोडश।।९९।।

एकोनत्रिंशती तद्वदशीतिश्चतुरुत्तरा।
इदानीमष्टशालानि भवनान्यभिदध्महे।।१००।।

By fourteen bhadras the house is only one. This way of the seven chambered houses herein sixteen thousand ekonatrimśati (one less by thirty)[1] is one as having three hundred and likewise eighty added by four i.e. 16384 comes out to be the enumeration. Now we shall talk of the eight chambered houses.

बहिरन्तश्चतु:शालद्वयादेकं समासत:।
अन्यानि सर्वभद्रादिद्वयसंयोगतो दश।।१०१।।

Succinctly one type becomes so by the twain of four chambered houses both external as well as internal. There are other ten types owing to the conjunction of the twain each of Sarvatobhadra and the like.

एकोनत्रिंशता क्षेत्रं चतुरश्रं विभाजयेत्।
भागद्वयेन मूषा स्याच्छाला भागचतुष्टयात्।।१०२।।

By twenty nine squares the area should be divided as square normed by square twain mūṣa and the Śālā (hall) by square tetrad, (a designing may be created).

कुर्वीत पञ्चभिर्भागै:स्तम्भध्येऽङ्गणवापिकाम्।
चतस्रश्च प्रतिदिशं मूषा: स्युस्तत्र वास्तुनि।।१०३।।

The architect may create by five squares in the centre of that the oblong tank of the quadrangle. And therein in the house, in every direction, the mūṣas may be four.

शालयोनं सप्तशालं षट्शालं द्वितयोज्झितम्।
त्रिहीनं पञ्चशालं स्यादष्टशालमिदं क्वचित्।।१०४।।

(The seven chambered) house somewhere is less by one and (somewhere) less by two halls is as six chambered house and (somewhere) (an eight chambered) house is such as of five halls reduced by three.

तुल्यत्रिशालद्वितयं द्विशालेन युतं यदा।
अष्टौ तदाष्टशालानि गृहाण्यन्यानि निर्दिशेत्।।१०५।।

The three chambered house twain of parallel norm when conjoined by the two chambered house, then eight chambered houses of different norm stand illustrated.

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1. Dr. D.N. Shukla's ed. p. 152 text has एकोनत्रिंशती as the reading on page 155 verse 100 he has taken इस तरह सप्तशाल वेश्मो की संख्या 16384 हुई। GOSE p. 140, fn. 4 has एकात्र त्रिशती which appears traceable.

मूषाव्यूढिवशादष्टशालानामथ कथ्यते।
संख्या तत्र विभद्रं स्यादवहन्मूषसंज्ञितम्।।१०६।।

Under exigency of the development of mūṣās the enumeration of eight chambered houses is being illustrated. Therein, *Vibhadra* may be one having the nomenclature of mūṣās not contained.

षोडशैवैकभद्राणि द्विभद्राणां शतं विदुः।
विंशं षष्ट्या त्रिभद्राणां विज्ञेयं शतपञ्चकम्।।१०७।।

The Ekabhadras are sixteen and they know the Dvibhadras as a hundred and twenty. The sixty of Tribhadras may have a centum of five i.e. five hundred and sixty.

अष्टादशाहुर्विंशानि चतुर्भद्रशतानि च।
पञ्चभद्रसहस्राणि चत्वारि स्युः शतत्रयम्।।१०८।।
अष्टषष्टिश्च गेहानि तानि सम्यग् विभावयेत्।
सहस्राष्टकमष्टौ च षड्भद्राणि प्रचक्षते।।१०९।।

Eighteen hundreds of Caturbhadras having twenty i.e. may be 820 housed ones Pañcabhadras in four thousand may be ones having a centum triad[1] and sixty eight housed ones. Those (the architect) may make recognised adroitly. The octo thousands with eight i.e. 8008 houses, they call as *Ṣaḍbhadras*.

एकादशसहस्राणि तथा शतचतुष्टयम्।
जानीयात् सप्तभद्राणि चत्वारिंशद् गृहाणि च।।११०।।

Eleven thousands and centum squared, one may know as Saptabhadras having forty houses as such i.e. 11440 housed ones may be Saptabhadras.

द्वादशैवाष्टभद्राणां सहस्राणि शताष्टकम्।
सप्तत्याभ्यधिकं प्राहुर्वास्तुविद्याविशारदाः।।१११।।

The twelve thousand of the Aṣṭabhadras centum octagon i.e. eighty hundred increased by seventy i.e. 12870 housed one declare the experts in architecture.

एकादशसहस्राणि तथा शतचतुष्टयम्।
चत्वारिंशच्च गेहानि नवभद्राणि संख्यया।।११२।।

The Navabhadras in counting have eleven thousands and also [2]four hundreds, with forty houses termed as such i.e. 11440 housed one it is called as such.

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1. GOSE p. 141 fn. 2 has द्वयम् for शतत्रयम्।
2. GOSE p. 141, verse 112, fn. 3 has दशचतुष्टयम् for शतचतुष्टयम्।

अष्टौ स्युर्दशभद्राणां सहस्राण्यष्टभिः सह।
तथैकादशभद्राणां सङ्ख्या स्यात् पञ्चभद्रवत्।।११३।।

Of the Daśabhadra houses the eight thousands with eighty becomes the counting. Of the Ekādaśabhadras the counting is same as of Pañcabhadras i.e. 4368 house.

अष्टादशशतानि स्युर्विंशतिर्भवनानि च।
इति द्वादशभद्राणां संख्या भवति वेश्मनाम्।।११४।।

Eighteen hundreds[1] and twenty houses may there be the counting this way of Dvādaśabhadras houses.

स्यात् त्रयोदशभद्राणां षष्ट्यग्रं शतपञ्चकम्।
स्याच्चतुर्दशभद्राणां विंशत्यभ्यधिकं शतम्।।११५।।

May there be the counting of the Trayodaśabhadras the sixty heading the centum pentad i.e. 560 housed one as such. Of the Caturdaśabhadras the counting may be twenty added to hundred i.e. 120.

वेश्मानि स्युस्तथा पञ्चदशभद्राणि षोडश।
एकमेव हि विज्ञेयं गृहं षोडशभद्रकम्।।११६।।

The houses of Pañcadaśabhadras may be sixteen in number. This very way may be the counting of Ṣoḍaśabhadraka.

पञ्चषष्टिसहस्राणि षट्त्रिंशं शतपञ्चकम्।
गृहाणामष्टशालानां भवत्येकत्र संख्यया।।११७।।

This way sixty five thousand, five hundred and thirty six (i.e. 65536) gets on to be by the cumulative counting the number of eight chambered houses.

स्यात् समानचतुष्टशालद्वययोगात् समासतः।
एकैकशालयोगाच्च नवशालचतुष्टयम्।।११८।।

May there be the conjunction of four chambered twain, succinctly and by the conjunction of a single chambered house each, the tetrad of Navaśālas i.e. Nine chambered houses comes to the fore.

सर्व्वतोभद्रमुख्यानां मिथो द्वितययोगतः।
एकैकशालयोगाच्च चत्वारिंशत् तथापरा।।११९।।

By the combination of the twain mutually of the (houses) headed by Sarvatabhadra and the like, and by the adjustment of one Ekaśāla house and forty others (types come to the fore).

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[1] GOSE, p. 141 fn. 4 has अष्टादशसहस्राणि।

तुल्यत्रिशालत्रितययोगेन च चतुष्टयम्।
गृहाणां नवशालानामन्यदुक्तं पुरातनैः।।१२०।।

By the combination of the triad of similar three chambered houses, of the houses a group of four is spoken of the Navaśāla houses by the Ancients.

संस्थानमुक्तं गेहानां नवशालात्मनामिदम्।
मूषावहनभेदेन तत्सङ्ख्या कथ्यतेऽधुना।।१२१।।

Of the nine chambered houses the adjustment has been spoken of by the distinctness of bearability of mūṣās their counting is now being enumerated.

अवहन्मूषमेकं स्याद् वहन्त्याष्टादष्टौकया।
द्वाभ्यां शतं त्रिपञ्चाशदधिकं वेश्मनां भवेत्।।१२२।।

Not bearing any mūṣā the number of houses (navaśālaka) may be one only. And by, the bearing of one mūṣā the (Ekabhadra) may be of eighteen houses. By the two (mūṣās) a hundred added to fifty three may be the counting of (navaśāla) houses.

तिसृभिः स्युः शतान्यष्टौ सह षोडशभिर्गृहैः।
षष्ट्या सहस्रत्रितयं ताभिश्चतसृभिर्भवेत्।।१२३।।

By three (mūṣās) an enumeration of eight hundreds along with sixteen houses and by sixty along with the figure of three thousand (lit. the thousand triad) may be the enumeration of houses bearing three (mūṣās) (caturbhadras).

पञ्चाशीतिशतान्यष्टषष्टियुक्तानि पञ्चभिः।
वहन्तीभिः प्रजायन्ते मूषाभिरिह वेश्मनाम्।।१२४।।

Eighty five hundreds combined with sixty eight have the counting of (Pañcabhadras) by five (mūṣās). By those bearing mūṣās here of the houses come into being.

अष्टदशसहस्राणि तथा पञ्चशतानि च।
चतुःषष्टिं च गेहानि मूषाभिः षड्भिरादिशेत्।।१२५।।

Eighteen thousands, five hundreds and sixty eight houses one may indicate these by five mūṣās (Ṣaḍbhadras).

एकत्रिंशत्सहस्राणि सहितान्यष्टभिः शतैः।
चतुर्विंशतियुक्तानि मूषाभिः सप्तभिर्विदुः।।१२६।।

Thirty one thousands accompanied by eight hundreds combined by twenty four (i.e. 31824) may be the houses by seven mūṣās (Saptabhadras).

चत्वारिंशत्सहस्राणि त्रिसहस्री च वेश्मनाम्।
शतानि चाष्टपञ्चाशत् सप्त मूषाभिरष्टभिः।।१२७।।

Forty thousand with thousand triad i.e. forty three thousand of houses, seven hundreds and fifty eight houses are so by eight mūṣās (Aṣṭabhadras).

चत्वारिंशत्सहस्त्राणि सहस्त्रण्यष्ट षट्शती।
विंशतिं चैव मूषाभिर्गृहाणां नवभिर्विदु:।।१२८।।

Forty thousands and thousands eight, with hundred and twenty with nine mūṣās, the houses they know as *Navabhadras* (48620).

चत्वारिंशत्सहस्त्राणि सहस्त्रात्रयमोकसाम्।
मूषाभिर्दशभि: साष्टपञ्चाशच्छतसप्तकम्।।१२९।।

Forty thousand with thousand triad of houses by ten mūṣās; having fifty eight added to seven hundred makes a Daśabhadra (43758).

एकत्रिंशत्सहस्त्राणि चतुर्विंशच्छताष्टकम्।
मूषाभिरेकादशभिर्गृहाणां मुनयो जगु:।।१३०।।

Thirty one thousands twenty four added to eight hundred, by eleven mūṣās, the sages know as Ekādaśabhadras.

अष्टादशसहस्त्राणि तथा पञ्चशतानि च।
धाम्नां द्वादशमूषाणां चतु:षष्टिश्च जायते।।१३१।।

Eighteen thousands and five hundreds of houses, having twelve mūṣās having sixty four as such make a house Dvādaśabhadra (18564).

भवन्त्यष्टौ सहस्त्राणि तथा पञ्चशतानि च।
स्यात् त्रयोदशमूषाणामष्टषष्टिश्च वेश्मनाम्।।१३२।।

The houses Trayodaśabhadras become so having eight thousand, five hundreds and sixty eight by thirteen mūṣās.

स्याच्चतुर्दशमूषाणां त्रिसहस्त्री सषष्टिका।
मूषाभि: पञ्चदशभि: षोडशाष्टशती तथा।।१३३।।

Of the fourteen mūṣās three thousand having sixty (i.e. 3060) houses as Caturdaśabhadras. By fifteen mūṣās sixteen with eight thousand houses make Pañcadaśabhadras.

धाम्नां षोडशमूषाणां त्रिपञ्चाशच्छतं भवेत्।
स्युः सप्तदशमूषाणि वेश्मान्यष्टादश स्फुटम्।।१३४।।

Of sixteen mūṣās' houses, fifty three with one hundred (i.e. 153) may be the houses Ṣoḍaśabhadras. The seventeen mūṣā houses may eighteen ostensibly.

मूषाभिरष्टादशभिर्वेश्मैकं तद्विदो विदु:।
लक्षद्वयं सहस्राणि द्वाषष्ठि शतान्विता।।१३५।।

By eighteen mūṣās a house one alone, the experts know as such. Two lacs, sixty two thousand combined by a hundred.

वेश्मनां नवशालानां चत्वारिंशच्च्चतुर्युता।
स्यात् समानचतु:शालद्वययोगात् समासत:।।१३६।।

Of the houses nine chambered ones, forty added by four (i.e. 262144) the enumeration becomes finalised. By the conjoinment of similar four chambered houses twain, succinct as such.

एकेन च द्विशालेन दशशालचतुष्टयम्।
सर्वतोभद्रमुख्यानां मिथो द्वितययोगत:।।१३७।।

Along with one two chambered house, ten chambered houses in a group of four, assuming form. Of the principal Sarvatobhadras mutually by the combination of a twain.

एकद्विशालयोगाच्च चत्वारिंशत् तथापरा।
तुल्यत्रिशालत्रितयमेकशालयुतं यदा।।१३८।।

And by the conjunction of one two chambered house, the counting of forty houses comes into being when the similar three chambered house triad when joined by a single chambered house.

साधारणं तदान्यत् स्याद् दशशालचतुष्टयम्।
तुल्ये त्रिशाले युज्येते सर्वभद्रादिभिर्यदा।।१३९।।

Make another ten chambered houses as group of four, when similar three chambered houses combine together with Sarvabhadra and the like.

तदान्यां न्यादशशालानां समुत्पद्येत विंशति:।
तेष्वेकमवहन्मूषं विंशतिर्मूषयैकया।।१४०।।

Then another twenty of ten chambered house gets generation. Among then one is having no mūṣā and the twenty became so by one mūṣās i.e. the Ekabhadra one.

वहन्त्या स्यादुभाभ्यां तु नवत्यभ्यधिकं शतम्।
चत्वारिंशानि तिसृभि: शतान्येकादश ध्रुवम्।।१४१।।

By one bearing both the mūṣās the houses may be ninety added by hundred and forty added by eleven hundreds make a Tribhadra house.

चत्वारि स्युश्शतसृभि: सहस्राणि शताष्टकम्।
चत्वारिंशच्च गेहानि जायन्ते पञ्चभि: सह।।१४२।।

Four thousand and eight hundred forty added by five make Caturbhadras by four mūṣās.

पञ्चभिस्तु सहस्राणि मूषाभिर्दशपञ्च च।
जायन्ते सचतुष्काणि तथा पञ्चशतानि च।।१४३।।

And by five mūṣās thousands having ten and five (i.e. 15000) become created accompanied by four and likewise five hundred (i.e. 15504) houses (Pañcabhadras).

अष्टत्रिंशत्सहस्राणि षड्भिः सप्त शतानि च।
षश्युत्तराणि जायन्ते वेश्मनां परिसङ्ख्यया।।१४४।।

Thirty eight thousand, seven hundred and sixty by six mūṣās, the houses get created by counting being Ṣaḍbhadras (38760).

गृहाणां स्युः सहस्राणि सप्तभिः सप्तसप्ततिः।
शतपञ्चकमन्यच्च भवेद् विंशतिसंयुतम्।।१४५।।

Of the house seventy seven thousand and another five hundred added by twenty (77520) by seven mūṣās come to be known as *Saptabhadras*.

लक्षमेकं सहस्राणि पञ्चविंशतिरष्टभिः।
शतानि नव जायन्ते सप्तत्यभ्यधिकानि च।।१४६।।

One lakh twenty five thousand nine hundred added by seventy (125970) by eight mūṣās assume the four of Aṣṭabhadras.

लक्षमेकं सहस्राणि सप्तषष्टिः शतानि च।
नव स्युः षष्टियुक्तानि नवमूषाप्रचारतः।।१४७।।

One lakh sixty seven thousand nine hundred and sixty by the movement of nine mūṣās a house is Navabhadra.

लक्षं चतुरशीतिश्च सहस्राणि शतानि च।
सप्त स्युर्दशभिस्तद्वत् पञ्चाशच्च षडुत्तरा।।१४८।।

One lakh eighty four thousand seven hundred added by fifty six (184756) likewise get in the Daśabhadras.

लक्षमेकं सहस्राणि सप्तषष्टिश्च वेश्मनाम्।
शतानि चैकादशभिः षष्ट्यानि नव निर्दिशेत्।।१४९।।

One lakh sixty seven thousand nine hundred and sixty of houses by eleven mūṣās (the architect) may ordain as Ekādaśabhadra.

लक्षं तथा सहस्राणि जायन्ते पञ्चविंशतिः।
शतानि च द्वादशभिर्नव तद्वच्च सप्ततिः।।१५०।।

One lakh then added to twenty five thousand and nine hundred seventy by twelve mūṣās becomes a house Dvādaśabhadra.

सहस्राणि निकेतानां संख्यया सप्तसप्तति:।
सविंशति: पञ्चशती त्रयोदशभिरीरिता।।१५१।।

Thousands of houses by counting having seventy seven i.e. seventy seven thousand, added by twenty and five hundreds by thirteen mūṣās becomes a Trayodaśabhadra.

अष्टात्रिंशत्सहस्राणि तथा सप्तशतानि च।
स्युश्चतुर्दशभि: षष्ठ्या वेश्मनामन्वितानि च।।१५२।।

Of thirty eight thousands and likewise seven hundred and sixty houses, (i.e. 38760) counted as such the Caturdaśabhadra becomes as such.

स्यात् पञ्चदशसाहस्री शतै: पञ्चभिरन्विता।
मूषाभि: पञ्चदशभिश्चत्वारि भवनानि च।।१५३।।

May be by fifteen thousand endowed with five hundred and four, by fifteen mūṣās is the Pañcadaśabhadra.

स्यु: सहस्राणि चत्वारि तद्वदष्टौ शतानि च।
तथा षोडशमूषाणां चत्वारिंशच्च पञ्च च।।१५४।।

Four thousand, eight hundred and forty five houses are there as Ṣoḍaśabhadras of 16 mūṣās (i.e. 4845).

सहस्रं सप्तदशभि: शतमेकं च वेश्मनाम्।
चत्वारिंशच्च वेश्मानि भवन्ति परिसंख्यया।।१५५।।

One thousand by seventeen mūṣās, and one hundred of the houses having forty houses become as such by counting of Saptadaśabhadras (1140).

शतं नवत्यभ्यधिकमष्टादशभिरुच्यते।
भवत्येकोनविंशत्या मूषाणां वेंश्मविंशति:।।१५६।।

One hundred increased by ninety (1-190) by eighteen mūṣās is called the Aṣṭādaśabhara type. By nineteen mūṣās, the houses counting is twenty of Eonaviṁśatibhadra.

एकमेव गृहं मूषाविंशतेर्वहनाद् भवेत्।
संख्येयं दशशालानां मूषाभेदप्रचारत:।।१५७।।

On account of bearability of 20 mūṣās, the house may be one as Viṁśatibhadra. This counting may be called as such of ten chambered houses owing to the arrangement of the types of mūṣās.

प्रयुतं चत्वार्ययुतान्यष्टसहस्राणि पञ्च शतानि च।
षट्सप्ततिर्गृहाणि च दशशालेष्वेकसङ्ख्येयम्।।१५८।।

A million[1] (Prayutaṁ) with four myriads[2] (forty thousand added by eight thousand (i.e. forty eight thousand) five hundreds and seventy six the houses in ten chambered houses may be taken as fit to be counted (collectively).

चतु:शालादिगेहानि यावन्त्यादशशालत:।
चतुर्गुणानि प्रत्याशं तान्यलिन्देन निर्दिशेत्।।१५९।।

The houses headed by four chambered ones by which enumeration stand (recognised) upto ten chambered houses those ones in light of the verāṇdāhs or balconies may one indicate by four fold enumeration.

एकद्वित्रिचतु:शालवेश्मनां सङ्गमान्मिथ:।
गृहाणि दशशालान्तान्येवमुक्तानि विस्तरात्।।१६०।।

By the mutual conglomeration of the single chambered, two chambered, three chambered and four chambered houses the house ending with ten chambered ones have been illustrated in details.

समारभ्य चतु:शाल(लं) दशशालान्तवेश्मनाम्।
सङ्ख्यामिदानीमैक्येन सर्वेषामभिदध्महे।।१६१।।

Having started from the four chambered houses ending with the ten chambered houses, the counting by a collective norm, we shall talk of in entirety as such.

मूषाभेदेन लक्षाणि स्युस्त्रयोदश वेश्मनाम्।
सहस्राण्यष्टनवतिस्तथा वेश्मानि षोडश।।१६२।।

By the classification of mūṣās thirteen lakhs, houses having ninety eight thousands and sixteen become counted as such 1398016.

मूषासंस्थानभेदेन भिन्नानां वेश्मनां पुन:।
जायन्ते कोटिशो भेदा यस्मान्नोक्तानि तान्यत:।।१६३।।

Owing to the classification of adjustments of mūṣās or air holes, of the houses of variant norms the varieties become crore normed on account of which those have been let off (being impracticable for description).

इत्थं चतु:शालमुखानि वेश्मान्युक्तानि यावद्दशशालमत्र।

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1. Skt. Eng. Dict., V.S. Apte, p. 367.
2. Ibid., p. 49 (ten thousand) four myriads forty thousand.

शालाप्रभेदेन मिथोऽभिषङ्गात् संख्या च तेषामुदिता यथावत्।।१६४।।

Thies way have been described the houses led by four chambered structures down to the norm of ten chambered structures. And as per classification of the halls and mutual embodiment, their enumeration has been accomplished.

इति महाराजाधिराजश्रीभोजदेवविरचिते समराङ्गणसूत्रधारापरनाम्नि वास्तुशास्त्रे
समस्तगृहाणां सङ्ख्याकथनं नाम पञ्चविंशोऽध्याय:।।२५।।

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CHAPTER 26[1]

About Income and Expenditure

इदानीमभिधास्याम: सूत्रपातविधे: क्रमम्।
शस्ते मासि सिते पक्षे विदध्यात् तं शुभेऽहनि।।१।।

Now we shall talk of the series of the method of applying the measuring line (Sūtrapātavidheḥ Kramaṁ).[2] One may initiate that in an auspicious month, bright fortnight, and a salubrious day.

चैत्रे शोकाकुलो भर्ता वैशाखे च धनान्वित:।
ज्येष्ठे गृही विपद्येत नश्यन्ति पशव: शुचौ।।२।।

In (the month of) Caitra, the landlord may become grief stricken and in Vaiśākha endowed with riches. In Jyeṣṭha the householder may die and in the hot season[3] (śucau) (or Āṣāḍha) the cattle become defunct.

श्रावणे धनवृद्धि: स्यान्नभस्ये न वसेद् गृहे।
कलहश्चाश्विने मासि भृत्या नश्यन्ति कार्त्तिके।।३।।

In Śrāvaṇa, the augmentation of wealth and in *Nabhasya* (the month of Bhādrapada corresponding to the months of August September)[4] the house owner may not live. A quarrel or dispute in the month of Āśvin may crop up and in Kārtika, the subordinates or attendants get lost.

मार्गशीर्षे धनप्राप्ति: सहस्ये कामसम्पद:।
माघे वह्निभयं चैव फाल्गुने श्रीरनुत्तमा।।४।।

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1. Dr. D.N. Shukla's text has it as No. XII. Text pp. 49-54 Hindi Translation pp. 53-57.
2. Sūtrapāta MW, p. 1242.
3. Skt. Eng. Dict., V.S. Apte, p. 558, MW, p. 1081; may be Āṣāḍha.
4. Skt. Eng. Dict., V.S. Apte, p. 279, MW, p. 527. Foggy, Misty (name of a month in the rainy season = Bhādra; August September).

In the Mārgaśirṣa the gain of wealth and in Sahasya[1] (i.e. Pauṣa) the affluences of Kāma (i.e. lust). In Māgha may be the danger of fire and in Phālguna the unprecedented glory or prosperity may be there.

द्वितीया पञ्चमी मुख्या सप्तमी नवमी तथा।
एकादशीत्रयोदश्यस्ति(श्यौ ति)थयः स्युः शुभावहाः॥५॥

The second, the fifth one as the primary one seventh ninth and likewise, the eleventh, the thirteenth these tithis (the lunar days) (the 30th part of a whole lunation or rather more than 27 solar days)[2] or dates may be the bearers of well-being.

चन्द्रताराबलं भर्तुरनुकूलं च शस्यते।
इयं हि सूत्रपाताख्या क्रिया प्रासादकर्मणि॥६॥

The strength of moon and stars is deemed as laudable for the house owner. This one known as the application of the measuring line is the activity (commendable) in the work of Architecture.

कार्या पुरनिवेशे च प्रारम्भे भवनस्य च।
शिलानिवेशने द्वारस्तम्भोच्छ्रायादिकेषु च॥७॥

Which deserves to be under taken in the establishment of a town, and also in the initiation of a building stone laying ceremony and in matter of gates, pillars or columns their height breadth and the like.

पुस्तकालय 167236 गुरुकुल कांगड़ी विश्वविद्यालय

आद्रियेत सिते पक्षे शोभने लग्न एव हि।
रवौ कन्यातुलालिस्थे गृहं वरुणदिङ्मुखम्॥८॥

One may honour the (initiation) of a house facing the direction governed by Varuṇa (i.e. the western) in the bright fortnight and even in the auspicious zodiac the sun stationed in the sixth sign of the zodiac i.e. virago, the seventh sign of the zodiac i.e. Libra and Scorpio sign of the zodiac.

न कुर्यात् तद्धि शून्यं स्यान्न च वृद्धिर्भवेत् प्रभोः।
न दक्षिणमुखं कुम्भमृगधन्विस्थिते रवौ॥९॥

In case (the architect) may not do it that way, then the house may become a void, nor therein may be the prosperity of the owner. When sun stays facing the south having

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1. Skt. Eng. Dict., V.S. Apte, p. 595, Mw, p. 1193.
2. 15 tithis, during the moon's increase, constitute the light half of the month and the other 15 the dark half; the auspicious tithis are - Nandā; Bhadrā; Vijayā; Pūrṇā; Bṛhatsaṁhitā 99-2, p. 874. पितरोऽमावस्यायाम् संज्ञासदृशाश्चतैः क्रियाः कार्याः। मन्दाभद्रा विजया रिक्ता पूर्णा च तास्त्रिविधाः॥ Dr. M.R.K. Bhatta's ed. MW, p. 446.

Kumbha,[1] Mṛga[2] and [3]Dhanu zodiacs, the house may not be initiated at all.

कुर्वीत निष्फलं तत् स्यान्नृपदण्डवधादिकृत्।
न मीनवृषमेषस्थे कुर्वीत प्राङ्मुखं रवौ।।१०।।

Since that one becomes a matter of futile outcome and may be one as entailing punishment from the king and a murder even; (the architect) may not create a house in the east when having sun existing in Mīna[4], Vṛṣa[5] and Meṣa[6] zodiacs.

तद् धनघ्नं कलिक्षुद्रराजचौरार्तिकृद् यतः।
रवौ मिथुनसिंहस्थे न कर्किस्थेऽप्युदङ्मुखम्।।११।।
कुर्यात् तद्धि दरिद्रत्वं दद्याच्चरणदासताम्।
आयव्ययांशकर्क्षाणि प्रवक्ष्यामोऽथ वेश्मनाम्।।१२।।

That may be one as destroyer of wealth, (creator) of disputes and a creator of trouble from puerile beings, the king and thieves. The sun existing in Mithuna[7], Siṁha,[8] as also Karki[9] zodiacs he may not create a house facing the north as that may create penury and even a service of the feet or serfdom. Now we shall talk of income expenditure, Aṁśa (earnest money or stakes or fractions and the stars (having impact) on houses.

गृहमानवशात् सम्यक् कर्तुः स्थानबलाबलम्।
नगरे वा पुरादौ वा दण्डैर्मानं विधीयते।।१३।।

Under the exigency of the measurement of a house, in proper order, of the builder, (having taken into account) the strength and weakness of the place, in the town or in the capital and the like the measurement is regulated by the measuring rods.

तदलाभे करैः कार्यं सम्यगायविशुद्धये।
यत्र हस्तैर्मितिः क्षेत्रे तत्रायो हस्तसंश्रितः।।१४।।

On the non-availability of those, by the cubits the same deserves to be done for the proper clarification of the income. Wherein, the measurement in the field is done by cubits,

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1. Aquarius - the eleventh sign of the zodiac. Skt. Eng. Dict., V.S. Apte, p. 154, MW, p. 293.
2. The sign Capricornus of the zodiac. V.S. Apte, p. 445, MW, p. 828 Capricornus sign of zodiac.
3. Sign Sagittarius of the zodiac V.S. Apte, p. 267, MW, p. 509.
4. The 12th sign of the zodiac (Pisces) V.S. Apte, p. 440, MW, p. 818.
5. The sign Taurus of the zodiac. V.S. Apte, p. 531, MW, p. 1012.
6. The sign Aries of the zodiac. V.S. Apte, p. 448, MW, p. 833.
7. The 3rd sign of the zodiac Gemini. V.S. Apte, p. 439, MW, p. 816.
8. The sign Leo of the zodiac. V.S. Apte, p. 602, MW, p. 1213.
9. The fourth sign of the zodiac Cancer. V.S. Apte, p. 135, MW, p. 255.

therein the Income depends upon the cubits.

क्षेत्रालाभे तु तत्रैव ग्राह्यः स स्यादिहाङ्गुलैः।
अङ्गुलैस्तु मिते क्षेत्रे सोऽङ्गुलैस्तदलाभतः।।१५।।

On non-availability of the field or land, however, therein should be acquired as such, that one by the Aṅgulas (12 of which make a vitasti and 24 a hasta or cubit)[1] (aṅgula = a measure equal to 8 barley corns). In a field or area or land measured by Aṅgulas[2] that is to be done by Aṅgulas and on non-availability of these ones.

पादैर्वाथ यवैर्वापि ग्राह्यः क्षेत्रानुसारतः।
गृहेषु कर्महस्तेन मानं स्वामिकरेण वा।।१६।।

By Pādas (squares) or by Yavas (husked barley grains placed breadth wise[3] the measure should be as per suitability of the area in houses either by the Karma hasta or by the Svāmikara i.e. practical cubits (Karmahasta) and the owner's cubit.

देवतानां तु धिष्ण्येषु कर्महस्तेन केवलम्।
दैर्घ्यं हन्यात् पृथुत्वेन हरेद् भागं ततोऽष्टभिः।।१७।।

In the temples of gods only by a practical cubit a measure is assumed. One may demolish the length by breadth and subsequently may carry it along by eight parts.

यच्छेषमायं तं विद्याच्छास्त्रदृष्टं ध्वजादिकम्।
ध्वजो धूमोऽथ सिंहश्च श्वा वृषः खरकुञ्जरौ।।१८।।

What may be the residual one that may be taken to be an income as also the trade mark[4] Dhvaja, Dhūma and Siṁha (a lion), Śvā (a dog), Vṛṣa (a bull), Kharaḥ and Kuñjaraḥ (a donkey and a tusker).

ध्वाङ्क्षश्चेति त उद्दिष्टः प्राच्याद्यासु प्रदक्षिणम्।
अन्योन्याभिमुखास्ते च कामं स्वच्छन्दचारिणः।।१९।।

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1. Skt. Eng. Dict., V.S. Apte, p. 6, MW, p. 8.
2. The smallest practical measure roughly equal to 3/4th of an English Inch. IASITBSOVM p. 342, MW, p. 1294 on हस्त = cubit = 24 Aṅgulas = 18 inches. 24 x 3/4 = 18. A measure of length from the elbow to the tip of the middle finger = 24 Aṅgulas or 18 inches. Vitasti = 12 x 3/4 = 9 inches.
3. IASITBSOVM, p. 344, Dr. Ajaya Mitra Sastri, MLBD, Delhi, 1969. 8 yavas = 1 Aṅgula 3/4th of an Inch.
4. Skt. Eng. Dict., V.S. Apte, p. 276, MW, p. 522. Sign of a trade (especially of a distillery or tavern and the business carried on therein Manusmṛti IV.85, p. 160, NSPE, 1946, Xth edition. दशसूनासमं चक्रं दशचक्रसमोध्वजः। दशध्वजसमो वेशो दशवेशसमोनृपः। एकध्वजवति शौण्डिके। Kullūka bhaṭṭa, chapter IV.85.

Dhvāṅkṣaḥ (a crow) and the like stand ordained in eastern and the like in a clockwise manner. Facing mutually they are voluntarily wanton moving.

पूर्वाचार्यैः समुद्दिष्टः आयवृद्धिविधायकाः।
वृषसिंहगजाः शस्ताः प्रासादपुरवेश्मसु।।२०।।

By the earlier authorities on exchequer or Revenue, have been ordained, income, interests and their organisers Vṛṣa (a bull) Siṁha (a lion), gaja (a tusker) are belauded in palaces and the towns-abode.

ध्वजेऽर्थलाभः सन्तापो धूमे भोगो मृगाधिपे।
कलिः शुनि धनं धान्यं वृषे स्त्रीदूषणं खरे।।२१।।

In a trade mark, there is gain of money. in Dhūma, enjoyment for the lion, a conflict in a (śvan) dog, wealth and crops in a bull (Vṛṣa) and in a Khara a woman's defilement.

गजे भद्राणि दृश्यन्ते ध्वाङ्क्षे तु मरणं ध्रुवम्।
वृषस्थाने गजं कुर्यात् सिंह वृषभहस्तिनोः।।२२।।

In Gaja, the well-beings are observed as such and in Dhvāṅkṣa, a death becomes certain. In place of Vṛṣa (the architect) may create gaja, and in Siṁha he may create in place of Vṛṣabha and hasti.

न कुर्याद् वृषमन्यत्र शस्यते सर्वतो ध्वजः।
कल्याणं कुरुते सिंहो ब्राह्मणस्य विशेषतः।।२३।।

Vṛṣa he may not create anywhere else, *Dhvaja* (the trade mark) is appreciated all over *Siṁha* offers beneficence particularly of a *Brāhmaṇa*.

क्षत्रियस्य गजः शस्तो वृषभः शस्यते विशः।
शूद्रस्य ध्वज एवैकः शस्यतेऽर्थप्रदः सदा।।२४।।

For a Kṣatriya gaja is belauded, Vṛṣabha is belauded for a Vaiśya. For a Śūdra, *dhvaja* alone is belauded, perennially bestower of wealth.

एवमेते गृहादीनामायाः सर्वे प्रकीर्तिताः।
प्रदद्यादासने सिंहमातपत्रेषु तु ध्वजम्।।२५।।

This way of the houses and the like, the incomes in all have been calculated on a seat, Siṁha may one accord and on a parasols the dhvaja.

चिह्नेष्वपि च सर्वेषु चामरव्यजनादिषु।
सिंहं गजं वा शस्त्रेषु रथेषु कवचेषु च।।२६।।

And in all the trademarks or royal insignia, fly-whisk, and the palm leaf flappers or fans and the like (vyajana) *siṁha* he may offer and in weapons, chariots and armours, gaja he may crate.

सार्यश्वगजपर्याणेष्विभं वृषभमेव च।
अर्थधारणपात्रेषु शयनेषु मतङ्गजम्॥२७॥

In case of a starling, a horse, an elephant, a pannel, the elephant as well as the Bull (Vṛṣabha). And in case of receptacles meant for storing money and in case of conches, the inebriate tusker.

यानें च वाहने चैव मतिमान् योजयेद् गजम्।
प्रासादप्रतिमालिङ्गपीठमण्डपवेदिषु॥२८॥

In case of a Yāna (a mobile cart or a carriage), a vehicle or a ride, the wise one may connect the elephant. And in case of palaces, Images, phallus shaped images, a stool or a dais, a pavilion and a sacrificial altar or a quadrangular spot in a temple or a palace.'

कुण्डेषु च ध्वजं दद्याद् देवोपकरणेषु च।
आयो गृहवदुद्वाहवेदीमण्डपयोर्भवेत्॥२९॥

And in Kuṇḍas (bowl-shaped) vessels or holes in grounds meant for receiving and preserving water, a pool, a basin, a well especially connected with a deity or holy purpose or bowl of a mendicant[1] one may offer *dhvaja* as also in the materials dealing with gods, the income may be like that of a house, the marriage pavilion or dais as such.

महानसे वृषं दद्याज्जलाधारे जलाशये।
स्थाल्यां भोजनपात्रे च कोष्ठागारेऽन्नधारणे॥३०॥

In the kitchen vṛṣa, he may offer and in the reservoir the receptacle of water and in a caldron (sthālī)[2] and a food taking dish as also in the granary the store house of grains.

एतद्गृहे तथा दद्याद् गृहोपकरणेषु च।
वृषभं गजशालायां प्रदद्याद् गजमेव वा॥३१॥

In such a house and likewise in the luggage's of the house, (one) may offer Vṛṣabha. In the elephant mews or stud, one may offer Gaja alone.

वृषं तुरगशालासु गोशालागोकुलेषु च।
गजाश्ववृषशालासु सिंहं यत्नेन वर्जयेत्॥३२॥

Vṛṣa in the equerries and cow-pens and in the Gokulas (i.e. among the herds of kine) in the elephant, bulls and horses stables are may evade Siṁha with effort.

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[1] Skt. Eng. Dict., V.S. Apte, p. 152.

[2] Skt. Eng. Dict., V.S. Apte, p. 623. An earth pot or pan; a cooking pot; caldron; kettle, MW, p. 1262. See Appendix V to Food and Drink in Ancient India by Dr. Om Prakash. (Munshi Ram Manohar Lal, Delhi, First edition 1961, pp. 258-259).

अधमानां खरध्वाङ्क्षधूमश्वानः शुभावहाः।
धूमोऽग्निजीविनां शस्तो ध्वाङ्क्षः संन्यासिनां हितः।।३३।।

For the lowly beings *Khara, Dhvāṅkṣa, Dhūma* and *Śvāna* are auspicious bearing ones. Dhūma is salubrious for those subsisting upon fire and *Dhvaṅkṣa* is good for the recluses.

स्वगणानां श्वपाकानां स्ववेश्मानां खरः शुभः।
नटनर्तकवेश्मेषु पण्यस्त्रीणां खरः शुभः।।३४।।

For Svagaṇas[1] a pack of hounds or terriers (śvagaṇīs)[2] (a hunter with a pack of hounds)[3] and śvapākas (i.e. Cāṇḍālas([4] Kennels[5] (Śvaveśmanāṁ for Svuveśmānim like Śvagaṇas and Śvagaṇins for Svagaṇas and Svagaṇins) (wrongly spelt in the text). Khara is the auspicious one.

कुलालरजकादीनां तथा गर्दभजीविनाम्।
गृहादिषु क्षेत्रफलं गणयेदष्टभिर्भजेत्।।३५।।

In case of potters or wild cocks and washer men and the like, and likewise in case of donkey keepers or those subsisting upon donkeys, (also Khara is auspicious).

त्रिघनेन भजेच्छेषं नक्षत्रेऽष्टहते व्ययः।
पिशाचो राक्षसो यक्ष इति त्रेधा व्ययो मतः।।३६।।

In houses and the like, the area or the superficial contents of the figures one may count by eight fractions. By three ghanas one may take hold of the remaining ones Piśāca, Rākṣasa and Yakṣa, this way the three moded expenditure is recognised.

साम्याधिक्यन्यूनताभिरायतः स्याद् यथाक्रमम्।
व्ययं क्षेत्रफले क्षिप्त्वा गृहनामाक्षराणि च।।३७।।

By equality, excess and deficiency (the expenditure) may be extended as per serial order. Having allocated expenditure for the area, as also the syllables forming the title of the house.

भागं त्रिभिर्हरेत् तत्र यच्छेषं सोंऽशको भवेत्।
चतुरङ्गो यथा मन्त्रो मुख्यो लग्ने नवांशकः।।३८।।

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1. GOSE, p. 149, verse 34, pāda I, fn. I, has स्वगणीनाम् as variant reading.
2. श्वमणिक: - A hunter; श्वगण - a pack of hounds. V.S. Apte, Skt. Eng. Dict., p. 567, Mw, p. 1105. A leader of the pack of hounds श्वगणिन्।
3. Kauṭiliyamarthaśāstram Pt.I R.P. Kangle, University of Bombay, 1960. I.14.9, p. 18; I.21.23, p. 31; II.34.9, p. 92; X.1.11, p. 233.
4. Ibid.
5. GOSE, p. 149, verse 36, pāda 2 has in fn. 3 as नक्षत्रेपु हते।

The share one may extort by three modes therein and whatever may be the remainder that may be the partial share. Just as mantra is of four limbs i.e. the political thought has four means (Sāma, dāna, bheda, daṇḍa) and in a zodiac, the nine portioned one is the prominent one.

तथा गृहादिषु प्रोक्तं मुख्यत्वेनांशकत्रयम्।
इन्द्रो यमश्च राजा च त्रयो नामाभिरंशकाः।।३९।।

Likewise in houses and the like is proclaimed primarily the portion triad. Indra, Yama and king, the trio are by nomenclature the Aṁśakas i.e. the sharers.

स्वनामतुल्यफलदा विज्ञातव्यस्त्रयोऽपि च।
गणयेत् स्वामिनक्षत्राद् यावत् स्याद् भवनस्य भम्।।४०।।

The trio deserve to be credited as the bestowers of fruit as per consonance with the names. One may count from the Svāmi Nakṣatra till such time the nakṣatra bharaṇī (the second constellation consisting three stars may be there.

नवभिर्भाजिते तस्मिन्न् शेषं तारा प्रकीर्तिता।
जन्मसम्पद्विपत्क्षेमपापसाधकनैधनीः।।४१।।

On that having been divided by nine, the remainder is called as *Tārā, Janma, Sampat, Vipul, Kṣema, Pāpa, Sādhaka, Naidhanī.*

मैत्रीपरममैत्र्यौ च प्राहुः संज्ञाः समाः फले।
त्रिसप्तपञ्चमीर्भर्तुर्गृहतारा विवर्जयेत्।।४२।।

Maitrī, Paramamaitrī, they call as similar names in fructification. *Third, seventh* and *fifth tārās* for the house of an owner should one evade.

आद्याद्वितीयाष्टम्यस्तु ताराः स्युरिह मध्यमाः।
तथा ऋक्षेऽपि चानिष्टे चन्द्रेऽष्टमगतेऽपि च।।४३।।

The first, second and eighth Tārās here may be the mediocre ones. Likewise in Aniṣṭa Ṛkṣa and Moon gone in eighth, even -

नयते दुरितं तारा चतुःषण्णवती(?) नृणाम्।
सुरराक्षसमर्त्याख्या ऋक्षाणां स्युर्गणास्त्रयः।।४४।।

Brings about sin. "Tārā" in fourth, sixth and ninth portion for men; *Sura, Rākṣasa* and *Martya* named ones, the *Ṛkṣas* have three gaṇas.

यद्गणर्क्षो भवेंद् भर्ता तद्गणर्क्षं गृहं शुभम्।
मृगाश्विरेवतीस्वात्यो मैत्रं पुष्यपुनर्वसू।।४५।।

Of what gaṇa-ṛkṣa may be the owner, of that gaṇa-ṛkṣa may be the house as auspicious one. *Mṛga, Aśvinī, Revatī, Svāti, Maitra, Puṣya, Punarvasu.*

हस्त: श्रवण इत्येष देवाख्यो नवको गण:।
विशाखा कृत्तिकाश्लेषा नैऋतं वारुणं मघा।।४६।।

Hasta, Śravaṇa, this way this one, the one named deva is the Navaka or ninth gaṇa. *Viśākhā, Kṛttikā, Śleṣā, Nairta, Vāruṇa, Maghā.*

चित्रा ज्येष्ठा धनिष्ठेति नवको राक्षसो गण:।
आर्द्राभरण्यौ रोहिण्यौ(ण्या)तिस्त्र: पूर्वास्तथोत्तरा:।।४७।।

Citrā, Jyeṣṭhā, Dhaniṣṭhā this way in the *Rākṣasa* gaṇa *Ārdrā, Bharaṇī, Rohiṇī* are the three primary ones as well as the subsequent ones.

इति नक्षत्रनवकं विज्ञेयं मानुषे गणे।
गणसाम्यं शुभा तारा यस्यायातृ(च्च)व्ययोऽल्पक:।।४८।।
हितोंऽशकश्च तद्वेश्म भर्तु: शुभफलप्रदम्।
आयो व्ययश्च योनित्वं ताराश्च भवनांशका:।।४९।।

This way the star nine should be understood in the *Mānuṣa* gaṇa. The equality of gaṇas, the auspicious stars, and whose expenditure is lesser than the income and that has its aṁśakas the parts salubrious[1] that house is one as bestower of good fruits for the owner. The income, expenditure, the resources homestead (yoniḥ) and the stars and the components of the building.

गृहनामेति चिन्त्यानि करणानि गृहस्य षट्।
त्रिभि: शुभै: शुभं वेश्म द्वाभ्यामेकेन चाशुभम्।।५०।।

The titles of the house, this way are to be construed the six angles pre-requisites of a house. By three Karaṇas, by three angles of auspicious norm, a house is good but with two and one not auspicious.

करणैश्चतुराद्यैस्तु शुभैरतिशुभं भवेत्।
न समायव्ययं वेश्म नाव्ययं नाधिकव्ययम्।।५१।।

By four angles auspicious as such the house may be highly auspicious. A house should be not such as having income and expenditure of equal norms nor should one be without any expenditure or of higher expenditure.

न द्वितीयांशमसदृग्योनिभं च न कारयेत्।
भर्तृतुल्याभिधानं च गृहं दूरात् परित्यजेत्।।५२।।

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[1] GOSE, p. 150, verse 49, pāda I, fn. 3 has नव्यांश as variant reading.

The part twained one, having dissimilar found existence or constructive norm and stars should not be built as such. And a house bearing a title or name similar to that of the owner, one may evade even from a distance.

समसप्तकमेकर्क्षं तृतीयैकादशं तथा।
चतुर्थदशकं चेति कर्तव्यं मन्दिरं सदा।।५३।।

One having a similar Saptaka, one starred, third, eleventh the fourth and tenth starred one, a house deserves to be created.

षट्कोष्ठकं त्रिकोणं च वर्ज्यं द्विर्द्वादशं तथा।
षट्कोष्ठके मृतिर्दैन्यं वियोगश्च भवेद् गृहे।।५४।।

Six chambered, three cornered, twice and twelve timed starred likewise deserves to be evaded. In this six chambered a death, indigency and separation may be in a house.

त्रिकोणे वसतां दु:खं वैधव्यं च प्रजायते।
द्विर्द्वादशे पुत्रपौत्रगुरुबन्धुधनक्षय:।।५५।।

In a three cornered house, of a man abiding as such, get in, widowhood, came off (for a house-holder). In a double bordered, twelve cornered or starred house, the loss of son, grandson elder, kinsmen and wealth comes about.

हतेऽष्टभि: क्षेत्रफले खनेत्रशशिभाजिते।
शेषं जीवितमेतस्मिन् पञ्चभक्ते भवेन्मृति:।।५६।।

The area having been divested of eight, kha, netra, śaśī, having been divided by these i.e. 120, the remainder in that life and having been divided by five, the death becomes certain.

सभुजं सहषड्दारु मुखमण्डपसंयुतम्।
आयामत: पृथुत्वाच्च मानं कृत्वा विभाजयेत्।।५७।।

A house, equipped with sides, Ṣaḍdārus (the six fagotted beams) and also having an opening pavilion, by length and breadth having measured it, the distribution of Income and Expenditure one may assume.

सर्वत: शोधितं वास्तु यच्च सम्यङ्मितं भवेत्।
स्वामिनस्तद् भवेद् धन्यं स्थपतेश्च यशस्करम्।।५८।।

A house that may have an all round polish and a factual measurement, for the owner that may be highly blessed and fame endowing to the architect.

अर्चितं वर्धते वास्तु नारीभि: पशुभिर्नरै:।
कीर्त्यायुर्धनधान्यैश्च प्रमोदैस्तु महोत्सवै:।।५९।।

Adored as such a house, women, by animals and men, flourishes forth by repute, in age, in wealth and crops, in joys and Jamborees.

मेरुश्च खण्डमेरुश्च पताका सूचिका तथा।
उद्दिष्टं नष्टमिति षट् छन्दांसीह प्रचक्षते।।६०।।

Meru, Khaṇḍameru, Patākā, Sūcikā, Uddiṣṭa and Naṣṭa these they name as six metres.

एकाद्येकोत्तरान् कोष्ठान् विन्यसेदिच्छयात्मनः।
आद्यादारभ्य तद्वृद्धिर्यथा स्यात् पार्श्वयोः समम्।।६१।।

One after the other the chambers or rooms one may lay foundation of by voluntary desire of one's own. Having started from the beginning the development of that one way may be thus of the flanks the way of equal norms.

मेरोरेकाधिका संख्या शरावस्येव चाकृतिः।
प्रथमे कोष्ठके रूपमन्तं यावच्च पार्श्वयोः।।६२।।

Of Meru, the counting is more than one and the shape is of the norm of a bowl. In the first row in form and the finale, as much may be in the flanks.

आसनोर्ध्वस्थयोर्न्यस्येन्मध्ये सङ्कलितं पृथक्।
तस्मिन्निष्टविकल्पानां संख्या स्यादन्त्यपङ्क्तिगा।।६३।।

The seat of the up standing ones one may create having been developed in the centre quite distinct as such. In that the counting of the desired motives may be one as moving towards the final lining.

खण्डमेरुं तु विन्यस्येत् तद्वदेवैकपार्श्वतः।
प्रवृद्धैः कोष्टकैस्तत्राप्यङ्काः प्राग्वत् फलं तथा।।६४।।

Khaṇḍameru one may lay foundation of that very way from the single aspect. By the developed rooms, therein, the enumeration may be of the earlier norm and of the similar fruit.

अथापरः खण्डमेरुः कोष्ठांस्तत्रेष्टसख्यया।
कृत्वैकापचितान् वामविभागापचितानधः।।६५।।

Then another Khaṇḍameru, is there. Therein the rooms one may create as per voluntary desire having created them as one sided ones and designed on the left sides.

एकाद्येकोत्तरानङ्कानाद्यपङ्क्तौ निवेशयेत्।
अन्यासु पङ्क्तिष्वाप्रान्तं शून्यान्या(ना)द्येषु कल्पयेत्।।६६।।

The figures having one in the beginning and one in the end, should he keep in the first row? In other linings upto the corners, he may create the voids or zero figures.

द्वितीयेषु च कोष्ठेषु तासामेकैकमावयेत्(?)।
द्वितीयायां तृतीयादिकोष्ठकेषु यथाक्रमम्।।६७।।

In the second compartments one each of these he may incorporate. In the second and the compartments headed by third, he may do it in descending order.

विकर्णयोगजानन्यानूर्ध्वाधोयोगसंभवान्।
फलं विकर्णयोगोत्थमेकस्मिन् परिकल्पयेत्।।६८।।

By the implication of the one having no corners or angles, sprung from the upper, lower combinations, the fruit born of the implication of the corner less or angle shorn one, he may organize in one only.[1]

एकाधिकानभीशया: संख्यायास्तिर्यगालिखेत्।
कोष्ठानेकांच(तांश्च) रूपादींस्तन्मध्ये द्विगुणोत्तरान्।।६९।।

More than one of Abhiṣṭā i.e. the desired one, by the enumeration, he may incise aslant and the compartments of an isolated norm, as also the frame work and the like, in the centre of that added by redoubled.

एकोनं पृष्ठतस्तेषामेकं द्विगुणमग्रत:।
नातिक्रामेत् परां संख्यां पताकाछन्द उच्यते।।७०।।

One less by one in the rear of these ones, and one as redoubled in the fore part, he may not go beyond the highest enumeration thereby it becomes known as Patākā Chandra or metre.

तद्विनेष्टद्यगा संख्येत्येकाद्यैस्तैस्ततो गृहे।
न्यस्ताङ्कसंख्या: संख्या: स्युरलिन्दाद्यै: प्रकल्पिता:।।७१।।

Without that the one going by the desired one, the enumeration this way may be by those headed by one. Then in a house, the enumerations may be such as having countings of figures adjusted calculated by the balconies or verāṇdahas.

एकैकमिष्टस्थानेषु लिखेत् सैकेश्चत: परम्।
अन्त्याद(दृ)ते पूर्वपूर्वयुक्तेनायोजयेत् परम्।।७२।।

In the columns proper cherished as such, he may incise one each in those having one in association and after that without the last one, by the one combined by the earlier one in succession, he may adjust the highest one.

अन्त्यादारभ्य तद्वनावेकाद्येषु(?) च पर्ययात्।

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1. GOSE, p. 151, verse 68, fn. 3 has एतस्मिन् for एकस्मिन्।

अलिन्दादिषु यत्र स्यात् संख्या सूचीं तु तां विदुः॥७३॥

Having started from the last, in the plot of that one he may go back in the first one in the balconies and the like where in an enumeration may there be that they call as Sūcī.

उद्दिष्टे स्थापयेत् संख्यामुद्दिष्टां सम्भवे(जे)च्च ताम्।
दलयेद् रूपयुक्तां तु दलयेन्नाम सम्भवेत्(?)॥७४॥

In the directed one he may reckon or adjust the counting and may even reproduce the directed one. He may crash down or write off the one endowed with form and may generate one and write off the other.

लघुस्वरूपदलने सैकार्धे करणे गुरुः।
यावदिष्टपदाप्तिः स्याल्लघवोऽलिन्दकोदयः॥७५॥

In the crashing of the shorter form, in the corner endowed with one and a half, the longer one till such time there may be the acquisition of the desired fruit and all may become shortened, then the elevation of balconies becomes feasible.

कृत्वा छन्दः समुद्दिष्टं तदन्ते लघुनि द्विकम्।
न्यसेदेकं गुरूणां च द्विगुणं द्विगुणं ततः॥७६॥

Having created the metre as per direction, at the end of that in the lighter vein as double fold, he may adjust one among the higher ones and then the twofold each or in pairs.

व्यत्ययाल्लघुनः स्थाने द्विगुणादेककं गुरोः।
कुर्यात् तमाद्यस्थानाङ्कसंख्यं नष्टे गृहं भवेत्॥७७॥

By the demolition of the shorter one, in the space, one is longer than the doubled one, he may create that as having enumeration of the mark of the first spot in the Naṣṭa the house may be so called as created.

प्राप्तस्यैकं कोष्ठमेकैकवृद्ध्या न्यस्येदूर्ध्वं पङ्क्त्यो यावदिष्टः।
इष्टानेकादील्लिखेदानुपूर्व्या कर्णेनाधः शून्यरूपे च दद्यात्॥७८॥

Of one acquired as such the segment may be there by the increase of one each and he may assort the linings above the way desired as such. He may write down the desired ones headed by one as per descending order and below the corner or flank, he may accord it in the one having voided form.

कर्णस्थाङ्कश्लेषतोऽङ्के भवेद् यस्तं विन्यस्येत् कोष्ठकेषु क्रमेण।
उद्दिष्टाङ्को भद्रसङ्ख्यानि मध्ये याभ्यः कर्णश्लेषतो मूषिकास्ताः॥७९॥

From the conjunction of the figure stationed in the flank, that one which may assume existence as such, to that he may adjust in the compartments in due order. The adjusted figure, the five figures in the middle from which ones from the combination of Karṇas or flanks or corridors these assume the form of air-holes (Mūṣikiḥ).

एकादिषु द्विगुणितेष्विह यावदिष्टमूषाक्रमव्युपहितेष्वथ तेषु विद्यात्।
उद्दिष्टवेश्मकृतनिर्गममार्गमूषासत्काङ्कसैकयुतिनिर्मितसंख्यमोक:॥८०॥

In the redoubled ones headed by one, herein, till such time, the desired ones in point of the order of mūṣās, he may understand the adjustment of these as such. The house here has its counting devised by the addition of one having figures accompanied by mūṣās and exit doors created in a houses desired as such.

इति महाराजाधिराजश्रीभोजदेवविरचिते समराङ्गणसूत्रधारापरनाम्नि वास्तुशास्त्रे
आयव्ययनक्षत्रराशिफलतद्योगताराङ्कयोनितच्छन्दोगनिर्णयो नाम षड्विंशोऽध्याय:॥२६॥

* * *

CHAPTER 27[1]

Sabhāṣṭakam i.e. Eight Sabhās[2]

नन्दा भद्रा जया पूर्णा सभा स्याद् भाविता तथा।
दक्षा च प्रवरा तद्वद् विदुरा चाष्टमी मता॥१॥

Nandā, Bhadrā, Jayā, Pūrṇā and Sabhā may be Bhārītā by name. Dakṣā and Pravarā likewise and Vidurā the eighth one recognized as such.

चतुरश्रीकृते क्षेत्रे तत: षोढा विभाजिते।
मध्ये पदचतुष्कं स्यात् सीमालिन्दस्तु भागिक:॥२॥

In the field square formed as such and thereafter divided into six segments, in the centre, square quarter along with the border lined balcony or Verāṇḍāḥ may be of a propitiate norm.

तद्बाह्योऽलिन्दकस्तद्वद् भवेत् प्रतिसराभिध:।
प्राग्ग्रीवाख्यस्तृतीयश्च बहि: क्षेत्राच्चतुर्दिशम्॥३॥

Deserves to be talked of as Alinda (i.e. a porch or portico) (or vestibule) likewise named as Pratisarā and the third one as named Prāgriva i.e. an entrance hall on the outskirts of the field in four directions.

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[1] This chapter is not included by Dr. D.N. Shukla in his समराङ्गणसूत्रधार प्रथम माला।

[2] Sabhā - A court chamber, an assembly hall, a council hall; the court hall, a palace for public meeting; a house for lodging and accommodating travellers; a dinning hall; a common room, or a drawing room. MW, p. 1151.

निसृष्टसौर्ध(धे)यैर्वा(?) स्यादेकस्यां वा यदा दिशि।
नन्दा भद्रा जया पूर्णा क्रमेण स्युः सभास्तदा।।४।।

In a deserted house which one may be in one quarter, a Sabhā (a common room) that may be Nandā, Bhadrā, Jayā, Pūrṇā - in serial order, those may be the Sabhās then.

षड्भागभाजिते क्षेत्रे कर्णभित्तिं निवेशयेत्।
सभा स्याद् भाविता नाम सप्राग्ग्रीवात्र पञ्चमी।।५।।

In the field divided into six segments, one may introduce the flanked wall. The Sabhā may be one by name Bhāvitā along with an entrance hall the fifth one.

स्तम्भान् षट्त्रिंशदेतासु पञ्चस्वपि निवेशयेत्।
स्तम्भान् प्राग्ग्रीवसंबद्धान् पृथगेभ्यो विनिर्दिशेत्।।६।।

In these five thirty six poles or pillars or columns one may incorporate. The poles connected with entrance halls he may incorporate separate from there.

दक्षेति षष्ठी परितस्तृतीयालिन्दवेष्टिता।
प्रवरा सप्तमी द्वारैर्युक्तैषा परिकीर्तिता।।७।।

Dakṣa this way (known) may be such as engirt by the third porch or portico. The seventh one Pravarā is here called so by the adjustment of doors.

प्राग्ग्रीवद्वारसंयुक्ता विदुरेत्यष्टमी सभा।
सभानामिदमष्टानां लक्षणं समुदाहृतम्।।८।।

Endowed with entrance hall and gates is the eighth (Vidurā Sabhā). The definition of these eight Sabhās stands exemplified here.

इत्यशनां लक्ष्म सम्यक् सभानामेतत् प्रोक्तं दिग्भवालिन्दभेदात्।
तद्वद् द्वारालिन्दसंयोगतश्च ज्ञातेऽत्र स्याद् भूभृतां स्थानयोगः।।९।।

This way of the eight Sabhās, the definition has been illustrated properly by way of the distinction of entrance halls, and porches. That very way, by the conjunction of porches and the gates when calculated, then there may be the combination of the abode or residence of a king or a residence situate to a mountain.

इति महाराजाधिराजश्रीभोजदेवविरचिते समराङ्गणसूत्रधारापरनाम्नि वास्तुशास्त्रे
सभाष्टकं नाम सप्तविंशोऽध्यायः।।२७।।

* * *

CHAPTER 28

The extends of the household materials.[1]

उपादेयानि यान्यत्र परित्याज्यानि यानि च।
गृहद्रव्यप्रमाणानि तानीदानीं प्रचक्ष्महे।।१।।

Those that are salubrious and those that deserve to be discarded, the equipments of the household or building materials, those I am going to illustrate.

द्वारस्य गृहविस्तारैर्हस्ततुल्याङ्गुलैर्भवेत्।
उछ्राय: सप्तभिर्युक्तैर्विस्तृतिस्तु तदर्धत:।।२।।

The height of the gate may be such as having seven Aṅgulas added to the same number of Hastas (i.e. Cubits)[2] equal in extent to the breadth of the house and the breadth may be half of that norm.

प्रकल्पयेद् गृहद्वारं क्रमेणैव कनीयसा(म्)।
त्रैराशिकेन मध्यानां द्वादशांशं परित्यजेत्।।३।।

One may create a gate of the building in serial orders as a lower one. One may leave alone twelfth portion of the central portions by the rule of three (in mathematics).[3]

इत्युच्छ्रितिस्तदर्धेन सर्वेषामपि विस्तर:।
उच्छ्रायमुत्तमानां तु कुर्यादष्टांशवर्जितम्।।४।।
विस्ताराङ्गुलसंयुक्तां(क्तं)कुर्यादतिकनियसाम्।
चतु:षष्टिगृहद्वारमुदयेनार्धविस्तृतम्।।५।।

This way the height of all gets into being by half of that extent as also the width. The height of his lofty ones one may create as immune from eight segments of highly diminutive ones, (the structure) should be endowed with Aṅgulas. The gate of the house is required to be sixty four (aṅgulas i.e. 48 inches or 4 feet) and should be wider by half of that extent of the height i.e. 24 inches.

विस्तारहस्ततुल्यानि षष्ट्या पञ्चशताथवा।
संयुतान्यङ्गुलानि स्यादुच्छ्रायोऽर्धेन विस्तृति:।।६।।

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1. Dr. D.N. Shukla's edition has it as Chapter 32 pp. 161-167. Text portion चतुर्थ: पटल: and Hindi Translation pp. 163-166.
2. Dr. D.N. Shukla on p. 163. If breadth of the houses is 24 hastas i.e. cubits then the height shall be 24+7.
3. Skt. Eng. Dict., V.S. Apte, p. 242, MW, p. 462 or relating to the zodiacal signs.

Equal to the cubits of breadth by sixty or fifty Aṅgulas, should be the height and width as half of that.

गृहोत्सेधेन वा त्र्यंशहीनेन स्यात् समुच्छ्रितिः।
तदर्धेन तु विस्तारो द्वारस्येत्यपरो विधिः॥७॥

The height should be lesser by three fractions of the elevation of the house and of the gate by half of that one.

द्वारोच्छ्रायकरैस्तुल्येष्वङ्गुलेषु विनिक्षिपेत्।
चत्वारि पेद्यापिण्डः स्यात् सपादं विदधीत तम्॥८॥
सार्धं वा सत्रिभागं वा द्विगुणं चाधिकं न तु।
एवं कृते भवेद् द्वारपेद्याया विस्तृतिः स्फुटा॥९॥

In Aṅgulas equal to the Karas or cubits (hastas) of the height of gate one may calculate Pedyāpiṇḍa (the dimensional circle) may have four added to Aṅgulas and (the width) may be taken as 1 ½ fractions, 1 ¾ fractions, 3 fractions or doubled one and not more than that. This way having been done, the width of the dimensional orb may become ostensible.

सार्धेन पेद्यापिण्डेन पिण्डं स्या(ण्डस्यो)दम्बरो भवेत्।
सार्धस्तु पेद्याविस्तारः स्यादुदुम्बरविस्तृतिः॥१०॥

By the half of the Pedyāpiṇḍa the sill of the circular orb may be there. The breadth of the lintel and sill vestibule may be equal to the width of half of the Pedyā.

पेद्यापिण्डेन तुल्या स्याच्छाखाया विस्तृतिः शुभा।
सार्धया वैतया रूपशाखाया अपि विस्तृतिः॥११॥

The width as good one of Śākhā (Jamb)[1] may be equal to that of the Pedyāpiṇḍa. And by half of this one, the width of the rūpaśākhā[2]. And by a half of this one three becomes the width of Rūpaśākhā.

विस्तारार्धेन पेद्यायाः खल्वशाखा विधीयते।
रूपशाखासमा वा स्यात् सार्धा वा बाह्यमण्डला॥१२॥

By the width half of the Pedyākhalvaśākhā is created. Equal in extent to the Rūpa Śākhā or half of it may be the outer enclosure or Bāhya Maṇḍalāśākhā[3] (Jamb).

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1. India as seen in the Bṛhat Saṁhitā of Varahāmihira p. 398, Ajay Mitra Sastri, MLBD, Delhi, 1969.
2. रूपशाखा - Jamb and Lintel. Side part of the doorway window etc. p. 650 on Jamb. The Concise Oxford Dictionary, 1964, Oxford at the Clarendon Press.
3. Dr. D.N. Shukla on p. 163 has taken Bāhyamaṇḍalas as बाह्यमण्डला शाखा।

पादोना त्र्यंशहीना वा विस्तारादर्धमेव वा।
प्रासादेषु च तुल्य: स्याद् भारशाखाविनिर्गम:।।१३।।

Less by a quarter or wanting in 3 fractions and half in extent from the width in the Prāsādas (i.e. palaces) the outlet of the Bhāraśākhā[1] (Architrave) may there be.

आद्या शाखा भवेद् देवी द्वितीया नन्दिनीति च।
तृतीया सुन्दरी नाम चतुर्थी स्यात् प्रियानना।।१४।।

(Same as Bhāratulās)[2]or Eipstyles the first Jamb (side part of the doorway or window) may be (called) Devī and the second one Nandinī. The third one Sundarī by name and the fourth may be Priyānanā.

भद्रेति पञ्चमी शाखा प्रशस्ता: पञ्च वेश्मनि।
अतोऽधिकास्तु या: शाखा गृहद्वारि न ता: शुभा:।।१५।।

Bhadrā this way may be the fifth Śākhā (Jamb). The five are belauded in a house. Therefore, the Śākhās (side parts of doorways or windows) that are there in the doorway they are not auspicious ones.

. विस्तारात् षोडशो भागश्चतुर्हस्तसमन्वित:।
तलोच्छ्रय: प्रशस्तोऽयं भवेद् विदितवेश्मनाम्।।१६।।

The sixteenth portion from out of the width endowed with four cubits (hastas) the height of the tala (the basement) may be good one in case of the houses recognized as such.

सप्तहस्तो भवेज्ज्येष्ठे मध्यमे षट्करोन्मित:।
पञ्चहस्त: कनिष्ठे तु विधातव्यस्तथोदय:।।१७।।

(The width) may be of seven hastas (i.e. cubits) in a large house or a bigger one and the same in case of a middling one as of six karas or hastas (i.e. cubits) measured[3] as such. The five cubit one in the smaller one deserves to be created and likewise the height.

ज्येष्ठे भवेत् सप्तदशहस्ताच्छाला प्रविस्तृता।
मध्यमे दशहस्तात् तु पञ्चहस्तात् कनीयसि।।१८।।

In the bigger house, or biggest house, broader than seventeen hastas or cubits, a half is required to be created. In the middle sized one the hall should be broader than ten hastas or cubits and in the smaller sized broader than five hastas or cubits.

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1. GOSE in verse 13, pāda 4, fn. 2 has द्वार शाखा for भारशाखा।
2. P. 59, Concise Oxford Dictionary main beam resting immediately on the abacus on capital of columns; various parts surrounding doorway or windows; moulding round exterior of arch.
3. GOSE p.155, fn.4 verse 17 has अन्वित: for उन्मित:।

उदुम्बरार्थे बाहुल्यं तलन्यासं तु कारयेत्।
तलन्यासमं पट्टमलिन्दस्य परिग्रहे।।१९।।

For the sake of Lintel and the Sill (Udumbara)[1] the thickness[2] (bāhulyam) the lining of the basement (the architect) may arrange to create And in the adjustment of the balcony or verāṇdāḥ, the royal crown[3] or ornamental head bands the measurement may be equal to that of the basement.

द्वारविस्तारपादेन स्तम्भकोटिर्विधीयते।
साष्टांशेनाधिकेनाथ सत्रिभागे वा पुनः।।२०।।

By the quarter of the breadth of the gate, the cornering of the or columning of the pillars is done. By eight segments or more, only three segments fit as such.

कुर्यादेकादशांशेन तथास्यैव प्रपालकम्।
स्तम्भाना् कुर्यादृतेऽष्टांशान्नव द्वादशधाथवा।।२१।।

(The architect) may create by eleven digits likewise of this one the Prapālakaṁ[4] (parapet- Vakṣodaghna Prākāra) poles or pillars or supporting columns he may create leaving aside light digits nine times or twelve times.

भागैस्ततः स्वार्धसमैरर्धभागसमन्वितैः।
अधस्तादष्टभागा स्यात् स्तम्भस्य प्रतिपालना।।२२।।

Then by digits equal to half of the self equipped with half digits at the bottom may be kept the fencing of the pole or column.

स्तम्भमूलस्य विस्तारादर्धेन स्थलनिर्गमः।
तदर्धेन विधातव्यो मसूरकविनिर्गमः।।२३।।

By the half of the width of the plinth of the column, the sthala nirgama (the exit from the pathway) by the half of that one should be created the outlet for a lintel.

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1. IASITBSOVM, p. 398.
2. Ibid., p. 381. Dr. Ajay Mitra Sastri here denies the point or refutes the point of P.K. Ācārya in taking "bāhulya" as moulding. He construes it to mean Thickness and quote Bṛhatsaṁhitā 53.26, p 458 Part I. Text English Translation by M.R.K. Bhatta, MLBD, Delhi.
   उच्छ्राय हस्तसंख्यापरिमाणान्यङ्गुलानि बाहुल्यम्। शाखाद्वयेऽपि कार्यं सार्धं तत् स्यादुम्बरयोः। The thickness of the 2 side frame of the door is as many digits as the number of cubits in its height one and a half times this gives the thickness of the threshold and the upper blocks.
3. IASITOBSOVM, p. 229 and Bṛhat Saṁhitā pp. 424-425, 49.1.6, 8 on Paṭṭa.
4. GOSE p. 155, verse 21 fn. 7 has उपरि क प्रतेः पाठः गृहीतः। प्रतिद्वये प्रमालिनी शास्विभिस्तु प्रमालिनीति संशोधितः।

उत्कालकसमुछ्राय: स्तम्भपिण्डसम: शुभ:।
कुम्भिकोत्कालवत् पिण्डे विस्तारेऽष्टांशसम्मिता:।।२४।।
प्रागुक्तस्तम्भभागेन सपादेन विधीयते।
दीर्घत्वमाद्यपत्राणां शेषाणां पादहानित:।।२५।।

The height of the Utkālaka[1] (upper block) or architrave Epistyle or the main beam resting on the abacus on capital of column) is equal to that of the pillar- circumference. The Kumbhikā (Sanctum sanctorum) like that is likewise of the style of Utkāla (Spindle) above the globular circumference, in width is eight digits in measurement as created by a quarter or square of the part of the pillar earlier quoted owing to quarter elision of the remaining ones having the earlier panels, extent of length or longevity.

पाद: पादो भवेन्न्यून: पात्राणां रसनोच्छ्रयात्।
सार्धभागोच्छ्रिता कार्या रसना कण्टकोपमा।।२६।।

The square or quarter of the basements should be lesser by a quarter from the height of the rasanā (i.e. the girdle zone like tape tapering coiled round the structure elevated by half a digit deserves to be created rasanā or the girdle tapeing equal to a thorn.

सार्धपादोच्छ्रिता यद्वा जङ्घा शेषं यथोदितम्।
इत्थं स्यात् पद्मकस्तम्भो युक्त्या युक्तस्वरूपकै:।।२७।।

Or, the shank region or the lower block may be half a quarter in elevation and the remaining as per talked of earlier. This way may be the Padmaka Stambha a lotus like pillar[2] by the reasonable fundamental forms of suitable norm.

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1. The various parts surrounding the doorway or windows or moulding round exterior of arch p. 59. The Concise Oxford Dictionary, fifth edition revised by I. Macintosh Oxford at the Clarendon Press, 1964.
2. Dr. Ajay Mitra Sastri in IASITBSOVM p. 380, 381 has referred to the eight components of a pillar i.e. Vahana, ghaṭa, padma, Uttarastha, Bahulya, Bhāra, tulā and upatulā. Dr. Ajay Mitra Sastri quoting P.K. Ācrāya refutes bāhulyas moulding interpreted by the scholar and takes it to mean thickness supported by Varāhamihira's 53.26-27 p. 458. M.R.K. Bhatta ed.
उच्छ्रायहस्तसंख्या परिमाणान्यङ्गुल निबाहुल्यम्। शाखाद्वयेऽपि कार्यं सार्धं तत् स्यादुम्बरयो: ।।
उच्छ्रायासप्तगुणा दशीतिभाग: पृथुत्वमेतेषाम:। नवगुणितेऽशीत्यंश: स्तम्भस्य दशांशहीनोऽग्रे।।
The thickness of the two side frames the door is as many digits as the number of cubits in its height. One and a half times this gives the thickness of the threshold and the upper block. The breadth of all the four pieces is an eightieth part of seven times the door height. An eightieth part of nine times the height gives the width of a pillar at the bottom and the same reduced by a tenth is its width at the top. Here M.R.K. Bhatta takes Śākhā as side frame and Udumbara as देहली and निटाल the lower and upper block respectively. Against Dr. Sastri's enumeration of 8 components, refer to 5 mentioned by Varāhamihira in 53.29 p. 459.

अष्टाश्रो वा विधातव्यः स्तम्भसूत्रपरिक्रमात्।
तद्विस्तारसमं त्यक्तोत्सेधं भागान् विभाजयेत्।।२८।।

By the circulation of the or by the coiling round the thread or tape of the pillar an octagonal deserves to be created and the divisions may be created or segments may be built having elevation divided equal to the width of those.

अशश्रच्छेदमानेन बाह्यसूत्रानुपल्लवान्।
विदध्यान्मध्यभागे तु कोणांश्च(प)ल्लविकाकुलान्।।२९।।

By the measurement of the divisions of the octagonal, one may create in the middle the tapering tips of the measuring tape as also the angles or corners entwined by the tapering tips.

घटिका पुष्पमालाभिः पल्लवैश्चोपशोभिता।
छेदभागः समः कार्यो बहिर्भागविवर्जितः।।३०।।

The pedestal decorated by floral wreaths and sprouts the segregated portion deserves to be carried out levelled as such, devoid of outer parts or external parts.

घटपल्लवको नाम स्तम्भोऽयं परिकीर्तितः।
विहितो वेश्मनामेष स्वामिनः श्रेयसे भवेत्।।३१।।

This pillar named Ghaṭa Pallavaka (Pedestal sprouted one or pot sprouted one) has been illustrated. Created as a house for the owner may be of great beneficence.

कुबेरो वा विधातव्यः षोडशाश्रक्रियान्वितः।
ऊर्ध्वतः पल्लवाकीर्णो जङ्घास्य चतुरश्रिका।।३२।।

Or the Kubera deserves to be created endowed with the structure of sixteen angles on the upper surface bestrewn by sprouts or soft petals or designing patterns and its shanks as quadrangular or square formed.

श्रीधरश्च भवेद् वृत्तः कल्पनास्य कुबेरवत्।
एवं गृहाणां चत्वारः स्तम्भा लक्ष्मभिरीरिताः।।३३।।

Śrīdhara may be globular or circular, its structuring is like that of Kubera. This way of

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स्तम्भं विभज्य नवधा वहनं भागो घटोऽस्य भागोऽन्यः। पद्मम् तथोत्तरोष्ठम् कुर्याद् भागेन।।

Dr. Ajay Mitra Sastri translates 5 component of a pillar as the base, the pedestal, shaft, capital and abacus or crowning figures, p. 381. M. R.K. Bhatta on p. 459 takes Vāhana as support, ghaṭa as pot, Padma or lotus, Uttarasṭha or upper lip (as 4 parts - designs and artistic motifs can be carved in these parts). M.R.K. Bhatta quotes Utpala saying उत्तरोष्ठो यत्र शोभार्थं रूपकविशेषाः क्रियन्ते। He quotes किरणाख्य तन्त्र विभज्य नवधास्तम्भं कुर्याद्द्वहनं घटम्। कमलं चोत्तरोष्ठं तु भागे भागे प्रकल्पयेत्।।

the houses four pillars have been illustrated with marks or characteristics.

स्तम्भमूलस्य विस्तृत्या तलपद(ट्ट)स्य विस्तृतिः।
सपादया विधातव्या बाहुल्यं पादहीनया।।३४।।

By the quarter normed breadth, the breadth of the basement pedestal[1] should be created as such and the thickness by one having quarter deducted as such.

स्तम्भेन तुल्यं विस्तारे वाहल्ये पदसम्मितम्।
हीरग्रहणमायामे स्तम्भाग्रात् त्रिगुणं भवेत्।।३५।।

As equal to the pillar in breadth and thickness measured by a square, the *Hīragrahaṇa* in length may be triple fold as compared with the pillar.

हीरग्रहणविस्तारं भागात् सप्त प्रकल्पयेत्(?)।
तत् स्यात् सृष्टोत्तरं भागं भागेनेष्टं प्रवेशनम्।।३६।।

The width of the Hīragrahaṇa one may create from seven parts that is called Sṛṣṭottara having insertion by a desired one part.

तस्याधस्तात् त्रिकण्टेन त्रिभागं लम्बितेन च।
लिखेदुभावर्धचन्द्रौ पार्श्वयोरुभयोरपि।।३७।।

Below that one by Trikaṇṭa the triple portioned one and by Lambita one may carve out two ardha candras or two half moons on both the sides or flanks.

खल्वं कृत्वा ततो मध्यं भागद्वयमधोगतम्।
कुर्यात् त्रिकण्टकं कान्तं तुम्बिकामथ लम्बिकाम्।।३८।।

Having rendered Khalva i.e. ground as such or a mill or stone for grinding or having the middle portion well ground or chiselled the Trikaṇṭaka may be created as gone down in part twain, good looking as such. The Tumbikā[2] then hanging one.

द्वयोर्मध्येऽपरं भूयो द्विभागस्थं च कण्टकम्।
तुम्बिकां लम्बमानां वा पत्रजातिविभूषिताम्।।३९।।

In the centre of the two then a second one, once again stationed on two parts the Kaṇṭaka (one may create) and the tumbikā (gourd formed structure) as hanging one decorated by the species of petal type.

तस्याश्चापरतीरं स्यात् पद्मपत्र्या विभूषितम्।
तलपट्टसमः पेद्रो विस्तारात् पिण्डतोऽपि च।।४०।।

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[1] GOSE p. 156 verse 34 pāda 2 fn. 5 has पदस्य।

[2] A kind of gourd.

Of that over the other shore or corner may be decorated by a lotus petalled designing. And Pedra equal in extent of the talapaṭṭa and in light of the breadth and circumference.

पट्टत्र्यंशेन तीरे स्यात् पट्टपिण्डार्धनिर्गमः।
स्तम्भाग्रेण समा कार्या विस्तारस्थौल्यतस्तुला।।४१।।

On the corner the projection of the half of the paṭṭapiṇḍa by the three parts of the paṭṭa may be as such. The beam in light of the thickness of the breadth should be created equal to the abacus of the pillar.

तदर्धेन जयन्तीनां कर्तव्ये पिण्डविस्तृती।
ताभ्यो विधेयाः पादोनाः सन्धिपाला यदृच्छया।।४२।।

By the half of that one of the Jayantis (or banners) should be created the circumference and width. From those should be created the Saudhipālas quarter lessened as per voluntary desire.

निर्यूहेषु च ये पट्टाः पादोनांस्तांस्तु कारयेत्।
तुलापट्टाश्च पादोनास्तदर्धेन जयन्तिकाः।।४३।।

On the projections (on columns or gates) or aisles (mattavāraṇakas) or pegs projecting from the walls whatever are the planks these one may make to be created as a quarter less than a square. The beam planks should also be quarter lessened from a square and by half of that the Jayantikā[1] (banner shaped projections or eaves) or thatch edges or roof edges (Nīdhra).[2]

तुलार्धेन विधातव्या प्रतिमोकस्य विस्तृतिः।
पट्टस्योपरि कण्ठः स्याद् भूषितो रूपकर्मणा।।४४।।

The width of Pratimoka (a pendulous projection or a fulcrum) should be created by a half of the beam on the crest of the plank a Kaṇṭha (a neck shaped support) decorated by the rūpa karma i.e. the polishing process or chiselling norm or a make up process.

वेदिकाजालरूपाद्यो निर्यूहः संप्रशस्यते।
विधातव्या च सच्छत्रा निबद्धाङ्गणवापिका।।४५।।

The projection on columns or gates having the initiation of make-up by the network of planks[3] stands appreciable. The oblong tank within the quadrangle should be such as having a fine umbrella i.e. covering.

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1. जयन्तिका - Skt. Eng. Dict., V.S. Apte, p.217 and M.W. p. 413 take Jayanti as a banner, flag but here it means something else.
2. eaves - पटल प्रान्त वलीक नीध्रं वलभी. Eng. Skt. Dict., V.S. Apte, p. 128.
3. Another reading वेदिकाकालरूपाद्यो for वेदिकाजालख्याद्यो।

स्तम्भपट्टांश्च विस्तीर्णान् सपादांस्तत्र कल्पयेत्।
तुलापिण्डाः समाः कार्याः सङ्ग्रहैः सुदृढैर्युताः॥४६॥

The column planks broader ones square formed, he may create there. The beam globules should be created as equal endowed with ligatures.

वेदिकाजालसम्पन्नं तलं कार्यं मनोरमम्।
भूमौ भूमौ भवेत् तच्च द्वादशांशविवर्जितम्॥४७॥

The basement or bottom fascinating as such should be created as equipped with a network of planks or pedestals. On every floor, it should be free from twelve fractions.

प्रणाल्यः सर्वतः कार्या मूलग्राहाग्रनिर्गमाः।
दण्डच्छाद्यं गृहेषु स्याज्ज्ञेयं तच्च चतुर्विधम्॥४८॥
भूताख्यं तिलकं तद्वन्मण्डलं कुमुदं तथा।
गृहच्छाद्येषु तेषु स्यादुच्छ्रायोऽपि चतुर्विधः॥४९॥

The conduits deserve to be created all around having outlets alligator shaped as such. A room having all the utensils in a house should be known as of four types - Bhūta, Tilaka, Maṇḍala and Kumuda[1]. The elevation of 4 types is also ordained for the (lit. in the) gṛha chādyas the rooms storing all types of utensils.

क्षेत्रतुर्यांशतः कार्यो दैर्घ्येणच्छाद्यदण्डकः।
तदर्धं मुष्टिकायामो दण्डत्र्यंशेन लम्बना॥५०॥

By the four fractions of the field, or area, should be created by length the coverable beam or supporting beam or rafter half of that the length of the hilt and the diameter should be by a third[2] fraction of the rafter.

चतुरश्रं समं कान्तं मधुरं सुदृढं घनम्।
वेश्मनां छाद्यकं कार्यं भूतं नाम्ना सुपूजितम्॥५१॥

Square, levelled lovely, fascinating, stronger, thickset the Chādyaka (The covering thatch) or room storing utensils of the houses should be created by name Bhūta well adored as such.

तस्यैवाष्टदशो भागो यदा स्यादुच्छ्रयेऽधिकः।
उदयस्तिलको नाम शस्तः स गृहकर्मणि॥५२॥

Of that same the eighteenth part when may there be in height as more elevated the

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[1] Monier Williams Dictionary, p. 466.

[2] GOSE, p. 158 verse 50 fn. 1 has दण्डं for दण्डत्र्यंशेन।

Udaya (may be an equivalent of Chādya) the utensil keeping room named Tilaka the belauded one in the architectural structuring (lit. the house building work).

द्वाभ्यामुच्चतर: पूर्वो मण्डल: कुमुदस्त्रिभि:।
अभित्तिस्थे(स्थं) भवेच्छाद्ये(द्यं) चन्द्ररेखाविभूषितम्।।५३।।

The first one Maṇḍala may be such as more elevated than the two and Kumuda by the three. The utensil room should be established or situated without walls adorned by canopies or awnings.

गुणरागान्विता भित्तिर्यद्वा घनचयात्मिका।
तत्रच्छाद्यं भवेच्चान्यदवधारणसंज्ञितम्।।५४।।

The wall wherein is endowed with quality, colour, or even may be having thickset brick lining that utensil room may be a different one known as Avadhāraṇa.

सिंहकर्णकपोतालीघण्टाकर्णार्धपक्षगा:।
ध्वजच्छत्रकुमारांश्च गृहेषु परिवर्जयेत्।।५५।।

Siṁhakarṇa, Kapotālī, Ghaṇṭākarṇa, Ardhapakṣaga, Dhvaja, Chatra and Kumāra - these one may avoid in houses.

न पक्षराजिध्वजसिंहकर्णकुमारघण्टा: समरालपल्ली:।
न प्रस्खलार्धानि नचैव पत्राण्यायोजयेद् वेशमसु मङ्गलार्थी:।।५६।।

The one cherishing well-being, may not afford scope for existence to Pakṣarāji, dhvaja, Siṁhakarṇa, Kumāra and Ghaṇṭā Samarālapallis even Praskhalārdhas and even pattras.

इति महाराजाधिराजश्रीभोजदेवविरचिते समराङ्गणसूत्रधारापरनाम्नि वास्तुशास्त्रे
गृहद्रव्यप्रमाणानि नामाष्टाविंशोऽध्याय:।।२८।।

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CHAPTER 29

Śayanāsana Lakṣaṇa

इदानीमभिधास्याम: शयनासनलक्षणम्।
शुभाशुभपरिज्ञानं येन सम्यक् प्रजायते।।१।।

Now we shall talk of the definition of Śayanāsana (seats and furniture) whereby the knowledge of auspicious and inauspicious becomes admirably ascertained.

मैत्रे मुहूर्ते पुष्यस्थे शीतरश्मौ शुभेऽहनि।
सम्पूज्य देवता: सम्यक् कर्मारम्भं समाचरेत्।।२।।

In the Maitra[1] Muhūrtta, the cold rayed one i.e. Moon stationed in Puṣya[2] constellation, on an auspicious day having adored the deities, in proper order, the initiation of task may be undertaken.

वृक्षास्तत्र प्रशस्यन्ते चन्दनस्तिनिशोऽर्जुनः।
तिन्दुकः सालशाकौ च शिरीषासनधन्वनाः।।३।।

The tree there are recommended Candana (sandal) Tiniśa[3] and Arjuna Tinduka, Śāla, Śāka, Śirīṣa, Asana, Dhanvana.

हरिद्रुर्देवदारुश्च स्यन्दनोकौ सपद्मकौ।
श्रीपर्णी दधिपर्णश्च शिंशपान्येऽपि ये शुभाः।।४।।

Haridaru, Devadāru, Syandanoka and Sapadmaka accompanied by Śrīparṇī, Dadhiparṇa, Śiṁśapā and even other trees that are as such.

गृहकर्मणि ये नेष्टाः वृक्षास्तेऽत्रापि निन्दिताः।
हेम्ना रूप्येण चानद्धा गजदन्तेन वा शुभा।।५।।

And in house building which are not recommendable or commendable, are the trees that are despicable. Plaited with gold and silver or even Ivory coated they are auspicious ones.

आरकूटेन वा नद्धा शय्या कार्या विचक्षणैः।
पूर्वच्छिन्नं यदा दारु शयनासनहेतवे।।६।।
आदीयते तदारम्भे निमित्तान्युपलक्षयेत्।
दध्यक्षतान् पूर्णकुम्भं रत्नानि कुसुमानि वा।।७।।

Plaited in brass[4] a couch should be created by the skilled ones when the wood stands cut in advance for the sake of a cot and a seat or furniture and is brought as such. Then at the commencement one may anticipate the attendant omens. The curd, the unhusked rice, a brimful ewer, the jewels or flowers.

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[1] सावित्रपौष्णानिलमैत्रतिष्यत्वाष्ट्रे तथा चोद्रडुगणाधिपर्क्षे। संस्कारतिक्षाव्रतमेखलादि कुर्याद्गुरौ शुक्रबुधन्द्रेयुक्ते। Bṛhat Saṁhitā 98.16, p. 872, Part II. Dr. M.R.K. Bhatta's ed. Sāvitra = hasta. Pauṣṇa = Revatī; anila - Svāti. Maitres = Anurādhātiṣya - Puṣya; Citrā or Mṛgaśirṣa i.e. Tvāṣṭra.

[2] Ibid.

[3] तिनिशेचित्रकृद् नेमिर्वञ्जुलो रथसाधकः। Nighaṇtuśeṣa of Hemachandra I.89, p. 51 with Vācanācārya Śrī Vallabha gaṇi's commentary edited by Munirāja Śrī Puṇarvijayaji, Ahmedabad, 1968.

[4] Skt. Eng. Dict., V.S. Apte, p. 85. MW, p. 149. आरकूट - brass. आरकूटः कपिलोहं सुवर्मकम्। रिरी रीरी च रीतिश्च पीतलोहं सुलोहकम्। Abhidhāna Cintāmaṇi IV.113, p. 258 of Hemachandra by Paṇḍita Haragovinda Śāsrī with an Introduction by Dr. Nemi Candra Sastri, Vidyā bhavana Granthmālā 109 Chaukhamba Vidya Bhavana, V aranasi, 1964. रीतिः स्त्रियामारकूटो न स्त्रियामथताम्रकम् शुल्वं म्लेच्छमुखं द्वयष्ट वरिष्टोदुम्बराणि च। Amarakośa II.9.97, p. 88. Nāmalingānuśāsana of Śrīmadamara Siṁha. Sanskrit Dictionary in 3 chapters critically edited with Introduction and English equivalents for each word and English word Index by Dr. N.G. Sardesai and D.G. Padhya, Oriental Book Agency, Poona, 2nd ed., 1969 published by K.R. Sardesai.

सुगन्धद्रव्यवस्त्राद्यान् मत्स्याश्वयुगलं तथा।
मत्तवारणमन्यांश्च शुभान् वीक्ष्यादिशेच्छुभम्॥८॥

The scented materials clothes or drapery and the like, a fish twain and a steed twain likewise, the aisle (Mattavāraṇa)[1] and others having examined those one may declare as auspicious .

कर्माङ्गुलं समुद्दिष्टं वितुषैरष्टभिर्यवैः।
अष्टोत्तरशतं तेषां शय्या ज्येष्ठा महीभुजाम्॥९॥

A practical digit (Karmāṅgulaṁ)[2] declared as such, (covered) by eight husked barley grains a hundred added by eight, of these (i.e. practical digits) is the great couch of the enjoyers of the Earth i.e. Kings, (ensuing victory).

मध्या महीभुजां शय्या शतं स्याच्चतुरुत्तरम्।
शतं कनीयसी प्रोक्ता नृपाणां विजयावहा॥१०॥

The mediocre[3] normed couch of the enjoyers of the Earth (i.e. Kings) may have a hundred added by four (practical digits) and the inferior one (Kanīyasī) is spoken of as having a hundred (practical digits) ensuring victory for the kings.

नवतिर्नृपपुत्रस्य मन्त्रिणः सा षडुज्झिता।
द्वादशोना बलपतेस्त्रिषट्कोना पुरोधसः॥११॥

Of the son of the king having ninety (practical digits) and that of the minister that may be of digits lessened by six i.e. eighty four practical digits, and lessened by twelve i.e. seventy eight) (digits) that of the army-in-chief and of the chaplain 3 x 6 deducted from ninety i.e. seventy two digited one.[4]

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1. Literary and Historical studies in Indology by Dr. Vāsudeva Viṣṇu Mirashi, MLBD, Delhi, First edition, 1975, p. 74, fn. 2.
2. Bṛhat Saṁhitā 79.8, p. 730. M.R.K. Bhatta ed. Part 2. कर्यमाङ्गुल यनावाष्टकम् उदरासक्तं तुषैः परित्यक्तम्। अङ्गुल शतं नृपाणां महती शय्या जयाय कृता॥ A Practical digit is the distance covered by eight husked barley grains touching one another, in the middle. A great couch of kings measuring one hundred such digits would ensure victory, English Translation of Bṛhat Saṁhitā 79.8, p. 730.
3. GOSE p. 159 verse 10 pādas fn. 6 has मध्यमा नृपतेः शय्या as variant reading
4. नवतिः सैवषडूना द्वादशहीना त्रिषट्कहीना च। नृपपुत्रमन्त्रि बलपति पुरोधसाम् स्युर्यथासंख्यम्। The length of the couches of the royal prince, mnister, commander-in-chief of the army and royal perceptor, (as well as astrologer) should be in order 90 digits, 84, 78 and 72 digits. Bṛhat Saṁhitā 79.9, p. 730.

आयामार्धेन विस्तारं सर्वं शय्यासु कल्पयेत्।
यद्वा निजाष्टभागेन षड्भागेनाथवाधिकम्।।१२।।

The width may be by a half of the length, completely, in all the couches one may create or by the one eighth part or by one sixth part or more.

विप्राणां शस्यते शय्या दैर्घ्येणाङ्गुलसप्ततिः।
द्वाभ्यां द्वाभ्यामङ्गुलाभ्यां हीना स्याच्छेषवर्णिनाम्।।१३।।

Of Brāhmaṇas is appreciated the couch in length as seventy Aṅgulas i.e. 52.5 inches and lessened by two aṅgulas each i.e. 68 aṅgulas = 51 inches that of all the varṇas or castes.

बाहल्यमुत्पलस्य स्यादुत्तमस्याङ्गुलत्रयम्।
अङ्गुलद्वितयं सार्धं मध्यस्य द्वे कनीयसः।।१४।।

The thickness of the *Utpala* the best one may be a triad of Aṅgulas and of the mediocre one, Aṅgula twain and a half and of the shorter one two aṅgulas.

M.R. K. Bhatta ed. Part II, MLBD, Delhi reprinted 1993, 1995, 2003. Cp. Bṛhat Saṁhitā 79.10, p. 730. Ibid. अर्धमतोऽष्टांशोनं विष्कम्भो विश्वकर्मणा प्रोक्तः। आयाम त्र्यंशस्मः पादोच्छायः सकुक्ष्यशिराः।। The width of a couch presecribed by Viśvarkarmā is less than half the length (i.e. 7/16 of the total length). The height of the legs including the bely and top should be equal to third of the length of the couch. Dr. Ajay Mitra Sastri on p. 252 III.7 on the basis of 79.10.
अर्धमतोऽष्टां शोनं विष्कम्भो विश्वकर्मणा प्रोक्तः। आयाम त्र्यंशसमः पादोच्छ्रायः सकुक्ष्यशिराः।।
Says - The height of the supports (pādas) inclusive of the middle (Kukṣya) and top (Śiras) portions is said to be 1/3rd of the length. He defines Īṣā as under :
The frame consisting of four wooden beams, one each on head side, and foot side and two on two sides, was known as Īṣā (ईषा written as ईशादण्ड by Bhoja in XXIX.15). Dr. M.R.K. Bhatta has translated 79.10 as under on p. 730, part II. The width of a couch prescribed by Viśvakarman is 1/8 less than half the length (i.e. 7/16 of the total length). The height of the legs including the belly and top should be equal to third of the length of the couch. Verses 15 and 16 of Bhoja actually mean this. Dr. Ajay Mitra Sastri quoting Utpala defines Īṣā as under : (p.252, gn.2) ईषाशब्देन चत्वारि काष्ठानि घटितान्युच्यन्ते। शिरः पादभागयोर्द्वौ वामदक्षिण भागयोर्द्वाविति। तेषां परस्परं यत्र सयोगः शिरः पादकाष्ठयोर्द्वे छिद्रे कृत्वा वामदक्षिण पादकाष्ठानि तेषु क्षिपेत्। तत्रायं क्रमः। पूर्वोक्त विन्यस्तस्य शिरः काष्ठस्य यदग्रं तत्र दक्षिण दिकस्य काष्ठमूलं क्षिपेत्। तस्पाग्रे पादान्तभागस्य काष्ठमूलं क्षिपेत्। तदग्र उत्तरदिग्मागस् काष्ठमूलं क्षिपेत्। तस्पाग्रे शिरः फाष्ठमूलं क्षिपेत्। एवं पूर्व दक्षिण पश्चिमोत्तससंस्थानेन न्यासे कृते प्रदक्षिणाग्रं भवति। शिरः पादभागकाष्ठयो रेकस्यां दिश्यग्रं यद् भवति तदैकदिगग्रम्। Ibid. IASITBSOVM, pp. 252-253. Dr. Ajay Mitra Śāstī on p. 252 explaining the comments of Utpala after explaining Īṣā. Two holes were made at the ends of the each of the two shorter beams and the side beams were then fixed into them. In doing so a definite order was followed. In the tip (agra) of the head beam was thrown the foot (mūla) of the right side beam; the latter's top was fixed into the foot of the foot side beam; the latter's tip was fitted in the foot of the left side beam; the latter's tip was joined with the foot of the head side flank. It was known as Pradakṣiṇāgra order.

बाहल्यमीशादण्डस्य कुर्यादुत्पलसम्मितम्।
सार्धं सपादं सत्र्यंशं तस्य विस्तारमुत्पलात्।।१५।।

Of the frame consisting of two short and two long beams (Īśādaṇḍa = Īṣā of Bṛhat Saṁhitā 79.27, 31, pp. 734-735), the thickness he may create as equal to that of Utpala with half, quarter and 1/3rd part may be the width of that one as compared with that of Utpala (may be cross beam or side beam) or upper beam.

विस्तारार्धेन शय्यायाः सकुष्यस्य विधीयते।
तत्पादस्योदयो(या) मध्यहीनौ द्विचतुरुज्झितौ।।१६।।

Of the couch by a width half the height is provided inclusive of the supports and the middle (sapādasya and Sakuṣyasya)[1] shorn of the middle and deprived of two x 4 i.e. 8.

अर्धेन मध्यविस्तारान्मध्ये बाहल्यमिष्यते।
त्रिभागहीनमिच्छन्ति पादोनमपि केचन।।१७।।

By the half of the width of the middle the thickness is declared by the middle. Some cherish it as less by three parts and some as less by a quarter.

स्थौल्येन पादोऽधः शीर्षादुत्पलेन समो भवेत्।
मध्ये सपादः सार्धश्च तले वृद्धिः क्रमेण सा।।१८।।

Below the top the support may be equal to the head side plank in thickness. In the middle quarter endowed or half and in the top (tala) the length may be in due order.[2]

षड्भागोऽस्याधिको यद्वा मध्ये त्र्यंशाधिकस्तले।
तत्कुष्यमुत्पलत्र्यंशो मूले तस्यार्धमग्रतः।।१९।।

The sixth part of this one as more in length or in the middle and three parts more at the top (tala), the middle of that one (तत्कुक्ष्मम corrected for कुष्यम्) 1/3rd of the head side plank and at the foot (mūla) half of that from the tip (agra).

उत्सेधतुल्यो विस्तारः कार्यो वा द्व्युङ्गुलाधिकः।
सपत्रकलिकापत्रपुटग्रासविभूषितः।।२०।।

The width equal to that of the elevation should be created or more by two Aṅgulas i.e. 3/4x2=3/2 1 ¾ inches) adorned by grass[3] leafy cups equipped with leafy sprouts.

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1. In verse 16 of GOSE p. 160 pāda 2 सकुष्यस्य word seems to be misprint for सकुक्ष्यस्य of Bṛhat Saṁhitā 79.10, p. 730. उत्पल of GOSE verse 15 seems to be "Head Side Plank" of Ajay Mitra Sastri.
2. GOSE, p. 160 verse 18 pāda 4 fn. 6 has वृद्धिक्रमेण सा।
3. Bṛhat Saṁhitā 93.7, p. 822, Part II, M.R.K. Bhatta ed.

कुर्यात् प्रदक्षिणाग्राणि शय्याङ्गानि समन्ततः।
ऊर्ध्वाग्रा निखिलाः पादाः स्वामिनो वृद्धिहेतवे।।२१।।

The limbs of the couch one may create having tips in clockwise direction[1]. The supports created having tips top sided or tips of head side planks all of them were the source of prosperity of the owner.

श्रेष्ठैकद्रव्यजा शय्या मिश्रद्रव्या न शस्यते।
एकदारुं प्रशंसन्ति द्विदारुर्भयमावहेत्।।२२।।

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[1] IASITBSOWM p. 252. Also Bṛhat Saṁhitā on प्रदक्षिणम् - 53.104, p. 488. M.R.K. Bhatta's ed. वैरमपयसव्यलिखिता प्रदक्षिणं सम्पदो विनिर्देश्या:। One drawn in an anti clockwise direction (apasavya likhitāḥ) and in a clockwise direction prosperity. Ajay Mitra Sastri on p. 252 says - Following a sequence contrary to it (apasavyāgra) or laying the tips of the head and foot side planks in the same direction. Cp. Bṛhat Saṁhitā 79-27, p. 734. M.R.K. Bhatta ed. ईषायोगेदारु प्रदक्षिणाभ्रं प्रशस्तमाचार्यैः। अपसव्यैकादिगग्रे भवति भयं भूतसञ्जनितम्। In fitting up the frame of the cot, the tips of the beam should be laid in a direction from left to right; so have the Ancient sages declared. If they be laid. Contrariwise or all the tips turned to the same direction, there would be danger from the ghosts. M.R.K. Bhatta translation of Varāhamihira 79-28-39 refers to the trees having timber topsy turboid having holes and hollows discoloured knots in the upper part of the leg of a couch, causing cerebral ailments; a knot in the pot, stomach trouble. In a shank like art below the pot, danger to the shanks of the owner. If in the support beneath that, the loss of wealth; if in the hoof (lowest part) trouble to the hoofed animals inauspicious also is a knot occurring at a third of the length of the side beams and cross beams, pp. 734-735, M.R.K. Bhatta ed.
एकेनवाक्शिरसा भवति हि पादेन पादवैकल्यम्। द्वाभ्यां न जीर्यतेऽशं त्रिचतुर्भिः क्लेशवधबन्धाः।।
सुषिरेऽथवा विवर्णे ग्रन्थौ पादस्य शीर्षगे व्याधिः। यदि कुम्भो यश्च ग्रन्थौ तस्मिन्नुदररोगः।
कुम्भाधस्ताज्ञ्जङधा तत्र कृतो जङ्घयोः करोति भयम्। तस्याश्चाधारोऽधःक्षयकृद् द्रव्यस्य तत्र कृतः।
In 79.32.7, Dr. Ajay Mitra Sastri refers to timber with profusion of holes and knots as unfit for all purposes. A hole hollow in the middle and narrow at the mouth was called Niṣkuta, a hole of the size of niṣpāva or black gram grains and blue in colour was styled Kolākṣa. Sūkaranayana is uneven, colourless and extends over-joins; Vatsanābha denotes a breach covering one joint; Kālaka is a black hole Dhundhuka is also dark but cut. A hole of the same colour as wood, was not deemed so inauspicious. IASITBSOVM p. 251, fn. 1.
निष्कुटमथ कोलाक्षं सूकरनयनं चवत्सनाभं च। कालकमन्यद्धुन्धुकमिति कथितः छिद्रसंक्षेपः।
घटवत् सुषिरं मध्ये च निष्कुटं छिद्रम्। निष्पावमाषमात्रं नील छिद्रं च कोलाक्षम्।
सूकरनयनं विषमं विवर्णमध्यर्धपर्व दीर्घं च। वामावर्तं भिन्नं पर्वामितं वत्स नामाख्यम्।
कालकसंज्ञं कृष्णम् धुन्धुकमिति यद् भवेद्विनिर्मित्तम्। दारुसवर्णं छिद्रं तथा पापं समुद्दिष्टम्।
निष्कूटसंज्ञे द्रव्याश्रयः तु कोलेक्षे कुलध्वंसः। शस्त्रभयं सूकरके रोगभयं वत्सनाभाख्ये।।
कालकधुन्धुकसंज्ञम् कीटैर्विद्धम् च न शुभदं छिद्रम् सर्वग्रन्थिप्रचुरं सर्वत्र न शोभने दारु।।
एकद्रुमेन धन्यं वृक्षद्वयनिर्मितं च धन्यतरम्। त्रिभिरात्मज वृद्धिकरम् चतुर्भिरर्थंयशश्चाग्र्यम्।।
पञ्चवनस्पतिरचिते पञ्चत्त्वं याति तत्रयः शेते। षट् सप्ताष्टतरुस्णां काष्ठैर्धटिते कुलविनाशः।।
Bṛhat Saṁhitā 79, p. 736.

A couch born of sole excellent materials of one type was the best one (śreṣṭhā) one of mixed materials is not appreciated. Of one typed wood they belaud and two typed wood or timber may create dangers.

त्रिदारुघटितायां तु स्वामिनो नियमो वधः।
शय्यायां जायते यस्मात् तस्मात् तां परिवर्जयेत्।।२३।।

In one built by three typed timber the murder of the owner assumes a certainty. A couch wherefrom one takes birth that one may evade.

मूलमग्रेण संयुक्तमपसव्यं विगर्हितम्।
मूलं मूलेन वा विद्धमेकाग्रे द्वे च दारुणी।।२४।।
मध्ये व्रणो मृत्युकरस्त्रिभागे व्याधिकारकः।
क्लेशावहश्चतुर्भागे शिरस्थो द्रव्यहानिकृत्।।२५।।

The foot equipped with the tip following a contrary sequence or turned to the same direction or anti clockwise directions may be fit to be disdained. OR the foot tugged into the foot and the two timbers having one tip creators of wound or injury and demise and one having tip in the three parts a creator of disease, a creator of grief or torment in four parts, and one in the top resulting in the loss of wealth.

निर्दोषगात्रे पर्यङ्के पापस्वप्नो न दृश्यते।
ग्रन्थिकोटरवत् कुर्यात् तस्मान्न शयनासनम्।।२६।।

In a couch having limbs free of defections there appears to be no dream of a sin or injury. Therefore, a couch and seat or furniture need not be created having holes and hollows.

आसनं शयनीयं च ग्रन्थिकोटरवर्जितम्।
बहुपुत्रकरं प्राहुर्धर्मकामार्थसाधनम्।।२७।।

A seat or chair and a conch or furniture material immune from holes and hollows they call as endowing many sons a source of spiritual good, material gains and lust.

आरोहणे प्रचलति शयने कम्पते तथा।
विदेशयानकलहौ ते क्रमेण प्रयच्छतः।।२८।।

On mounting on it or on sleeping over it, if (a cot) moves or troubles the act of foreign journey and disputes the two it is giving along.

सुश्लिष्टां तामतः कुर्यान्निर्दोषां वर्णशालिनीम्।
दृढां स्थिरां च स्थपतिः पत्युः कामविवृद्धये।।२९।।

Therefore, well knit and defectless an architect may create a cot equipped with good colour or free from discoloured knots, a stronger one and unhinged one, meant for the development of the cherished end of the owner.

निष्कुटं कोलदृक् क्रोडनयनं वत्सनाभकम्।
कालकं बन्धकं चेति छिद्रसंक्षेप ईरितः।।३०।।

Niṣkuṭa, Kolākṣa (Koladṛg) Kroḍanayana (Sūkaranayana) Vatsanābhaka, Kālaka and Bandhalka[1] - the brief description of holes has been illustrated.

घटवत् सुषिरं मध्ये सङ्कटास्यं च निष्कुटम्।
कोलाक्षं नीडमिच्छन्ति माषनिष्पावमात्रकम्।।३१।।

Having an aperture or hole in the centre like a pitcher or a pot, having narrow mouth, is (called) the Niṣkuṭa hole Kolākṣa the niḍa[2] a nest like they desire as one of the size of māṣa bean and winnowed corn grain (Niṣpāva).[3]

अध्यर्धपवदीर्घं च विवर्णं विषमं तथा।
तदिह क्रोडनयनं छिद्रमाहुर्महर्षयः।।३२।।

Lengthy to the extent of one and a half joint, discoloured and uneven likewise, that one here is Kroḍanayana or Sūkaranayana a hole, the great sages declare as such.

भिन्नं पर्वमितं वामावर्तं स्याद् वत्सनाभकम्।
कालकं कृष्णाकान्ति स्याद् विनिर्भिन्नं तु बन्धकम्।।३३।।

Broken, measured to the extent of one joint, having rotation from left (to right) may be Vatsanābhaka. And Kālaka may be of dark hue and specifically broken or cut is Bandhaka.

छिद्रं दारुसवर्णं यत् तन्नो शुभकरं तथा।
निष्कुटेऽर्थक्षयः कोललोचने कुलविद्रवः।।३४।।

The hole of the same colour as the wood or timber which one may be that may not be as an endower of well being[1]. In Niṣkuṭa is the loss of wealth. In Kolalocana or Kolākṣa is the flight or demolition of the family (Kulavidravaḥ).

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[1] GOSE p. 161, verse 30 fn. 6 has बन्धुकम् for बन्धकम् धुन्धुकम् of वराहमिहिर 79.32 p. 735 quoted above.

[2] GOSE p. 161 verse 31 pāda 3 fn. 7 has नीलम् like Bṛhat Saṁhitā 79-33, p. 735 quoted above.

[3] Cp Bṛhat Saṁhitā 79.33-34-35 p. 735. The blemish or hole called Niṣkuṭais like a pot, hollow in the middle and narrow at the mouth the second viz. Kolākṣa is blue like a grain of Niṣpāva (Doliches Lablab) or Māṣa (phascolus radiation or black gram); the third viz. Sūkaranayana, is uneven, discoloured and extending over one joint and a half; the fourth viz. Vatsanābha is a spot running from left to right broken and extending over one joint; the fifth viz. Kālaka is a black spot; and sixth viz. Dhundhuka (Bandhaka or Bandhuka of Bhoja) is also dark, but cut; a blemish having the same colour as the wood, itself is not deemed as harmful. Bṛhat Saṁhitā pp. 735-736.

शस्त्राद् भीः क्रोडनयने वत्सनाभे रुजो भयम्।
कालके बन्धकाख्ये च कीटविद्धे च नो शुभम्।।३५।।

In the hog eyed one or Kroḍanayana danger from weapon; and in Vatsanābha is the fear of ailment. In Kālaka and Bandhaka named or Dhundhuka[2] as also in one bitten by insects or bored by insects, well-being is not there.

सर्वत्र प्रचुरग्रन्थि दारु सर्वमनिष्टदम्।
शय्यार्थे कथितैः क्लृप्तं दारुभिः शस्तमासनम्।।३६।।

Everywhere, a wood or timber having enormity of joints, or knots, is absolutely one as afforder of evils. By the timbers taken into account (lit spoken of as such) for the cots or couches, a seat is (equally) laudable.

उपवेशसुखं मानं प्रशस्ताय प्रकल्पितम्।
पुष्करः सूदहस्तश्च वृत्तोऽङ्गुलचतुष्टयात्।।३७।।
आरभ्य विस्तरात् कार्यस्तावद् यावन्नवाङ्गुलम्।
पुष्करव्यासतो दण्डस्तस्य कार्यश्चतुर्गुणः।।३८।।

The measurement for the laudable or excellent one (a cot or couech), has been stipulated by way of the bliss or comfort of lodging or reclining or sitting. Puṣkara and Sūdahasta is circular. Starting from the (length or measurement) of Aṅgulas, the group of four in point of width should be made upto the extent of nine Aṅgulas. From the width of Puṣkara the daṇḍa or the beam should be four fold as such or Puṣkara i.e. lotus shaped having sides well elevated circular one having started from four Aṅgulas or 3 inches in width should be created upto the extent of nine Aṅgulas i.e. 7.5 inches and from the width of the Puṣkara shaped, the side beam deserves to be created as four fold.

फलकः पुष्करार्धेन तत्तुल्यश्चास्य भूलकः।
स्थूलः स्याच्चतुरंशेन दण्डपुष्करविस्तरात्।।३९।।

The plank by the half of Puṣkara or the head side beam the foot side beam[3] deserves to be of the same size; thick may it be by four digits than the width of the Puṣkara and daṇḍa or head side beam and the side beams.

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[1] Varāhamihira followed by Ajay Mitra Sastri IASITBSOVM p. 251 fn. 1 says the contrary point as per 7935 pādas 3-4 or नो if taken as for us may five the positive sense.
दारुसवर्णं छिद्र न तथापापं समुद्दिष्टम् i.e. the blemish having the same colour as the wood itself is not deemed as harmful.

[2] GOSE p. 161, verse 35 pāda 3, fn. 9. कालके धुन्धुकाख्ये च कीटविद्धे च नो शुभम्।।

[3] GOSE p. 162 verse 39 pāda 2 has मूलकः for मूलकः।

खातं च पुष्करस्यान्तस्तावद् गाम्भीर्यमिष्यते।
प्रशस्तसारदारूत्थः कर्तव्योऽस्य प्रयोजनम्(?)।।४०।।

Within the Puṣkara i.e. trunk or the head beam a cavity deep to that extent is required carved out of strong timber should be created its reclining spot or the wooden counter pane or frame work.

परिवेषणमन्यच्च पच्यमानानघट्टकम्(?)।
कार्यः कङ्कतकः श्लक्ष्णः प्रशस्तमृदुदारुजः।।४१।।

The circumference of a different type being carved out undetachable, the Kaṅkataka (a comb typed serration) glossy and curved out of a softer timber.

आरभ्य दैर्घ्येणाष्टभ्यः स्याद् यावद् द्वादशाङ्गुलम्।
सार्धाङ्गुलं चतुर्भागं विस्तारेण च दैर्घ्यतः।।४२।।

Having started from eight to twelve aṅgulas (i.e. 6 inches and 9 inches) in length, with half an Aṅgula[1] and four digited one by width and in length.

मध्ये च तस्य बाहल्यं विस्ताराष्टंशतो भवेत्।
एकतः स्थूलविस्तारा भवेयुस्तस्य दन्तकाः।।४३।।

In the centre of that the thickness may be 1/8th parted and the dantakas (brackets)[2] of that one may be of hefts width on one side or shelfs projecting sideways or projections.

अन्यतस्तु घनाः सूक्ष्मास्तीक्ष्णाः कार्यास्तथाग्रतः।
मध्ये त्रिभागमुत्सुज्य दन्तका भागयोर्द्वयोः।।४४।।

And on the two sides even the projections should be created having left out three parts or fraction is the centre as also on the top fine and sharper and thickset.

त्रिभिर्भागे हृते तेषां न शेषस्तान् विवर्जयेत्(?)।
गजदन्तमयः श्रेष्ठस्तथा शाखोटवृक्षजः।।४५।।

By the triad on one part having been dissociated of these the śeṣa ones one may evade. The ivory made as such or ivory structured one as such, an excellent one, carved out of the timber of Śākhota tree (a small crooked ugly tree).[3]

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[1] GOSE p. 162, verse 42 pāda 3 fn. 5 has सद्वयङ्गुलम्।
[2] Skt. Eng. Dict., V.S. Apte, p. 245, MW. p. 285
[3] MW, p. 1063. V.S. Apte, Skt. Eng. Dict., p. 551.

मध्यमो दारुभिः शेषैर्जघन्योऽसारदारुजः।
रूपकैः स्वस्तिकाद्यैर्वा स मध्ये स्यादलङ्कृतः।।४६।।

The middle one or Madhyama or the mediocre one by the śeṣa (softer) woods and the inferior one by the stronger timbers, by symbols such as "Svastika" and the like that one should be decorated in the middle.

यूकाद्यपनये केशविवेके चोपयुज्यते।
अङ्गुलेनाधिके पादात् कार्ये दैर्घ्येण पादुके।।४७।।

In evasion of wood corroding or peacking by worms and preservation or flaying or extrication of shags, an advantage becomes accorded. The two pedestals deserve to be carved out by length wise from the foot side, projected by an aṅgula (i.e. 3/4 inch).

कृतायां पञ्चधा तस्यां कुर्याद् भागत्रयं पुरः।
पश्चाद् भागद्वयं तत्र सङ्ग्रहोऽस्या विधीयते।।४८।।

On that one having been created as five typed, one may create part triad in front, in the rear part twain. Then its consolidation becomes practicable.

अङ्गुलत्रयमुत्सेधो विस्तारोऽङ्घ्र्यनुसारतः।
अङ्गुल्यङ्गुष्ठयोर्मध्यभागे मत्स्याद्यलङ्कृतौ।।४९।।
कर्तव्यो कीलकौ काष्ठदन्तशृङ्गादिसम्भवौ।
गजेन्द्रदन्तः श्रीखण्डश्रीपर्ण्यौ मेषशृङ्गिका।।५०।।
शस्ताः पादुकयोः शाकक्षीरिणीचिरबिल्विकाः।

The elevation of Aṅgula triad (i.e. 2.25 of an inch) and width may be as per the dimensions of the feet. In between the Aṅguli and Aṅguṣṭha i.e. finger and thumb, decorated by fish designing should be created Kīlakas (two wedges or bolts[1]) carved out of wood, Ivory or horn and the like. The tusker of a lordly elephant sandal timber, Śrīparṇī[2] and Meṣaśṛṅgikā are the most appreciated ones for the legs as also Śāka, Kṣiriṇī and Cirabilvikā.

इदमिह शयनानामासनानां च लक्ष्म
प्रकटितमनु दर्व्याः कङ्कतस्यापि सम्यक्।
शुभमथ विपरीतं पादुकानां च विद्वान्
सकलमिति विदित्वा पूज्यतामेति लोके।।५१।।

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1. MW, p. 285.
2. GOSE p. 163 verse 55 pāda 4 fn. 1 has पणी and fn. 2 has विल्लकाः।

Herein, the definition of seats and cots has been illustrated as also of brackets and the hooks or bolts quite suitably. Auspicious and inauspicious as good and evil effect of the legs the scholar having understood in entirety (acting as such) attains to respect in the world.

इति महाराजाधिराजश्रीभोजदेवविरचिते समराङ्गणसूत्रधारापरनाम्नि वास्तुशास्त्रे
शयनासनलक्षणं नाम एकोनत्रिंशोऽध्यायः।

* * *

CHAPTER 30

Rajagṛha i.e. the King's Palace

अशेष्टोरशतं ज्येष्ठं मध्यं स्यान्नवतिं करान्।
जघन्यं सप्ततिकरान् राजवेश्म प्रशस्यते।।१।।

The palace of a king is appreciated as one larger one of one hundred added by eight Karas or hastas i.e. cubits. The mediocre one as of ninety[1] Karas or cubits and the smallest one of seventy cubits.[2]

अतो हीनं न कर्तव्यं महती श्रियमिच्छता।
चतुरश्रीकृते क्षेत्रे दशधा प्रविभाजिते।।२।।

By one cherishing greater glory, a house lesser than (these dimensions) should not be built in a field or area formed into a square subdivided into ten segments.

भागार्धं शस्यते भित्तिरादिकोणसमाश्रिता।
चतुष्को भागिको मध्ये चतुःस्तम्भसमन्वितः।।३।।

The wall is considered good as recumbent over the opening corner. The Catuṣka (A quadrangular courtyard; Across way; or a hall resting on four pillars or a hall or saloon in general) as forming a part is in the centre equipped with four pillars.

अलिन्दस्तद्बहिः कार्यः स्तम्भैर्द्वादशभिर्वृतः।
विंशत्या स्याद् वरैर्युक्तो द्वितीयोऽलिन्दकस्ततः।।४।।

The verandah or balcony (Alinda) should be created on the out precincts of that one covered or surrounded by twelve poles and equipped with twenty rafters (varas) may be the second verandah or balcony as such.

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[1] GOSE Chapter XXX, p. 163 fn. 4 has नवतिः for नवतिं करान्।

[2] Bṛhat Saṁhitā 53.4, p. 451. M.R.K. Bhatta's ed. has - उत्तममष्टाभ्यधिकं हस्तशतं नृपगृहं पृथुत्वेन अष्टाष्टेनान्येवं पञ्च सपादानि दैर्घ्येण। The king's palace is one of five kinds. The best of them is 108 cubits in width and the others are 100, 92, 84, and 76 cubits respectively. Their length is greater than the breadth by a quarter (i.e. 135, 125, 115, 105 and 95 cubits).

स्यादष्टाविंशतिस्तम्भस्तृतीयश्चाप्यलिन्दकः।
षट्त्रिंशता चतुर्थश्च स्तम्भानां परिकीर्तितः॥५॥

The third balcony or verandah may also be of twenty eight poles or columns. By thirty six pillars the fourth balcony stands illustrated.

एवं स्तम्भशतं मध्ये प्रोक्तं पृथ्वीजये बुधैः।
द्वाराणि चास्य चत्वारि पञ्चशाखानि जायते(?)॥६॥

This way a centum of poles in the centre of (a balcony) is considered as the best one for the victory or conquest of the earth (for a king) by the wise.

चत्वारो निर्गमास्तस्य प्रोक्ताः सर्वे विभागिकाः।
दिक्षु सर्वासु कर्तव्यमेवं भद्रनिवेशनम्॥७॥

Four outlets or exit gates are spoken of that one as forming a part.[1] In all the directions should be created this way a Bhadra house.

अर्धेन मध्यभित्तेस्तु भित्तिर्भद्रस्त्र(त्र)ये भवेत्।
भद्रे भद्रे धराणां स्याद् विंशतिश्चाष्टभिर्युता॥८॥

By half of the middle wall, the wall may be one in Bhadra triad[2] and in each Bhadra the grounds may be equipped with twenty eight pillars.

मुखभद्रं भवेद् युक्तं वेदिकामत्तवारणैः।
क्षेत्रभागोदयाद्या भूराभूमिफलकान्तरम्॥९॥

The mukhabhadra or the large mansion may be such as equipped with daises or terraces and aisles. The ground in front of the elevated portion of the plot, may have a space between the ground and the platform all around.[3]

आदिभूम्युदयार्धेन पीठं चास्य प्रकल्पयेत्।
भागान् नवोदयं कृत्वा भागेनैकेन कुम्भिका॥१०॥

By the half of the elevation of the frontal ground a basement or plinth may be laid down. Having created a new elevation in parts within one part a Kumbhikā i.e. base of the column.

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[1] GOSE, p. 164 verse 7, fn. 1 has सर्वेऽपि भागिका।

[2] GOSE, p. 164, verse 8, fn. 2, 3, 4 have "त्ति", "भ" for भ and त्रयो as variants.

[3] GOSE, p. 165, verse 1 pāda 3, fn. 6 has नवोदयो for नवोदयम् fn. 7 has भागो।

कर्त्तव्याष्टांशयुक्तेन स्तम्भो भागचतुष्टये।
पादयुक्तं विधातव्यो भागेनोत्कलकं तथा।।११।।

And a column or pillar at a portion of tetrad norm by an equipment of eight fractions and an Uttkalka[1] i.e. a projection deserves to be created quarter parted one.

हीरग्रहणकं कार्यं भागं पादविवर्जित:(तम्)।
सपादभागिक: पट्ट: स्तम्भकेन समन्वित:।।१२।।
पट्टार्धेन जयन्त्य: स्युर्भूमौभूमावयं क्रम:।
क्लृप्तभागोदयादर्धं भूमिष्वन्यासु हीयते।।१३।।

A Hiragrabhaṇaka[2] deserves to be created an area short of a square or quarter and a Paṭṭa a plank or an abacus or a croning figure equipped with a column. By an abacus half should there be the Jayantis (shelfs or flag) normed projections. In each ground such an order should be there. Half of the elevation of the area constructed in other floors a shorter dimension is stipulated.

पञ्चभागप्रमाणं तु सच्छाद्यं नवमं तलम्।
वेदिकाया अधश्छाद्यं सार्धभागत्रयोन्मितम्।।१४।।

To the extent of five fractions the ninth floor deserves to be covered. And underneath the terrace a covering is required as endowed with three and half portions.

कण्ठेन युक्तं कर्त्तव्यं वेदिका पिहिता यथा।
तस्या: कण्ठे(ण्ठो) विधातव्यस्तन्मध्ये सार्धभागिक:।।१५।।

In case a raised pavilion is covered that should be equipped with a neck. The neck of that one is to be created in the centre of that by half a fraction.

वेदिकाविस्तर: कार्यो भागांस्त्रत्रार्धसप्तमान्।
वेदिकोपरि घण्टा च सार्धभागाश्चतुर्दश।।१६।।

The width of the Vedikā or terrace or elevated pavilion is to be created as half of the seventh ones i.e. 3 and half fractions. Over the raised pavilion a watch tower is to be created by fourteen and a half fractions.

भागद्वयं सपादं तु कण्ठ: पट्टं तु पञ्चभि:।
चतुर्भिश्च द्वितीयं च तृतीयं च त्रिभिस्तत:।।१७।।

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[1] GOSE, p. 165, verse 11, pāda 4, fn. 9 has उत्कालकम् for उत्कलकम्। Here पादयुक्तो विधातव्यो भागेनोत्कलकस्तथा should be the grammatical correction.

[2] Hiragrahaṇaka may be a part evading the incursion of snakes or insects.

The part twain along with a quarter, the neck and the crowning figure or abacus by five or four, the second one and the third one by the three.

सद्मशीर्षश्च दातव्यो यथाशोभं यथारुचि।
क्षेत्रभागसम: कार्य: कलशश्चूलिकावधे:।।१८।।

The pinnacle of the house deserves to be imparted beauty as per ordainment. And equal in dimension of the area deserves to be created a pedestal upto the limit of a crest knot.

उदयार्धेन भूमे: स्युरन्तराणि तलानि च।
यथाशोभं तु कर्तव्यं पीठं तस्य सुशोभितम्।।१९।।

By the half of the elevation of the ground may be the intermediary floors. As per grandeur should be created the plinth of that one well decorated.

सार्धभागद्वयं चास्य कार्या खुरघरण्डिका।
जङ्घा भागचतुष्कं च ततश्छाद्यं प्रयोजयेत्।।२०।।

Of this one, having portion twain and half or two and a half fractioned[1] should be created a grinding stone insusceptible to hoofs (of the cattle). The shank or the sidereal part and the segments quarter or square then may have the covering employed as such.

भागद्वयं च पादोनं छाद्यपिण्ड: प्रकीर्तित:।
निर्गमोऽस्य चतुर्भागो हंसाख्यस्तस्य चोपरि।।२१।।

A part twain deducted by a quarter is known as the coverage thatch. The doorway of this one having four parts[2] may be named swan like, over it.

पादोनभागं कर्तव्यं ततश्छाद्यं द्वितीयकम्।
जङ्घा भूमिचतुष्केण प्रासादस्य प्रकल्पयेत्।।२२।।

Then a second covering or roof over it should be created[3] having part lessened by a quarter. The sidereal plank of the palace he may create by the storey square.

चतुर्थभूमिकामूर्ध्नि ततो मुण्डा(न्) निवेशयेत्।
क्षणक्षणप्रवेशेन कार्या: शेषास्तु भूमिका:।।२३।।

Over the crest of the fourth storey then he may introduce the globular tops. By the introduction of Kṣaṇakṣaṇas (every moment's supervision) the remaining storey's are to be created.

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[1] GOSE, p. 165, verse 20, pāda 2, fn. 2 has खुखरंडिका for घरण्डिका। Skt. Eng. Dict., V.S. Apte, p. 198. MW, p. 376 have gharaṭṭikā a nearest analogy of घरण्डिका which may be a misprint.

[2] GOSE, p. 165, pāda 3, verse 21, fn. 3 has निर्गमोऽस्या चतुर्भागो।

[3] GOSE, p. 165, verse 22, pāda 1, fn. 4 has पादोननाम कर्त्तव्यम्।

वेदिका च यथोक्ता स्यात् सघण्टा कलशान्विता।
रेखाशुद्ध्या च कर्त्व्या मुण्डा: सर्वे यथायथम्।।२४।।

And the terrace may be as per description accompanied by bells and endowed with pots. All the globular tops should be created by the polishing process of linings.

अर्धोदयं त्रिधा कृत्वा तृतीयं दशधा भजेत्।
वामनश्चातपत्रश्च कुबेरो भ्रमरावली।।२५।।
हंसपृष्ठो महाभोगी नारद: शम्बुको जय:।
अनन्तो दशमस्तेषां विधायकवशादमी।।२६।।

Having created a height of half a dimension, threefold as such, or thrice as such, he may divide the third into ten parts or digits. Vāmana, Ātapattra, Kubera, Bhramarāvalī, Haṁsapṛṣṭha, Mahābhogī, Nārada, Śambuka and Jaya and the tenth one Ananta of them, as per susceptibility of the creator.

विधातव्या: स्थपतिभिर्मुण्डरेखाप्रसिद्धये।
तमङ्गवेदिकाजालमत्तवारणशोभितम्।।२७।।

All those should be created, by the architects, for the accomplishments of the globular crests and sidereal planks equipped with platforms (tamaṅga), the terraces, Lattices and aisles.

वितर्दिनिर्यूहयुतं चन्द्रशालाविभूषितम्।
कर्माढ्यं बहुचित्रं च कुर्वीत पृथिवीजयम्।।२८।।

Decorated by an upper room[1] and equipped with turrets or pinnacles or projection[2] on the columṇs or gates (Niryūha)[3] or pegs, and balconies or covered spots in the centre of a house, the architect may create bustling with activity and many sided variegation the Pṛthivjaya one i.e. one affording victory of the earth or ground encompassing one.

प्रासादाश्च महान्तो ये विधेयास्तु समोदया:।
अर्धोदयेन लघवो ह्यवाको(क्वो)णादयं क्रम:।।२९।।

The palaces that are huge ones, they deserve to be created of equal heights.[4] By half the height the smaller ones with lower planks or corners endowed with this is the order of creation.

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1. Bṛhat Saṁhitā 56.25-27, pp. 542-543. M.R.K. Bhatta ed.
2. MW, p. 962. वितर्दि।
3. Skt. Eng. Dict., V.S. Apte, p. 295.
4. GOSE, p. 165, verse 29, pāda 4, fn.12 has घट्योह्यवाकाणादयं।

भूम्यष्टकादभ्युदय: क्षेत्रविस्तारसम्मित:।
यतस्तव वधे प्रोक्त: प्रासादोऽन्यद् विभूषणम् (?)॥३०॥

From the octagon of storeys the height is similar to the width of the area because in your obstruction[1] therein the palace becomes another decoration or became in that your death stands predicted. The other type of mansion is an ornament.

बहवो निकरा येषु प्राङ्गणं तेषु दीयते।
रेखायां प्रथमायां वा द्वितीयायामथापि वा॥३१॥

Many piles or gaps in which ones there are in them a quadrangle or courtyard is provided or a square is provided as such in either the first row or in the second one.

तृतीयायां वा रेखायां तत्र संवरणा: स्मृता:।
अयं भूम्युदय: कार्य: क्षेत्रे दशविभागिके॥३२॥

In the third lining therein Saṁvaraṇas[2] are declaimed in the area of ten segments or digits this erection of storeys becomes feasible.

न्यूनाधिकविभक्ते तु कार्य: स्यादनुसारत:।
मुक्तकोणस्य लक्ष्माथ प्रक्रमागतमुच्यते॥३३॥

On the divisibility of greater or lesser norm (the erection) is required to be raised as per consignment. Now the area segment or designing of one·having corners open, as well as the definition is being related.

चतुरश्रीकृते क्षेत्रे भागद्वादशकाङ्किते।
भागश्चतुष्टो (ष्को) मध्येऽस्य चतुर्द्वा(र्ध)रविभूषित:॥३४॥

In a field or area rendered squared one, marked by twelve digits, the four digited pavilion in the centre having door square deserves to be created.

भागेन च ततोऽलिन्दो धरद्वादशकान्वित:।
तद्वद् द्वितीयालिन्दोऽपि विंशत्या धारितो धरै:॥३५॥

By a fraction of it the balcony endowed with twelve dharas or protective sidereal covers and that very way a second balcony even held fast by twenty dharas or segments or basements may be created.

तृतीयश्च धरैरष्टाविंशत्यालिन्दको भवेत्।

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[1] Vadha = obstruction, India as seen in the Bṛhat Saṁhitā of Varāhamihira p. 278. (IASITBSOVM) MLBD, Delhi, 1969 edition.

[2] Coverings or screenings.

षट्त्रिंशता धरैर्युक्तः कार्योऽलिन्दश्चतुर्थकः।।३६।।

The third balcony may be by twenty eight dharas and the fourth balcony may be created out of thirty six dharas or basements.

चतुश्चत्वारिंशता स्याद् धरैर्युक्तश्च पञ्चमः।
भागार्धं कारयेद् भित्तिं सार्धं भागं विमुच्य तु।।३७।।

The fifth balcony may be by forty four dharas. By half a portion the wall may be erected having left a gap of half a portion.

भागत्रयं ततः कुर्यात् प्राग्ग्रीवं दैर्घ्यविस्तृतौ।
विस्तृतौ निर्गमे चैषां भद्रं भागेन कल्पयेत्।।३८।।

Then a triad of portions he may create having entrance hall within length and width. In width having outlet or exit path or doorway of these, he may create a bhadra (pedestal) within a part.

भागिकं निर्गतं तस्मान्मध्येऽन्यद् भद्रमस्य हि।
भागनिर्गमविस्तारं दिक्षु सर्वास्वयं विधिः।।३९।।

A parting issued out of that in the centre of this one exists a different pedestal (bhadra), the parting exit having breadth in all directions. This constitutes the modicum.

चतुःपञ्चाशता स्तम्भैरेकैकं भद्रमन्वितम्।
मध्ये वास्य चतुश्चत्वारिंशं स्तम्भशतं भवेत्।।४०।।

By fifty four or fifty five poles as pillars or columns a bhadra each or an architrave (or epistle) main beam resting immediately on the abacus on capital of columns; the various parts surrounding the doorway or moulding round exterior of an architrave is endowed with. In the centre of this one, forty four normed pillar centum may be there.

षोडशाभ्यधिका च स्याद् भद्रस्तम्भशतद्वयी।
एवं धराणां सर्वेषां भवेत् षष्ठं शतत्रयम्।।४१।।

Two centums of epistyle pillars may be added by sixteen. This way of all the dharas or ground floors there may be a hexagon having triad of centums digited as such.

पृथ्वीजयवदत्रापि शेषनिर्माणमिष्यते।
तृतीयभूमिकामूर्ध्नि निर्गमेष्वखिलेष्वपि।।४२।।
प्राङ्गणानि विधेयानि विशेषोऽत्रैष कीर्तितः।
सर्वतोभद्रसंज्ञेऽथ शत्रुमर्दननामपि(नि)।।४३।।

Like the land encroachment here also the remaining construction here is introduced. On the roof or crest of the third storey and even in all the doorways the courtyards or quadrangles are required to be made. A specialisation or specification here is being dilated upon. In the palace named Sarvato bhadra, the one named as the extirpator of foes.

अयमेव विधिः कार्यो मुण्डरेखाप्रसिद्धये।
श्रीवत्सस्यापि मध्ये स्यात् स्तम्भाद्यं मुक्तकोणवत्।।४४।।

Such a structural norm deserves to be retained for the sake of adjustments of globular crests and linings. In the centre of Śrīvatsa also, in the centre may be the pillars and the like having one like the one having corners open.

सार्धं भागं परित्यज्य भागत्रितयविस्तृतम्।
कर्णप्राग्ग्रीवमेतस्य भागेन च विनिर्गतम्।।४५।।

Having spared half of the segment broad by a segment of triad, a covered entrance Hall of this one, projected out from a part.

भद्रं तस्यापि कर्त्तव्यं भागविस्तारनिर्गमम्।
मुक्तकोणवदस्यापि मध्यभद्रं विधीयते।।४६।।

A bhadra or a plumb line of that one also deserves to be created having projection of the width of a fraction of this one even, the central plumb line is also provided from a cover left open spaced.

अयं विधिः समग्रासु दिक्षु शेषं तु पूर्ववत्।
प्रतिभद्रं धरास्त्रिंशद् भवन्त्यस्य दृढाः शुभाः।।४७।।

This very modicum deserves to be enacted in all the directions. the remaining one like the earlier one, a counter plumb line its plinths or basements thirty become auspicious as such, quite stronger ones.

शतं विंशमिदं (सर्व)धारणामिह कीर्तितम्।
एवं समस्तस्तम्भानां चतुःषष्ठं शतद्वयम्।।४८।।

A hundred and twenty here, of dharas or plinths or basements has been well proclaimed here. This way of all the columns or pillars sixty four and a centum twain may be there.

सर्वतोभद्रसंज्ञस्य लक्ष्मेदानीं प्रचक्ष्महे।
चतुरश्रीकृते क्षेत्रे चतुर्दशविभाजिते।।४९।।

We shall now talk of the definition of Sarvatobhadra (mansion). In the area square shaped one, divided into fourteen.

भागिकः स्याच्चतुष्कोऽस्य चतुःस्तम्भविभूषितः।
स्तम्भैर्द्वादशभिर्युक्तः प्रथमः स्यादलिन्दकः।।५०।।

The formation of part as squared one or quadrangular one, decorated by four pillars, equipped with twelve pillars, the first one may be the balcony.

स्तम्भविंशतिसंयुक्तो द्वितीयः स्यादलिन्दकः।
स्यादष्टाविंशतिस्तम्भस्तृतीयः स्याप्य(द)लिन्दकः।।५१।।

Equipped with twenty pillars, the second one may be the balcony. And having twenty eight pillared one may be the third balcony proclaimed as such.

षट्त्रिंशता चतुर्थः स्यादलिन्दो भूषितो धरैः।
पञ्चमः स्याच्चतुश्चत्वारिंशता भूषितो धरैः।।५२।।

Decorated by thirty six dharas or basements or plinths may be fourth balcony. And the fifth one (the balcony) may be one as decorated by forty four dharas or plinths.

द्वापञ्चाशद्धरः षष्ठः सर्वेऽप्येतेऽस्य भागिकाः।
भागार्धं शस्यते भित्तिः सर्वतः सुदृढा घना।।५३।।

By fifty two dharas may be the sixth balcony. All these of this one are the parts forming ones. The wall or parapet is belauded as of half the parts all around stout one and thickest.

सार्धभागं परित्यज्य भागत्रियविस्तृतः।
कर्णप्राग्ग्रीवकक्ष्च स्याद् भागमेकं च निर्गमः।।५४।।

Having spared half of the parts having width of triads of parts there may be the projection or a doorway of one part.

भद्रमस्यापि कर्त्तव्यं भागनिर्गमविस्तृतम्।
मध्ये भद्रं विधातव्यं भागद्वयविनिर्गतम्।।५५।।

A bhadra or a crowning figure or abacus (upper main beam of the capital supporting the architraves having width of the extrication of a part and in the centre an abacus deserves to be created having projection of part twain.

अस्यापि भद्रं मध्ये स्याद् भागत्रितयविस्तृतम्।
भागिको निर्गमश्चास्य तदन्तर्भागनिर्गतम्।।५६।।

Of this one even a bhadra or abacus may be in the centre, wider to the extent of part triad. And the fractional doorway of this also may be such as having the exit within the internal parts.

भागविस्तारसंयुक्तं भद्रमन्यत् प्रकल्पयेत्।
दिक्षु सर्वास्वयं प्रोक्तो विधिर्भद्रप्रकल्पने।।५७।।

Endowed with partial width another bhadra or abacus one may create. In all the quarters, such a mode of creation stands proclaimed in point of creation of crowning figures.

स्तम्भानामस्य कर्त्तव्यं मध्ये षण्णवतं शतम्।
भद्रेष्वेषु च सर्वेषु भवेत् षष्ट्यधिकं शतम्।।५८।।

A hundred ninety pillars or columns in the centre should be created of this one. In all these bhadras or abacuses, there may be the configuration[1] of a hundred and sixty.

समेन प्रविभागेन स्तम्भानामेकसङ्ख्यया।
इत्थं समस्तस्तम्भानां षट्पञ्चाशं शतत्रयम्।।५९।।

By an equal partitioning or divisioning, of the pillars by single counting this way is the reckoning of pillars fifty six and a centum triad.

किन्तु जङ्घा भवेदस्य भूमिकात्रितयोन्मिता।
शत्रुमर्दनसंज्ञस्य धाम्नो लक्ष्माथ कथ्यते।।६०।।

But the shank of this one may be measured to the extent of the triad of storeys or meant for the three storeys. Of a house named, an extirpator of foes, the definition is being expounded forth.

पृथ्वीजयसमं मध्ये भित्तिश्चापि तथाविधा।
सार्धं भागं परित्यज्य भागेनायतविस्तृतम्।।६१।।

The wall even in the centre may be equal to the Pṛthvījaya or Pṛthvīpṛṣṭha[2] i.e. the site plank. Having spared the half part, in length and width by a part.

भद्रं विदध्यात् तन्मध्ये भागत्रितयविस्तृतम्।
भद्रमेव विधातव्यं भागत्रितयनिर्गतम्।।६२।।

The bhadra (abacus) one may create in the centre of that wide by a part triad. The bhadra or abacus or top or crowning figure should be created as having a deduction of three parts.[3]

पार्श्वयोर्भागिकं भद्रमायत्यां(त्या)विस्तरेण च।
भागत्रितयविस्तारं भागेनैकेन निर्गमम्।।६३।।
मध्यभद्रं ततोऽपि स्याद् भागेनायतविस्तृतम्।
क्रमोऽयं दिक्षु सर्वासु विधातव्योऽस्य सिद्धये।।६४।।

The shanks twain, the bhadra (abacus) by length and width, being fractional one,

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1. GOSE p. 168, verse 58, fn. 5 has भद्र प्रकल्पते and fn. 6 has भद्रेष्वेतस्य सर्वेषु verse 58 pāda 3.
2. GOSE p. 168, verse 61, pāda I, fn. 7 has पृथ्वीपृष्ठं समं मध्ये।
3. भागत्रयनिर्गतम् has fn. 10 as भागत्रयनिर्गमम् i.e. having an outlet or a doorway or a projection of three parts.

(deserves) to be created and having width of triad of parts having a doorway or exit within one part a central abacus[1] even then may be having width by a single fraction. Such an order there in all the directions deserves to be created for the accomplishment of this one.

ऊर्ध्वं पृथ्वीजयस्येव कार्यमस्यापरं पुनः।
प्रतिभद्रं चतुश्चत्वारिंशत्स्तम्भसमन्वितम्।।६५।।

The top of the Pṛthvījaya (a column staff erected on the ground forming a support or beam) deserves to be created as second one again and a counterpoise to an abacus equipped with forty four pillars (deserves) to be created.

मध्ये स्तम्भशतं चास्य विधेयं सुदृढं शुभम्।
षट्सप्ततिस्तम्भशतद्वयमस्य भवेदिति।।६६।।

In the middle, the centum of pillars is to be created fully strong and auspicious one seventy six of two hundred pillars may be here of this one.[2]

पञ्चानामपि चैतेषां हस्ताष्टशतमुत्तमम्।
मानमुत्सेधविस्तारात् कर्त्तव्यं श्रियमिच्छता।।६७।।

By one cherishing glory, a measurement excellent one of eight hundred cubits i.e. 600 inches = fifty feet of these five should be created as per elevation and width.

मध्यमाधमयोर्मानं कीर्तितं पृथिवीजये।
राज्ञः क्रीडार्थमन्यच्च कथ्यते गृहपञ्चकम्।।६८।।

Of the middling and inferior or mediocre and inferior one the measurement[3] is illustrated. Of the Pṛthivījaya i.e. the supporting column of the ground. For the sport of the king another mansion pentad is being described.

क्षोणी विभूषणं त्वाद्यं पृथिवीतिलकं परम्।
प्रतापवर्धनं चान्यच्छ्रीनिवासं ततोऽपि च।।६९।।

The first one is Kṣoṇī Vibhūṣaṇaṁ and the second one is Pṛthivītilakaṁ. Another one is Pratāpa Vardhanaṁ and Śrīnivāsa is the other one than that one.

लक्ष्मीविलाससंज्ञं च पञ्चमं परिकीर्तितम्।
चतुरश्रीकृते क्षेत्रे दशभागैर्विभाजिते।।७०।।

Lakṣmīvilāsa named is the fifth one, declaimed as such. In the field or area square

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[1] GOSE, p. 168, verse 64 pāda I has at fn. 11 - भद्रं भद्रं त etc.

[2] GOSE, p. 168, verse 66, fn. 12, 13 have प्रतिद्वये शतं इति पदं नास्ति and भाग्य।

[3] GOSE, p. 169, verse 67, fn. 1 pāda 3 has मानस्तु बोधविस्तारात्।

formed one, divided into ten[1] segments.

चतुष्को भागविस्तीर्णो मध्ये कार्यश्चतुर्धरः।
बहिश्च भागिकोऽलिन्दस्तदन्तेऽशत्रयायताः।।७१।।
कर्णप्रासादकाः कार्याः भागत्रितयविस्तृताः।
तेषां षड्दारुकं मध्ये भित्तिर्भागार्धसम्मितो।।७२।।
तद्बहिर्भागनिष्क्रान्तो भद्रे भागं च विस्तृतः।
प्राग्ग्रीवत्रयसंयुक्तो भागिकालिन्दवेष्टितः।।७३।।
अर्धभागिकभित्त्या च चतुष्को वेष्टितो भवेत्।
प्रासादोऽयं मनोहारी भवेदवनिशेखरः।।७४।।

Catuṣka (A cross way; a quadrangular courtyard, a hall resting on four pillars, a hall or saloon in general), wider in parts, deserves to be created as one having four grounds. (Caturdharaḥ) and on the outskirts a fractional balcony and at the end of that having length of three parts - the Karṇaprāsādakas i.e. the cornered chambers should be created having width of three portions. In the midst of those a Ṣaḍdāruka (a six faggoted structure), and a parapet (should be created) equipped with half[2] the poritons on the exterior of that one, projected as such, stretched to a single fraction on the abacus, equipped with triad of entrance halls, surrounded by a proportioned balcony, a quadrangular courtyard may be created surrounded by a fence of half dimensions or diameter. This mansion attractive to the mind, may be one as the crest of the Earth.

चतुरश्रीकृते क्षेत्रे भागद्वादशभाजिते।
चतुष्को भागिको मध्ये बाह्यालिन्दौ च भागिकौ।७५।।

In the field or area, formed into a square, divided into twelve parts, there should be a quadrangular courtyard or saloon, a fractional one, in the middle and two balconies on the outer aspect.

नवकोष्ठांश्च कर्णेषु प्रासादान् विनिवेशयेत्।
षड्दारुकं च कर्त्तव्यं तेषामन्तरसंश्रयम्।।७६।।

On the corners, one may incorporate the nine chambered mansions and a Ṣaḍdāruka deserves to be created recumbent upon their space between.

ततोऽर्धभागिकी भित्तिः कर्त्तव्या सर्वतो बहिः।
भद्रे भागायतो भागविनिष्क्रान्तश्चतुर्दिशम्।।७७।।

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[1] GOSE, p. 169, verse 70 pāda 4 has दशभागविभाजिते।

[2] GOSE, p. 169, verse 72 pāda 4, fn. 5 has भागार्धसम्मिताः।

Then a wall of half the dimensions deserves to be created all around on the outskirts.[1] In the bhadra (i.e. the abacus) lengthy to the extent of a part projected to a part, in four directions.

चतुष्को भागिकाऽलिन्दवेष्टितश्च विधीयते।
अस्य भद्रत्रयं कार्यं भागविस्तारनिर्गमम्॥७८॥

A quadrangular courtyard engirt by a proportioned balcony is provided of this one. A triad of bhadra is to be created having an outlet of the stretch of a portion.

अर्धभागिकभित्त्या च वेष्टितं तद् विधीयते।
कर्णे कर्णेस(ऽस्य) विस्तीर्णे द्वे भद्रे भागनिर्गते॥७९॥

By the wall of half a portion surrounded or engirt as such that stands ordained as such On every corner or flank stretched as such, two bhadras or site planks projected in part (may be therein).

प्रासादमेवं भुवनतिलकं परिचक्षते।
चतुरश्रीकृते क्षेत्रे भागद्वादशभाजिते॥८०॥

The palace or house this way is styled as Bhuvanatilaka. In the region square formed as such, divided in twelve parts.

चतुष्को भागिको मध्ये चतु:स्तम्भो विधीयते।
तद्बहिर्भागिकोऽलिन्दो द्वितीयोऽपि च भागिक:॥८१॥

The quadrangular square partitioned as such, in the middle having four pillars stands provided. On the exterior of that a portioned balcony a second one even forming a part as such (is ordained).

नवकोष्ठांश्च कर्णेषु प्रासादान् विनिवेशयेत्।
षड्दारुकं च कर्तव्यं तेषामन्तरसंश्रयम्॥८२॥

On the flanks or the side ways one may create nine compartmental houses and a Ṣaḍdruka[2] (a six faggotted porch) should be incorporated intervening between those.

ततोऽर्धभागिकी भित्ति: कर्तव्या सर्वतो बहि:।
भद्रे भागायतो भागविनिष्क्रान्तश्चतुर्धर:॥८३॥

There after the half portioned wall or half partitioning parapet deserves to be created all around on the exterior side. And over the bhadra (an abacus or crowning figure) elongated

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1. GOSE, p. 169, verse 77, pāda 2, fn. 8 has सर्वतोऽपिहि।
2. GOSE, p. 170, verse 82, pda 3, fn. 2 has यद्दारुकं च कर्त्तव्यम्।

by a part, a square normed land route issued out of the Bhadra or abacus.

चतुष्को भागिकालिन्दद्वयेन परिवेष्टितः।
त्रिभागविस्तृतं भद्रं तद्बहिर्भागनिर्गतम्।।८४।।

A quadrangular courtyard engirt by a twain of a partitioned balcony should be there; a bhadra or abacus broad by 3 parts projected out of the exterior of that one.

भागिकं प्रतिभद्रं च कुर्यादुभयतः समम्।
भागार्धं बाह्यतो भित्तिर्भद्रस्य परितो भवेत्।।८५।।

One parted quarter projection one may create on both sides of similar norm and the wall all arched this bhadra[1] masalus may be thereon in exterior.

विधिरेष विधातव्यो दिक्ष्वेवं चतसृष्वपि।
विलासस्तबको नाम प्रासादोऽयं प्रकीर्तितः।।८६।।

Such a process deserves to be undertaken in all the fur directions. This palace or house named Vilāsa Stavaka is here proclaimed as such.

कर्णप्राग्ग्रीवकौ द्वौ द्वौ शालाप्राग्ग्रीवकौ यदा।
स्यातामस्य तदा कीर्त्तिपताकः परिकीर्तितः।।८७।।

When there be two entrance halls on the corners or flanks or sideways and two on the building side, then Kirttipatāka mansion may have got declaimed.

अस्यैव पीठे निर्मुक्तशालाभिः परितोऽष्टभिः।
अन्योन्यशालासंबद्धे यदासावेव दीयते।।८८।।

On the very roof of this one, all around by eight open spaced halls, having connection with the intertwined halls, when that same becomes introduced.

कर्णप्रासादकोपेतः कोणैः शालोज्झितैर्युतः।
प्रासादसुन्दरो ज्ञेयस्तदा भुवनमण्डनः।।८९।।

Endowed with sideways mansions and endowed with sideways elevated by the halls- Prāsādasundara may it be known then as one having the decoration of the universe or being also known as bhuvana maṇḍana.

एते प्रोक्तास्तलच्छन्दा जङ्घासंवरणादिकम्।
भूमिमानादिकं यच्च तत् पृथ्वीजयवद् भवेत्।।९०।।

These have been talked of Talacchandas i.e. the open spaced roof structures and whatever may be the coverage of the side flanks or lower flanks and whatever may be the measurement of the land and the like, that may be similar to the Pṛthvījaya.

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[1] Bhadra according to Dr. R.P.Kulkarni (Prāsādaśikhara p.152) means- median projection.

इदानीं कथ्यते लक्ष्म क्षोणीभूषणवेश्मनः।
पञ्चपञ्चाशता हस्तैः कल्पिते चतुरश्रके।।९१।।

Now is being illustrated the marks of Kṣoṇī bhūṣaṇa mansion by fifty five cubits the square formed having been created.

विभक्ते चाष्टभिर्भागैश्चतुष्को भागिकः स्मृतः।
चतुर्भिरन्वितः स्तम्भैरलिन्दश्चास्य भागिकः।।९२।।

And having been divided into eight parts the quadrangular courtyard forming a part becomes declaimed equipped with four pillars its balcony may form 9 part.

युक्तो द्वादशभिः स्तम्भैर्विंशत्या च द्वितीयकः।
स्यादष्टाविंशतिधरस्तृतीयश्चाप्यलिन्दकः।।९३।।

Equipped with twelve pillars and a second one by a twenty (in number), the third one equipped with twenty eight pillars may be the verandah or balcony.

भित्तेरप्यर्धभागेन सार्धं भागं विमुच्यते।
भागपञ्चकविस्तीर्णं भद्रं भागेन निर्गतम्।।९४।।

By the half a portion of the wall a half a portion is left out and a portion pentad wide a bhadra or a projection or lintilled one projecting out by a part.

तन्मध्यभद्रमन्यच्च भागत्रितयविस्तृतम्।
भागेन निर्गतं कार्यं भद्रमन्यत् ततोऽपि च।।९५।।

And another one the middle or central bhadra or lintel or projection (dvārordhvadāru or dvāroccadāru),[1] wide by a triad of parts; and projected by apart deserves to be created another bhadra or lintelled one from there even.

भागेन विस्तृतं कार्यं भागेनापि च निर्गतम्।
दिक्षु सर्वासु कर्त्तव्यो विधिरेषोऽस्य सिद्धये।।९६।।

By a part a wide one deserves to be created and projected by a part alone should be created in all the directions. This is the process for its accomplishment.

मध्यस्तम्भैश्चतुःषष्ट्या संयुक्तं सारदारुजैः।
प्रतिभद्रं धरैः कार्यमशदशभिरन्वितम्।।९७।।

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[1] GOSE, p. 171, verse 94, pāda I has भित्ति रप्यर्ध।

By sixty four central pillars born of a strong timber a Pratibhadra (an opposite) lintel[1] or projected beam should be created as equipped with eighteen supports.

षट्त्रिंशं शतमेवं स्यात् स्तम्भानामिह सर्वतः।
चतुर्द्वारमिदं कार्यं यशःश्रीकीर्त्तिवर्धनम्।।९८।।

Thirty six and one hundred here may be this way, of the pillars all around. A four gated one or doorwayed one should thus be created, an enhancer of fame, glory and popularity.

पृथिवीतिलकस्याथ लक्षणं परिकीर्त्यते।
चत्वारिंशत्करे क्षेत्रे भागैर्भक्तेऽर्धषष्ठकैः।।९९।।

Of Pṛthivitilaka now the definition is being explained here gin the forty cubits area divided by parts half of the six ones i.e. three.

भागिकः स्याच्चतुष्कोऽन्तश्चतुःस्तम्भविभूषितः।
अलिन्दोऽपि च भागेन स्तम्भैर्द्वादशभिर्युतः।।१००।।

One portioned may be the Catuṣka (the quadrangular square) decorated by internal four pillars. The balcony, too, forming apart may be equipped with twelve pillars.

विंशत्या चं द्वितीयोऽपि भित्तिः स्यादस्य पादिका।
कर्णे प्रासादको भागैस्त्रिभिः स्यान्निर्गतायतः।।१०१।।

By a twenty[2] figure the second one even the balcony and its wall should be of this one of one square[3] (Pādikā). In the sidereal site or flank or cornered portion may a smaller hall projected by three parts and longer one.

अस्य भद्रद्वयं कार्यं भागनिर्गतविस्तृतम्।
कर्णप्रासादयोर्मध्ये भागपञ्चकविस्तृतम्।।१०२।।

Of this one part twain is to be created having width projected by a part. In the middle of the corner and the hall, wide by a part pentad.

भागेन निर्गतं कार्यं भद्रं तस्यापि मध्यतः।
भागत्रितयविस्तीर्णं भागेनैकेन निर्गतम्।।१०३।।

To the middle of that one, by a part deserves to be created a bhadra (a lintelled frame) projected by a part wide by a triad of parts and projected by a part.

भद्रस्यापि मध्येऽन्यद् भागेनायतनिर्गतम्।
स्तम्भाः षट्त्रिंशदन्तः स्युर्भद्रेष्वष्टौ शतद्वयम्।।१०४।।

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[1] Eng. Skt. Dict., V.S. Apte, p. 263.

[2] GOSE, p. 171, verse 101, pāda I, fn. 5 has "द" for "च".

[3] Pādikā, p. 387, IASITBSOVM, L.12 to Ajaya Mitra Śāstri.

A bhadra also a different one in the middle of this one projected and long by a part. The pillars thirty six in the interior may be there in eight bhadras as a centum twain.

अथात: श्रीनिवासस्य लक्षणं सम्प्रचक्ष्महे।
पृथ्वीतिलकवन्मध्यमेतस्य परिकीर्त्यते।।१०५।।

Now, therefore, of Śrīnivāsa we define the structure. Like the Pṛthvitilaka even its centre is enunciated as such.

सपादं भागमुत्सृज्य भागत्रितयविस्तृतम्।
भागेन निर्गतं चास्य भद्रमाद्यं प्रकल्पयेत्।।१०६।।

Having left out a fourth part wide by a part triad, one may create its first bhadra or lintelled hall, projected into one part.

तस्यापि मध्यवर्त्यन्यद् भागनिर्गतविस्तृतम्।
अन्वितं दशभि: स्तम्भै: सुदृढैस्तद् विधीयते।।१०७।।

Of the one even lying in the middle, wider by a projected part, endowed with ten pillars of a strong norm, that stands created.

सर्वास्वपि च दिक्ष्वेवं विधेया भद्रकल्पना।
अस्य षट्सप्तति: स्तम्भा: भवन्त्येकत्र सङ्ख्यया।।१०८।।

In all the directions this way a structure of bhadras or lintelled projections deserves to be installed. Of this one singled out in one spot are seventy six as such.

प्रतापवर्धनस्याथ लक्ष्म साम्प्रतमुच्यते।
पञ्चविंशतिहस्ताङ्के सार्धभागत्रयाङ्किते।।१०९।।

Of Pratāpavardhana now, the definition is being illustrated. Having figures of twenty five cubits marked by three and half digits.

मध्ये चतुष्को भागेन चतुर्भि: सम्भृतो धरै:।।
अलिन्दो भागिकश्चास्य स्तम्भद्वादशकान्वित:।।११०।।

In the centre, a quadrangular courtyard (Catuṣka) by a fraction and equipped[1] with four dharas or supports; a balcony[2] or a verandah fractional as such of the one equipped with twelve pillars.

पादिका भित्तिरेतस्य भद्रं चास्य प्रकल्पयेत्।
भागनिर्गमविस्तारं चतु:स्तम्भविभूषितम्।।१११।।

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[1] GOSE, p. 172, verse 110, pāda 4, fn. 5 has संसृतो for सम्भृतो धरै:।

[2] GOSE, p. 172, verse 110, pāda 3 has अनिन्दो as wrong reading.

A wall by a quarter or square of this one and a bhadra[1] (a lintelled chamber) of this one may create having width of a doorway by one part decked with four pillars.

विधिरेष समग्रासु दिक्षु कार्योऽस्य सिद्धये।
स्तम्भैर्द्वात्रिंशता युक्तो बहिरन्तरयं भवेत्।।११२।।

For the accomplishment of this one, such a procedure may be adopted[2] in all the directions. This one may be in the exterior as well as interior, equipped with thirty two pillars.

धराणां चैव सर्वेषां चतु:षष्टि: प्रकल्पना।
अथ लक्ष्मीविलासस्य सम्यग् लक्ष्माधुनोच्यते।।११३।।

There is a structuring of all the dharas or supports or floors, there is a sixty four normed enumeration[3]. Now, however, of Lakṣmīvilāsa the definition is being illustrated adequately.

प्रतापवर्धनस्येव मध्यमस्य प्रकल्पयेत्।
प्रतापवर्धनसमं सर्वतोऽप्येतदीरितम्।।११४।।

Like that of Pratāpavardhana of the mediocre normed one, a designing may be interpreted. All around it is spread out or spoken of as similar to the Pratāpavardhana.

किन्त्वस्य पार्श्वभद्राणि भद्राणामेव कारयेत्।
कोणेष्वपि च भद्राणि पार्श्वयोरुभयोस्तथा।।११५।।

But of this one the lintelled halls on the shanks one may make to get into being[4] in line with the bhadras or lintelled halls and in the corners, too, there should be bhadras in both the sides.

भागस्य(श्च)निर्गमोऽप्येषां विशेषोऽस्मादयं मत:।
भद्रमस्य दशस्तम्भैर्मध्यं षोडशभिर्धरै:।।११६।।

The partition (भामश्च), as well as doorway of these one, having a specification stands understood on this account. The bhadra of this one may be by ten pillars and the central part by sixteen dharas (supports).

चतुर्द्वारं भवेदेतदिच्छया क्षणमध्यगम्।
द्वारमन्यद् विधातव्यं स्वपदे स्यात् सुशोभितम्।।११७।।

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1. Bhadra as per Prasanna Kumāra Ācārya means a type of portico, a moulding, a general epithet of chariots, a type of building, p.407 of Encyclopaedia of Hindu Architecture.
2. GOSE, p. 172, verse 112, pāda 2, fn. 7 has कार्यस्य for कार्योऽस्य।
3. fn. 8, p. 172, verse 113, pāda 2 is missing in द-ख।
4. GOSE, p. 173, verse 115, pādas 1-2, are missing in द-ख।

May it be four gated one voluntarily existing in the centre of the middle portion (Kṣaṇa). A doorway a different one deserves to be created at its own spot or square well ornamented as such or one known as Kṣaṇamadhyaga[1].

भूमिभि: सार्धषष्ठीभिर्विधेय: क्षोणिभूषण:।
अर्थाष्टमीभिश्च भवेत् पृथ्वीतिलकसंज्ञक:।।११८।।

Kṣoṇibhūṣaṇa should be created by six and a half storeys or floors and by eighth and a half may be the one named Pṛthvītilaka.

स्यात् सार्धपञ्चमीभिस्तु श्रीनिवासोऽत्र भूमिभि:।
लक्ष्मीविलाससंज्ञोऽर्धपञ्चमीभिर्विधीयते।।११९।।

By fifth and a half storeys may be the Śrīnivāsa and Lakṣmīvilāsa named one becomes existent by a half of the fifth ones i.e. two and a half storeys.

प्रतापवर्धनाख्योऽर्धचतुर्थीभिर्विधीयते।
राज्ञां पृथ्वीजयादीनि निवास भवनानि च।।१२०।।

The Pratāpavardhana named is by half of the fourth i.e. two storeys of the kings, the Pṛthvījaya and others and the residential houses.

क्षोणीविभूषणादीनि विलासभवनानि च।
यान्युक्तानि निवासाय विलासाय च भूभृताम्।।१२१।।

Kṣoṇivibhūṣaṇa and the like, the pleasure houses, that have been talked for residence, and for regalement of the kings.

तेषां पृथ्वीजयादीनां द्वारमानमथोच्यते।
चतु:पञ्चाशदंशो यो विस्तृत: सकरत्रय:।।१२२।।

Of those Pṛthvījaya and other now is being construed the measurement of doorway, fifty four digited one which one has width of triad of cubits.

स द्वारस्योदय: प्रोक्तस्तदर्धेनास्य विस्तृति:।
स्वोदयस्य त्रिभागेन पिण्ड: स्तम्भेषु शस्यते।।१२३।।

That verily, is called the height of the doorway. Its width is by a half of that one. By the height of part triad, the Piṇḍa (a portico or shed in front of the door)[2] or a portico or particular part of a house (Piṇḍaḥ) among the pillars or over the poles is appreciated.

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1. Kṣaṇikabera and Kṣaṇikālaya have been interpreted by P.K.Ācārya on p.145 as Idols meant for temporary use and temples where temporary idols are worshipped. Kṣaṇamaya means a temporary created part.
2. Skt. Eng. Dict., V.S. Apte, p. 336 (Piṇḍaḥ).

स्यात् सप्तविंशतितमः सपादः सचतुष्करः।
गृहभागो भवेद् भूमिः प्रथमा राजवेश्मनाम्।।१२४।।

The first storey of the Royal Mansions may be a part of the building as twenty seventh one[1] equipped with squares having four cubits (width).

भूच्छ्राये नवधा भक्ते तदंशकचतुष्टयम्।
निर्गमश्छाद्यकस्यांशद्वयं पादोनमुच्छ्रयः।।१२५।।

The height of the ground having been divided into nine parts the tetrad of digits of that one, has a doorway of a height lessened by a quarter with the twain digit of the covering or roof.

तथान्तरावणी कार्या छाद्यकोच्छ्रायनिर्गता।
हरिग्रहणपिण्डार्धबाहल्या सा प्रशस्यते।।१२६।।

And likewise an intermediary lane deserves to be created or excavated issued out of the height of the roof. That is appreciated as having thickness (bāhalya) of the half of the portico insusceptible to snakes or rodents or a strander of snakes.

तस्याः स्वमेव बाहल्यं पादोनं विस्तृतिः स्मृता।
अन्तरावणिकातुल्यो मदलाया विनिर्गमः।।१२७।।

Of that one the thickness[2] is of the personal norm lessened by a quarter and width is construed that very way of the same norm as antarāvaṇi i.e. the intervening lane or porch, the doorway of the Madalā (a tavern or sloping roof).[3]

स्वनिर्गमात् तथा चास्याः सपादः स्यात् समुच्छ्रयः।
भूम्युच्छ्रयनवांशस्य पादोऽस्याः पिण्डमिष्यते।।१२८।।

From its personal outlet or doorway likewise of this one, the height may be quarter normed one. The portico or shed in front of the door (piṇḍa) of this one is required as quarter normed or square in light of the nine digits of the height of the ground or floor or storey.

भूनवांशस्त्रिभागोनो मदलायाश्च विस्तृतिः।
लुमामूलस्य स्तम्भार्ध विस्तारः परिकीर्तितः।।१२९।।

The ninth digit of the floor is reduced by three parts and the width of the tavern or

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1. GOSE, p. 173, verse 124, pāda 1, fn. has निमतः।
2. GOSE, p. 174, verse 127, pāda 1, fn. 1 has बाहुल्याम्।
3. GOSE, p. 174, verse 127, pāda 4 has मदनायाः। मदला - a tavern. P.K.Ācārya takes madalā as a synonym of Valashi or a sloping roof (p. 447, Encyclopaedia of Hindu Architecture).

sloping roof (Madalā). The width of the root or base of Lumā or Lupā[1] has been described as half of the pillar.

तत्त्र्यंशादग्रविस्तीर्णा मूले साष्टांशयुग् भवेत्।
तुम्बिनी लम्बिनी हेला शान्ता कोला मनोरमा॥१३०॥

That may be wide at the top from a space of three digits and at the root or base endowed with eight digits. Tumbini, Lambinī, Helā, Śāntā, Kolā, Manoramā.

आध्माता चेत्यमू: प्रोक्ता लुमा: सप्त मनीषिभि:।
ऋतु: सा लम्बिनी तासामाध्माता कर्णगा स्मृता॥१३१॥

Ādhmātā - this way those Lumās as seven have been enunciated by those seeking inspiration from the mind. The straight one of that ones is called Lambinī and ādhmātā is known as one the sidereal one.

अन्तराले क्रमेण स्यु: पञ्चान्या: परिकीर्तिता:।
स्तम्भे निदध्यान्मदलां छाद्यं धर्तुं दृढां शुभाम्॥१३२॥
स्तम्भाभावे पुनर्न्यस्येत् कुड्यपट्टेऽपि तां सुधी:।
सप्त पञ्चाथवा तिस्रो मल्लच्छाद्ये लुमा: स्मृता:॥१३३॥

In the space between in due order, may five others enunciated as such on the pillar one may erect Madalā with a view to supporting the roof as strong an auspicious the Lumās are on the non-erection of poles even again one may establish that on the surface of the wall, the wise one. Seven five or three lumās are required over Mallachādya.

कोणेष्वेता इमाभ्योऽन्या: कर्त्तव्या: प्राञ्जला: समा:।
छाद्ये कर्णात् क्वचित् कार्या मकराननभूषिता:॥१३४॥

In the corners these different[2] from these deserve to be created straight forward and similar ones. At the cover or roof[3] from the corner somewhere, deserve to be created as decorated by alligator shaped ones as such.

तेऽपि विद्याधरोपेता: क्वचित् सगजतुण्डिका:।
सकुम्भिकस्य स्तम्भस्य प्रविभज्योदयं त्रिधा॥१३५॥

These even endowed with the Vidyādhara (the learned people) (or demigods) and somewhere having face like those of elephants of a pillar equipped with an ewer or pot, having divided the height in three parts.

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[1] Lumā equated with Lupā is not traceable in Lexicons and Dictionaries.

[2] GOSE, p. 174, verse 134, pāda 1, fn. 8 has अन्यो for अन्या:।

[3] GOSE, p. 174, verse 134, pāda 1, fn. 9 has छाद्यकर्णात्।

तत्र भागद्वयं कुर्याद् भागानर्धचतुर्थकान्।
तत्र पादोनभागेन राजितासनकं भवेत्।।१३६।।

There one may create a part twain with half of the fourth part (equipped as such). Therein by a part lessened by a quarter, there may be a seat shining one.

ततः सोल्कलका वेदी साङ्घ्रिभागा विधीयते।
कूटागारसमांशार्धं कार्योऽत्रासनपट्टकः।।१३७।।

Then a raised pavilion or a terrace having fire-branded spot or furnace fixed is provided having bottom parts equipped as such. Half of the equal digits of a Kūṭāgāra[1] (an apartment on the top of a house) deserves to be created herein an āsanapaṭṭaka squatting dais or a bench.

स स्यादभीष्टो(ष्ट)विस्तारो भागोच्चं मत्तवारणम्।
स्वोदयस्य त्रिभागेन तिर्यक् कार्योऽस्य निर्गमः।।१३८।।

That may be of a breadth of desired norm an aisle elevated by a part. By the three parts of its height or by the third part of its own height, a devious one, a doorway or an exit gate deserves to be created.

रूपकैः करणायाभिः(?)सुपुत्रैरपि शोभितम्।
वेदिकादिकमप्यस्य रूपपत्राचितं शुभम्।।१३९।।

By the superimposed or silvery flanks even and equipped with nice leafy designs[2] or nicely decorated by puppets or robots (lit. putras) the terrace and the like of this one, equipped with silver vessels or silver patterns or designs it may be auspicious one.

आयसीभिः शलाकाभिः कीलकैश्च दृढीकृतम्।
एतानि पञ्चदशराजनिवेशनानि पृथ्वीजयप्रभृति यानि निरूपितानि।
यो लक्षणेन सहितं परिमाणमेषां जानाति तस्य नृपतिः परितोषमेति।।१४०।।

These fifteen Royal houses such as Pṛthvījaya[3] which stand illustrated, he who by a definition endowed with their measurement knows well with him the king becomes satisfied or offers prize to him.

इति महाराजाधिराजश्रीभोजदेवविरचिते समराङ्गणसूत्रधारापरनाम्नि वास्तुशास्त्रे
राजगृहं नाम त्रिंशोऽध्यायः।।३०।।

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[1] GOSE, p. 174, verse 137, pāda 3-4, fn. 11 has कूटाकार समोसार्द्धं कार्यो प्रा etc.

[2] GOSE, p. 174, verse 138, fn. 12 has अभीष्टे विस्तारा।

[3] GOSE, p. 175, verse 140, fn. 3 has पृथ्वि for पृथ्वीजय।

CHAPTER 31

Named Yantravidhānaṁ i.e. The Chapter dealing with the Preparation of Mechanical Contrivances

भ्राम्यद्दिनेशशशिमण्डलचक्रशत्सं(स्त)-
मेतज्जगत्त्रितययन्त्रमलक्ष्यमध्यम्।
भूतानि बीजमखिलान्यपि सम्प्रकल्प्य
यः सन्ततं भ्रमयति स्मरजित् स वोऽव्यात्।।१।।

Well belauded owing to the circle of orbs of Moon and the Sun (lit. the Lord of the day) rotating along, this Universe is such as having centre invisible having mechanical contrivance of a triple norm. Having created alle the creatures and the seed or semen or sperm, he who constantly makes to revolve that vanquisher of Smara i.e. Cupid i.e. Śiva, may protect as such.

यन्त्राध्यायमथ ब्रूमो यथावत् प्रक्रमागतम्।
धर्मार्थकाममोक्षाणां यदेकमिह कारणम्।।२।।

Now we shall dilate upon the chapter on Mechanical Contrivances come into order as per dilation which constitutes the sole source of Dharma (spiritual good) artha (material gains), Kāma (lust) and Mokṣa (final emancipation).

यदृच्छया प्रवृत्तानि भूतानि स्वेन वर्त्मना।
नियम्यास्मिन् नयति यत् तद् यन्त्रमिति कीर्तितम्।।३।।

That which carries out having controlled the beings moved off wantonly by personal moving path, that verily is (defined) as yantra or Mechanical contrivance.[1]

स्वरसेन प्रवृत्तानि भूतानि स्वमनीषया।
कृतं यस्माद् यमयति तद्वा यन्त्रमिति स्मृतम्।।४।।

Or Yantra or mechanical contrivance is remembered as that which controls the (activity) put into action as also the beings activising by their personal tastes or sentiment as per inspiration of mind.

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[1] Dr. V. Raghavan in his Article "Yantras or Mechanical contrivances in Ancient India", It is so called because it controls and directs according to a plan, the motions of things that act each according to its own nature. He refers to verses 3 and 4 of Chapter 31 quoting Bhoja as explaining yantras as derived from the principle of control, yaṁ the name yantra as such. p. 21. Transaction No. 10. The Indian Institute of Culture, Bangalore, 1956.

तस्य बीजं चतुर्धा स्यात् क्षितिरापोऽनलोऽनिलः।
आश्रयत्वेन चैतेषां विजयदप्युपयुज्यते।।५।।

The constituent element of that one may be of four kinds viz. the Earth, the Water, the Fire and Air owing to the medium of action of these ones even the ''Vijayat''[1] (Ether) is also put into usage.

भिन्नः सूतश्चकै(यै)रुक्तस्ते च सम्यङ् न जानते।
प्रकृत्या पार्थिवः सूतस्ना(स्त्र)यात् तत्र क्रिया भवेत्।।६।।

By which ones, Sūta[2] or mercury has been declared as a distinct (element) they do not know it correctly. By nature Mercury is Pārthiva[3] i.e. to be brought under Earth (one of the bijas or constituent elements) along with the triad i.e. Earth, Water and Fire). Therein, may its activity be recognised.

पार्थिवत्वादयमतो न कदाचिद् विभिद्यते।
द्रव्यत्वादग्निजत्वं हि यद्यस्य परिकल्प्यते।।७।।

The way its liquid state its combustibility is postulated, owing to its being brought under Earth, it hardly bears any distinction from that.

तदा विरोधो नैवास्य पावकेनोपपद्यते।
गन्धाद् वह्नेर्विरोधाच्च स्थिता पार्थिवता बलात्।।८।।

Then its insusceptibility of this one to fire seems not a proper outlook owing to its flavour and its antipathy unto Fire, its being brought under Earth becomes tenable perforce.

आत्मैव बीजं सर्वेषां प्रत्येकमपराण्यपि।
एवं भेदा भवन्त्येषां भूयांसः सङ्करान्मिथः।।९।।

The constituent element of all is the soul individually as well as distinctly. Therefore due to intermingling of these, mutually, this way good many varieties of these i.e. mechanical contrivances stands tenable.

स्वयंवाहकमेकं स्यात् सकृत्प्रेर्यं तथापरम्।
अन्यदन्तरितं वाह्यं वाह्यमन्यत् त्वदूरतः।।१०।।

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1. YAMCIAI, p. 21. Dr. V. Raghavan (Ibid).
2. Sūtaḥ - quick silver, V.S. Apte, Skt. Eng. Dict., p. 610. quick silver = पारदः। Mercury - पारदः, चपलः, रसः, सूतः, पारतः। Eng. Skt. Dict., V.S. Apte, p. 286 and पारदः पारतः सूतो हर बीजं रसश्चलः। Abhidhāna Cintāmaṇi of Hamacandra IV.116, p. 258 edited by Hara Govinda Shastri with an Introduction by Dr. Nemi Chandra Shastri, Varanasi, 1964 edition.
3. प्रकृत्या पार्थिवः सूतः - Yantras or Mechanical contrivances in Ancient India by Dr. V. Raghavan, p. 22 (YOAMCIAI). SS9 31 1-4 fn. p. 176, verse 6 has तैः। श्वा यछ वस्तत्रापां च तत्र। and प्रकृत्या स्वभावेन पार्थिवो भागः बहुलः इति and तत्र उदकतेजोवायूनां क्रिया कार्यं भवेत् इति टिप्पणमस्ति क पुस्तके।

स्वयंवाह्यमिहोत्कृष्टं हीनं स्यादितरत् त्रयम्।
तेषु शंसन्ति दूरस्थमलक्ष्यं निकटस्थितम्।।११।।

The automations[1] (Svayaṁvāhakaṁ) one and that requiring occasional propelling, (Sakṛt Preryaṁ) the other one; the other one is antarita or alakṣya i.e. having principle of action and motor mechanism hidden or concealed from public view; the (machine) to be carried by another (vāhya) and the other one carriagable from proximate (being obscure but distant or proximate) (meaning thereby the place from which it i.e. machine acts)[2]. The Automatic one here is deemed as best and inferior may be the other triad. Among them they call best as the concealed one even when distant or proximate.

यद्यु(दु)त्पन्नमलक्ष्यं यदेकं वहुषु साधकम्।
तदन्यदपि शंसन्ति यस्माद् विस्मयकृन्नृणाम्।।१२।।

That which is created as concealed and that one which is accomplisher of many purposes that other one, too, they call as wonder provoking for men.

एका स्वीया गतिश्चित्रे वाह्योऽन्या वाहकाश्रिता।
अरघट्टाश्रिते कीटे दृश्यते द्वयमप्यदः।।१३।।

In (a machine) of marvellous excitement, the movement is automatic and in one carriagable by another, it depends on the carrier being or carrying person.[3] That is also discernible in being the brace as such, in an insect having support of the water wheeled machine.

इत्थं गतिद्वयवशाद् वैचित्र्यं कल्पयेत् स्वयम्।
अलक्षता विचित्रत्वं यस्माद् यन्त्रेषु शस्यते।।१४।।

This way under force of the movement twain the wonder gets on into action automatically concealment or secrecy and marvel on account of which is belauded in machines.[4]

अन्यत् स्यादन्तरात्प्रे(प्रे)र्यं द्वितीयं मध्यमं त्विदम्।
द्वयत्रयादियोगेन चतुर्णामपि योगतः।।१५।।

Another one may be one as requiring propulsion from inside[5] and the other one may be

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1. GOSE, p. 176, verse 10, pāda 1, fn. 8 has वयं वराहकमे तस्या fn. 9, 10, 11, 12 have अभ्यदत्तचित्तं, वा, त्रद्, क्ष।।
2. YOAMCIAI, p. 22.
3. GOSE, p. 176, verse 13, fn. 16 has अविर्यत्रे as reading. and वाह्य for वाहकाश्रिता।
4. अलक्षता विचित्रत्वं यस्मात् यन्त्रेषु शस्यते। pādas 3-4 of verse 14.
5. GOSE, p. 176, verse 15, pāda 1 has अन्तरात् प्रेर्यम्। (fn. 17) and fn. 18 has सङ्कैका for सङ्ख्यैषाम् verse 16, pāda 2.

(requiring propulsion) from the centre. By the combination or conjunction of twain and triad as from the conjunction of four as well.

अंशांशिभावाद् भूतानां संख्यैषामतिरिच्यते।
यः सम्यगेतज्जानाति स पुमान् भवति प्रियः॥१६॥

Owing to the digital and digited norm of beings the enumeration of these becomes distinguishable. He who understands this suitably or pertinently, that person becomes quite agreeable or cognizable or an expert in the mechanism of machines.

प्रमदानां नृपाणां च प्रज्ञानां च मतस्य च।
लाभं ख्यातिं च पूजां च यशो मानं धनानि च॥१७॥

Of women and the kings of intellects and of a view point the acquisition and fame, as also honour and repute are the measurement or respect and riches.

प्राप्नोति किं किं न पुमान् य इदं वेत्ति तत्त्वतः।
गृहमेकं विलासानामाश्चर्यस्य परं पदम्॥१८॥

(Of these) what ever and the like does not get a human being. The one who understands this in reality the sole abode of luxuries[1] and an utmost resort of wonders or marvel.

रतेरावासभवनं विस्मयस्यैकमास्पदम्।
यथावद् देवतादीनां रूपचेष्टादिदर्शनात्॥१९॥

An abiding abode of Rati or physical enjoyments, a sole receptacle of amazement, as per scrutiny, of the deities and the like, owing to the observation of form and actions.

तास्तुष्यन्त्यथ तत्तुष्टिः पूर्वैर्धर्मः प्रकीर्तितः।
नृपादितोषादर्थः स्यादर्थे कामः प्रतिष्ठितः॥२०॥

These very ones feel engloated and the satiety of those ones has been declaimed as the deity by the ancients owing to the satiety of kings and the like, the material gain may be achieved and in the material gain may be imbedded the lust, established as such.

वित्तैक्यादस्य निष्पत्तिर्मोक्षश्चास्मान्न दुर्लभः।
पार्थिवं पार्थिवैर्बीजैः पार्थिवं जलजन्मभिः॥२१॥

By the equalisation of wealth becomes the accomplishment of this one and from this the renunciation is not difficult of acquisition. By the terrestrial constituent element the terrestrial element becomes acquirable and by the water generatives or thermal resources the terrestrial norm or element assumes form.

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[1] GOSE, p. 177, verse 18, pāda 3, fn. 1 has विशालामा for विलासानाम् as scribal error.

तदेव तेजोजनितैस्तदेव मरुदुद्भवैः।
आप्यमाप्यैस्तथा बीजैरानलैरानिलैरपि।।२२।।

That same (is achieved) by those generated by power and that same by the wind mills. That generated by water is achieved as fit for waters or thermal or turbine instruments or contrivances or elements, by power contrivances or wheels and wind mills.

वह्निजैश्च मरुज्जातैः पार्थिवैर्वारुणैरपि।
मारुतं मारुतैराप्यैः पार्थिवैरानलैस्तथा।।२३।।

By those generated by power (lit. fire), and those generated by wind, by the terrestrials and by the waters likewise.

वह्निजातेऽपि बीजं स्यात् सूतः सोऽपि च वान(नि)ले।
पार्थिवानां भवेद् बीजमाप्यानामपि वारणे(रुणम्)।।२४।।

In case of one generated by fire or power, the constituent element may be mercury (Sūta) and the same as such in course of that generated from seeds of the terrestrial elements the continuent element may be the one pertaining to waters as also of those thermal or turbined ones.

इति बीजानि सर्वेषां कीर्तितान्यखिलान्यपि।
कुड्यंकरणसूत्राणि भारगोलकपीडनम्।।२५।।

This way have been illustrated the constituent elements of all in complete form. The formulas dealing with the erection of walls or parapets and the crushing or pounding or pulverisation or grinding of cloddy weights (भार गोलक पीडनम्) or grinding of heavy clods.

लम्बनं लम्बकारे च चक्राणि विविधान्यपि।
अयस्ताम्रं च तारं च त्रपु संवित्प्रमर्दने।।२६।।

Plumbing (or the measurement of interval between the lines between earth's centre and surface)[1] in case of the plumber's activity and the wheels of various kinds steel,[2] copper, and silver the tin, their grinding and moulding.

काष्ठं च चर्म वस्त्रं च स्वबीजेषु प्रयुज्यते।
उर्दकः कर्तरो यश्चिक्रं भ्रमरकस्तथा।।२७।।

The wood or timber, the leather or hide, the cloth,[3] is employed in those endowed with constituent elements; Urdaka. The roads (yaṣṭi) shafts (Kartara) and caps (Urdaka) a wheel

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1. MW, p. 897. Lambanam.
2. GOSE, p. 177, verse 26, pādas, fn. 11 has आप: for अय: ।
3. Dr. V. Raghavan translates वस्त्रम् as textiles, p. 22 YOMCIAI.

and rotater (cakra and bhramaraka).

श‍ृङ्गावली च नाराचः स्वबीजान्यौर्वरि विदुः।
ताप उत्तेजनं स्तोभः क्षोभश्च जलसङ्गजः।।२८।।

The array of syringes, the sharp arrow normed instruments or clippers and choppers are the constituent elements they know in Aurvara i.e. a fertile track or Śṛṅgāvalī and Nārāca are the two Aurvaras[1] or fertilising elements heating and boiling (tāpaḥ and Uttejanaṁ) of water, mixing and dissolving, pouring of and filling with water and providing of a belt of water (stobhaḥ, Kṣobhaścajalasaṅgajaḥ).

एवमाद्यग्निबीजानि पार्थिवस्य प्रचक्षते।
धारा च जलभारश्च पयसो भ्रंमणं तथा।।२९।।

This way and the like, they call as the fire bijas or fire's constituent elements of earth machines Dhārā i.e. pouring, Jalabhāraḥ (the water filling and the circulation or rotation of waters; (payasa bhramaṇaṁ).

एवमादीनि भूजस्य जलजानि प्रचक्षते।
यथोच्छ्रायो यथाधिक्यं यथा नीरन्ध्रतापि च।।३०।।

These and others of that born of earth are called as those harnessed out of water. As is the height, the enlargement and the cimmerian norms; or depths[2].

अत्यन्तमूर्ध्वगामित्वं स्वबीजान्ययसस्तथा।
मरुत् स्वभावजो गाढैर्ग्राहकैश्च प्रतीप्सितः।।३१।।
दृत्याद्यैर्वीजनाद्यैश्च गजकर्णादिभिः कृतः।
(छा)चाणितो गालितश्चायं बीजं भवति भूभवे।।३.२।।

The motion towards a higher plane, (being the spatial features of Pārthiva yantras), are the personal constituent elements of Iron. The air as born by its own instinct is stipulated as viable by thickest ligatures, by dṛtis (bellows), by fanning, (bijanādyaḥ) and by flaps (gajākarṇa). Encrackled and made to be left along, this one becomes a constituent element of the Earth in the world.

काष्ठंभृ(कृ)त्तिश्च लोहं च जलजे पार्थिवं भवेत्।
अन्यदम्भस्तदप्यस्तु तिर्यगूर्ध्वमधस्तथा।।३३।।

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1. Aurvaras- MW. p.240- Relating to or coming from the earth (ground or dust).
2. Height, size and closeness and motion towards a higher plantea spatial features in Parthivayantras. YAMCIAI, p. 22. Dr. Raghava. यथोच्छ्रायो यथाधिक्यं यथा नीरन्ध्रतापि च Height, size and closeness.

The wood, the hide and Iron, the two sprung out of water may be the earth machines. The other one the water may even be that as hydraulic slanting, elevated and low lying one.[1]

बीजं स्वकीयं भवति यन्त्रेषु जलजन्मसु।
तापाद्यं पूर्वकथितं वह्निजं जलजे भवेत्॥३४॥

In the machines having generation in waters or turbine machines[2] the constituent element exists individually. The one propelled (lit. headed) by steam or heat having been declared earlier, may have the one generation from fire as adjunct to the one generated in water.

सङ्गृहीतश्च दत्तश्च पूरितः प्रतिनोदितः।
मरुद् बीजत्वमायाति यन्त्रेषु जलजन्मसु॥३५॥

Harnessed, propelled (lit. offered) and replenished, and repulsed[3] or inflated and repelled back, the wind or air, attains to constituent element in the machines having generation in waters or turbinal machines.

वह्निजातेषु मृत्ताम्रलोहारुक्मादि तद्ग्रहे।
पार्थिवं कथयन्तीह बीजं बीजविचक्षणाः॥३६॥

In the fire generated ones, clay, or earth, copper, steel and Iron or gold and the like, (employed) in the harnessing of those, those skilled in the constituent elements declare as the Pārthivabija or earth machines or clay constituent elements.

वह्नेर्वह्निर्भवेद् बीजमाप आपस्तथा भवेत्।
आद्यैर्दृत्यादिभिः प्रोक्तैर्मरुद् गच्छति बीजताम्॥३७॥

Of fire, fire may be the constituent elements and water may be that of water. By these enunciated earlier the bellows and the like the wind assumes the form of constituent element.

प्रत्येषकं च जनकं प्रेरकं ग्राहकं तथा।
सङ्ग्राहकं च भूजातं बीजं स्यादनिलोद्भवैः॥३८॥

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[1] The Kṛtti or hide and loha or steel or Iron the two have been taken as products of liquid as water gets into levels, low lying, in higher spots and slopy spots.

[2] Turbine - Kinds of water wheels driven by impact or reaction or both of a flowing stream of water.

Air - Wheel of similar form driven by wind or by air, from tube. Gas - driven by gas. Steam - driven by steam jets, boat etc.. The Concise Oxford Dictionary of Current English.

[3] MW, p. 666. प्रतिनुद्।

going together and generating, impeller or propelling and harnessing likewise and combining together,[1] or consolidating, may be the bhūjātabija or earthen machine or earth machine or the constituent element generated by earth, by means of the generators of air.

प्रेरणं चाभिघातश्च विवर्तो भ्रमणं तथा।
जलजं मारुतोत्थेषु बीजं स्यादिति सम्मतम्।।३९।।

The propulsion and clashing, the revolution or rotation and circulation, likewise, the constituent element generated by water, may become recognised the elements sprung from the wind or air.

सङ्गृहीतस्य तापाद्यैर्यानि पावकजन्मनि।
प्रकीर्तितानि तान्येव भवन्ति पवनोद्भवैः।।४०।।

Of one harnessed by heating, boiling and the like, and those that are illustrated in the generated ones by fire have been enunciated as such, these very ones assume form by the air generated ones.

प्रेरितः सङ्गृहीतश्च जनितश्च समीरणः।
आत्मनो बीजतां गच्छत्येवमन्यत् प्रकल्पयेत्।।४१।।

Propelled, harnessed and generated the air attains to its own constituent element. This way one may create another one.[2]

भूतमेकमिहोद्रिक्तमन्यद्धीनं ततोऽधिकम्।
अन्यद्धीनतरं चान्यदेवंप्रायैर्विकल्पितैः।।४२।।

An element here is distinguished as such, or segregated as such, and the other one rendered deficient and even increased as such. A different one being gone deficient even more, by such and other alternatives.

नाना भेदा भवन्त्येषां कस्तान् कार्त्स्न्येन वक्ष्यति।
निष्क्रिया भूः क्रिया त्वंशे शेषेषु सहजा त्रिषु।।४३।।

Many types of these one exist as such, Who can illustrate them completely? The earth having no activity or impulse or propulsion and propulsion or activity, however, in a part exists and the remaining three are born innately.

अतः प्रायेण सा जन्या क्षितावेव प्रयत्नतः।
साध्यस्य रूपवशतः सन्निवेशो यतो भवेत्।।४४।।

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1. GOSE, p. 178, verse 38, pāda 3, fn. 11 has संग्राहकत्वम् as reading.
2. Dr. V. Raghavan, YAMCIAI, p. 22, verse 33-41 says :- Similarly in machines which are mainly Jalayantras the use of timber, hide and metal forms the Pārthiva element and so on.

Therefore, normally that activity or motive force, deserves to be created in the earth itself quite with an effort or labour, as the consolidation of an undertaking may assume form under pressure of frame work.[1]

यन्त्राणामाकृतिस्तेन निर्णेतुं नैव शक्यते।
यथावद्बीजसंयोगः सौश्लिष्ट्यं श्लक्ष्णतापि च।।४५।।

The shape of machines is not capable of being decided by that analogy. And the way the combination of constituent elements is there as also turgidity and density or proper, proportionate utilization of the elements constituting it; well knit construction and firmness of appearance (यथान्वद्बीज संयोगः सौश्लिष्ट्यम् श्लक्ष्णतापि च)

अलक्षता निर्वहणं लघुत्वं शब्दहीनता।
शब्दे साध्ये तदाधिक्यमशैथिल्यमगाढता।।४६।।
वहनीषु समस्तासु सौश्लिष्ट्यं चास्खलद्गति।
यथाभीष्टार्थकारित्वं लयतालानुगामिता।।४७।।
इष्टकालेऽर्थदर्शित्वं पुनः सम्यक्त्वसंवृतिः।
अनुल्बणत्वं ताद्रूप्यं दार्ढ्यं मसृणता तथा।।४८।।

Inscrutability (alakṣatā) functional efficiency (निर्वहणम्) lightness (लघुत्वम्) freedom from noise (where noise is not part of the scheme). (शब्दहीनता) A loud noise, when noise is intended as an end (शब्दे साध्ये तदाधिक्यम्), freedom from looseness (अशैथिल्यम्) freedom from stiffness (अगाढता) smooth and unhampered motion; production of the intended effects (in cases where the ware is of the category of curious). (वहनीषु समस्तासु सौश्लिष्टयं चास्खलाद्गतिः) The securing of the rhythmic quality in motion (particularly in entertainment wares. यथाभीष्टार्थकारित्वम् लयतालानुमाणिता) going into action when required (इष्टकालेऽर्थदर्शित्वम्) resumption of the still state when not required (chiefly in cases of the pieces for pastime (पुनः सम्य क्त्व

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1. Dr. V. Raghavan on verse 43-44 says :- Machines have to take some shape and posses a body YAMCIAI, p. 22 on verse 45-49 and so pādas 1-2. Dr. Raghavan says : The merit of a good machine, yantra guṇas are as follows :-

1. Proper, proportionate utilization of the elements constituting. 2. Well-knit construction. 3. Fineness of appearance. 4 Inscrutability. 5 Functional efficiency. 6. Lightness. 7. Freedom from noise where noise is not the part of the scheme. 8. A loud noise when noise is intended at an end. 9. Freedom from looseness. 10. Freedom from stiffness. 11. Smooth and unhamphered motion. 12. Production of the intended effects (in cases where ware is of the category of curios). 13. The securing of the rhythmic quality in motion (particularly in entertainment wares). 14. Going into action when required. 15. Presumption of the still state when not required (chiefly a cases of the pieces for pastime). 16. Freedom from an uncouth appearance. 17. Verisimilitude in the case of bodies intended to represent birds, animals. 18. Firmness. 19. Softness. 20. Durability. (45-49), pp. 22-23.

संवृति:) verisimilitude (in the case of bodies intended to represent birds, animals etc.) (अनुल्वणत्वम् तादूव्यं दाढर्येमसृणता तथा) firmness, softness and durability and enduring capacity for a sufficient period of time. Of the machines these merits are (inherent) (verse 48 pādas 1-2).

चिरकालसहत्वं च यन्त्रस्यैते गुणाः स्मृताः।
एकं बहूनि चलयेद् बहुभिश्चाल्यतेऽपरम्।।४९।।

(pādas 3-4) one (machine) may work out many (purposes) and another one may be worked out by many (instruments) (or men).

सुश्लिष्टत्वमलक्षत्वं यन्त्राणां परमो गुणः।
अथ कर्माणि यन्त्राणां विचित्राणि यथाविधि।।५०।।

Well knit construction and inscrutability is the most important or main merit of machines. Now the actions (Karmans) of the machines of varied norms as per schedule (are being illustrated).

न विस्तरान्न सङ्क्षेपात् साम्प्रतं संप्रचक्ष्महे।
कस्यचित् सा क्रिया साध्या कालः कस्यापि कस्यचित्।।५१।।

Neither in details nor in a succinct norm, we shall take of these of some one that action deserves to be mechanised and of some one like time factor becomes instrumental.

शब्दः कस्यापि चोच्छ्रायो रूपस्पर्शौ च कस्यचित्।
क्रियास्तु कार्यस्य वशादनन्ताः परिकीर्तिताः।।५२।।

Of some (machine) sound (becomes a factor for work manship) and for some height becomes the (factor) of some form and touch. The actions of an undertaking may be the factors in myriad norms, illustrated as such.

तीर्यगूर्ध्वमधः पृष्ठे पुरतः पार्श्वयोरपि।
गमनं सरणं पात इति भेदाः क्रियोद्भवाः।।५३।।

(Action) is across, upwards, downwards backwards, forward on either sides, speeding and crawling and lying down. These are the types of action born.

कालो मुहूर्तकाष्ठाद्यैर्भिन्नो भेदैरनेकधा।
शब्दो विचित्रः सुखदो रतिकृद् भीषणस्तथा।।५४।।

The time (factor) varying as per Muhūrttas, Kāṣṭhas and the like (forty eight minutes or two ghaṭis) and seconds (Kāṣṭhās)[1] manifoldly in varieties. The sound is varying, comfort giving and pleasing or terrifying.

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[1] Bṛhat Saṁhitā, Chapter-48, Verse-59, p. 418, Part I. M.R. K. Bhatta's edition.

उच्छ्रायस्तु जलस्य स्यात् क्व चिद् भूजेऽपि शस्यते।
गीतं नृत्यं च वाद्यं च पटहो वंश एव च।।५५।।

The height may be of water, and somewehre it is appreciated as one having generation in the earth. The music, dance, the instrumental music or musical instruments, the tabor, and the flute (constitute the contrivances for pure entertainment).

वीणा च कांस्यतालश्च तृमिला करटापि च।
यत्किञ्चिदन्यदप्यत्र वादित्रादि विभाव्यते।।५६।।

The Lute and the Cymbal the Tṛmilas and Karaṭās (kinds of drums) or whatever different may be here understood as a musical instrument.

समस्तमपि तद् यन्त्राज्जायते कल्पनावशात्।
नृत्ये तु नाटकं चोक्षस्ताण्डवं लास्यमेव च।।५७।।

Is all that seeks its generation from a mechanical contrivance or machine under pressure of a manipulation, in dance, however the drama, the delightful[1] the frantic and gentle dance (predominantly).

Dr. V. Raghavan explain 50 verses as under :-

Machines are characterised not only by an action peculiar to each but also by the particular times when they are to operate. The speciality of some is sound of same height, form or touch, and so on. Action is across upward, downward, backward, forward, on either side, speeding and crawling. Another factor is the time taken for the action. In sound, the factors are variety, the quality of pleasing or the capacity to terrify. In contrivance, for pure entertainment, music, dance, drama and imitation of different things and beings are the main factors, each like music and dance, having the subdivision. In motion giving up and coming down. p. 23 YAMCIAI. For the reproduction of whole themes in machinery, Bhoja instances the fight between the Devas and the Asuras, the churning of the oceans, Nṛsiṁha killing, Hiraṇayakṣipu, races, elephant fights a mock army etc.

राजमार्गश्च देशी च यन्त्रात् सर्वं प्रसिध्यति।
तथा जात्यनुगाश्चेश विरुद्धा यास्तु जातित:।।५८।।

The Royal road and the urban areas or Royal pantomimes and dances or rustic or parochial suburbs all get resolved by mechanical contrivance. Likewise the actions that get implemented in line with the species and those that go contrary to the species.

ताः सर्वा अपि सिध्यन्ति सम्यग्यन्त्रस्य साधनात्।
भूचराणां गतिर्व्योम्नि भूमौ व्योमचरागम:।।५९।।

These all even get accomplished by the proper working out of the mechanical contrivances. Of the land roaming ones a movement becomes tangible in sky and on the earth there happens the arrival of the sky-rovers.

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[1] Skt. Eng. Dict., V.S. Apte, p. 211. योक्षः।

चेष्टितान्यपि मर्त्यानां तथा भूमिस्पृशामिव।
जायन्ते यन्त्रनिर्माणाद् विविधानीप्सितानि च।।६०।।

The activities of the mortal beings like those of the land roving ones become possible by the construction of mechanical contrivances having varied norms and cherished ones.

यथासुरा जिता देवैर्यथा निर्मथितोऽम्बुधिः।
हिरण्यकशिपुर्दैत्यो नृसिंहेन हतो यथा।।६१।।

The way the demons were vanquished by the gods and the way the ocean was churned and the demon Hiraṇyakaśipu the way he was killed by Nṛsiṁha (Man lion form of Keśava or Viṣṇu).

धावनं हस्तियुद्धं च गजानामगडोऽपि च।
नाना प्रकार(रा) या चेष्टा नानाधारागृहाणि च।।६२।।

Racing, the elephant fight non-screening or non-fencing of elephants even or mock arraying of the elephants, (agaḍaḥ-gajānāṁ) the activities such as of varied norm that are these, and varied norms of fountains as they exist.

दोलाकेल्यो विचित्राश्च तथा रतिगृहाणि च।
चित्रा सेन(ना) च कुट्यश्च स्वयंवाहकसेवकाः।।६३।।

The sports on the hammocks or swings of varied norms and likewise the abodes of dalliance, the varied normed armies that are, and the shanties and voluntary working servants or Robots that are.

सभाश्च विविधाकाराः सत्या मायाः प्रकल्पिताः।
एवंप्रायाणि चान्यानि यन्त्रात् सिध्यन्ति कल्पनात्।।६४।।

The consumablities of myriad norms and the fake contrivances rendered factually practicable ones all such and those of other norms get resolved by the creation of machines.

विधाय भूमिकाः पञ्च शय्या त्वादिभुवि स्थिता।
प्रतिप्रहरमन्यासु सर्पन्ती याति पञ्चमीम्।।६५।।

Having created five storeys, the bedstead remains organised in the first storey. In every watch (of the night) crawling along in others, too, it goes over to the fifth one.

एवंप्रायाणि चित्राणि सम्यक् सिध्यन्ति यन्त्रतः।
क्रमेण त्रिशतावर्तं स्थाले दन्ता भ्रमन्त्यसौ।।६६।।

Of this normed ones and variegated ones get accomplished properly by mechanical contrivances. In due order mechanised by three hundred[1] revolvings the serrations rotate along in a cauldron or a plate.

तन्मध्ये पुत्रिका क्लृप्ता प्रति नाडिं प्रबोधयेत्।
वह्नेश्च दर्शनं तोये वह्निमध्याज्जलोद्गतिः॥६७॥

In the centre of those a puppet or doll erected or fixed up, within every twenty four minutes one may enliven or polish off. The appearance of fire in water and from the midst of fire, the eruption of water becomes possible.

अवस्तुतोऽपि वस्तुत्वं वस्तुतोऽपि तथान्यथा।
निःश्वासेन वियद् याति श्वासेनायाति मेदिनीम्॥६८॥

From an article of non-existence (the moulding) of an article of tangible norm and from a tangible article (the creation) of an article of untangible norm - by a breathing and over to the sky and comes down to the Earth by a breathing.

क्षीरोदमध्यगा शय्या प्रतीष्टाधः फणाभृता।
गोलश्च सूति(चि)विहितः सूर्यादीनां प्रदक्षिणम्॥६९॥

A couch gone within the centre of Milk ocean[2] has been yearned as such underneath by the serpent, round shaped and equipped with medals in a clockwise direction of the Sun and the like.

परिभ्राम्यत्यहोरात्रं ग्रहाणां दर्शयन् गतिम्।
गजादिरूपे रथिकरूपतां गमितः पुमान्॥७०॥

Makes to revolve day and night while displaying the movement of the planets and a man made to be moved to the state of a charioteer in face of an elephant and the like.[3]

भ्रान्त्वा नाडिकया तस्याः पर्यन्ते हन्ति भो(यो)जनम्।
दीपिकापुत्रिका क्लृप्ता क्षीणं क्षीणं प्रयच्छति॥७१॥

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1. Dr. Raghavan Says on verses 68-69 Another pleasure contrivances is the couch called Kṣīrābdhi Śayana in which the serpent like bed goes up and down by the soft action of air like that of the serpent's breathing. YAMCIAT pp. 23-24.
2. GOSE, p. 181, verse 69, pāda 2, fn. 4 has ति for ती। On verse 67-68 Dr. Raghavan says - As example of miracles that could be worked out by yantras Bhoja mentions the production of fire in the midst of water and vice-versa; effecting the complete disappearance of a thing present before one and the projection before one of the view of thing not present before him. How there were done, is not suited. the complete disappearance a thing present before one and the projection before one of the view of thing not present before him. How these were done, is not stated. YAMCIAI, p. 24.
3. GOSE, p. 181, verse 70, pāda 5 has गजातिरूपे for गजादिरूपे।

Having revolved round for a Nāḍikā (a span of 24 minutes)[1] on the corners of that one it strikes upto a yojana. A lamp like puppet or doll having been created, moves along quite leisurely.[2]

दीपे तैलं प्रनृत्यन्ती तालगत्या प्रदक्षिणम्।
यावत् प्रदीयते वारि तावत् पिबति सन्ततम्।।७२।।

In the lamp's oil dancing by the movement of a clap in a clockwise manner till such time water is offered till that time it consumes (water) constantly.

यन्त्रेण कल्पितो हस्ती न तद् गच्छत् प्रतीयते।
शुकाद्याः पक्षिणः क्लृप्तास्तालस्यानुगमान्मुहुः।।७३।।

An elephant created by a mechanical contrivance appears not one moving like. The birds such as parrots created as such follow the hand clap time and again.

जनस्य विस्मयकृतो नृत्यन्ति च पठन्ति च।
पुत्रिका वा गजेन्द्रो वा तुरगो मर्कटोऽपि वा।।७४।।

Creating marvel among men dance along and read out, a puppet or bracket females figure, a lordly elephant a horse or an ape.

वलनैर्वर्तनैर्नृत्यंस्तालेन हरते मनः।
येनैव वर्त्मना क्षेत्रं ध्रियते तेन तत्पयः।।७५।।
यात्यायाति पुनस्तद्वद् गर्तात् पुष्करिणीष्वपि।
फलके कानि(?)तिष्ठन्ति धावन्त्यनुमतानि च।।७६।।

By contortions or sprawlings revolvings dancing along by rhythmic music or claps, it fascinates the mind. By whichever route the field is borne, by that water moves and gets

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1. Bṛhat Saṁhitā of Varāhamihira II.4, p. 8. M.R.K. Bhatta's ed. MLBD, Delhi.
2. Another chronometer like object is described in verses 70-71. There is a rider on a chariot, an elephant or an any other animal for a fixed time say a nāḍikā the rider on his mount goes round and it at the end of the nāḍikā the chronometer strikes. YAMCIAI, p. 24. For verses 66-67, Dr. Raghavan refers to a chronometer like device, A circular device on which in a broad open vessel there are thirty probably ivory figures or tooth like pieces lying flat all along the circumference the whole thing is revolvings; in the centre is the figure of a lady who wakes up one figure or piece for every nāḍikā. YAMCIAI, p. 24. On verse 69-70 Dr. Raghavan refers to an astronomical model called Gola described as such in which there are needles and the day and night movement of planets is shown YAMCIAI, p. 24. On verses 70-71, he says - Among mechanical contrivances given is a lamp into which at set intervals a mechanical figure goes on pouring oil. Another additional feature of this is that the figure keeps on circumambulating to a definite musical rhythm. Ibid.

back and likewise from the dig well or a crevice into the lotus lakes. On a table same stand as such and (same) race on as per condescension.

घातां(तं) ददति युध्यन्ते निर्यान्त्यश्रमनावृतम्।
नृत्यन्ति गायन्ति तथा वंशादीन् वादयन्ति च॥७७॥

Offer strokes or pushes, and fight, get out having no coverage of fatigue, dance and sing and likewise play upon the flute and the like.

निरुद्धमुक्तस्य वशान्मरुतो यन्त्रभङ्गिभिः।
याश्चेष्टा दिव्यमानुष्यस्ता एवात्र न केवलम्॥७८॥

Of air released having been harnessed by the manipulations of the mechanical contrivances the actions that are of divine men, those very here do come off and not only.

दुष्करं यद्यदन्यच्च तत्तद् यन्त्रात् प्रसिध्यति।
यन्त्राणां घटना नोक्ता गुप्त्यर्थं नाज्ञतावशात्॥७९॥

Whatever is difficult of practicability anywhere that very gets into action from the mechanical contrivance,[1] the creation or assembling of mechanical contrivances has not been dilated upon only for the sake of maintaining secrecy or reservation and not on account of ignorance or lack of knowledge.

तत्र हेतुरयं ज्ञेयो व्यक्ता नैते फलप्रदाः।
कथितान्यत्र बीजानि यन्त्राणां घटना न यत्॥८०॥

Therein the cause may be realised this as exposed as such they do not yield any result. The constituent elements here have been explained and not the construction of the mechanical contrivances.

तस्माद् व्यक्तीकृतेष्वेषु न स्यात् स्वार्थो न कौतुकम्।
वस्तुतः कथितं सर्वं बीजानामिह कीर्तनात्॥८१॥

O that account in case of their exposition having been done, there may be no selfishness nor a curiosity. In reality has been spoken the constituent elements in entirety as per illustration.

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[1] Bhoja concludes this section with the observation that not only these, but many more similar contrivances could be invented, even movements impossible in actual life are possible in yantras. Regarding the actual process of making these Bhoja says that though it is not set forth the constituent elements and basic principles have been mentioned so that men of imagination could easily construct these. Silence on the actual mode of construction is said to be for preserving this important knowledge for giving a material advantage to the architects and for enhancing curiosity about these yantras (verses 79-81) YAMCIAI, p. 24.

अभ्यूह्यं स्वधिया प्राज्ञैर्यन्त्राणां कर्म यद् यथा।
यन्त्राणि यानि दृष्टानि कीर्तितान्यत्र तान्यपि॥८२॥

Fit to be imagined automatically by the wise ones the working of the mechanical contrivances that may be, the way the mechanical contrivances stand as seen practically (as workable) these have also been illustrated here.

नन्द्यानि यस्मात् तान्यातो विज्ञेयान्युपदेशतः।
एतत् स्वबुद्ध्यैवास्माभिः समग्रमपि कल्पितम्॥८३॥

Those which deserve to be entertained these now, may be prone to get exposed by instructions or directions. This much by us has been stipulated in entirety by our intelligence.

अग्रतश्च पुनर्ब्रूमः कथितं यत् पुरातनैः।
बीजं चतुर्विधमिह प्रवदन्ति यन्त्रेष्वम्भोग्निभूमिपवनैर्निहितैर्यथावत्।
प्रत्येकतो बहुविधं हि विभागतः स्यान्मिश्रैर्गुणैः पुनरिदं गणनामपास्येत्॥८४॥

Going ahead we shall talk of what has been handed down by earlier masters. In mechanical contrivances the constituent element they talk of as of four kinds viz. by water, by fire, by earth and by air having been manipulated as per processing. In each case the myriad norm may be by divisioning. By mixed up efficacious as such again they may out do the enumeration.

किमेतस्मादन्यद् भवति भुवने चित्रमपरं
किमन्यद् वा तुष्ट्यै भवति किमु वा कौतुककरम्।
किमन्यद् वा कीर्त्तेर्भवनमपरं कामसदनं
किमस्मात् पुण्यं वा किमिव च परीतापशमनम्॥८५॥

What else becomes practicable in the world, a different type of wonder and what more as satisfying may be there as provoker of inquisitiveness, and what more may be an abode of repute a different receptacle of desire and whatever more may be a sacred and what ever may be such as alleviator of torment or anxiety.

एतेऽत्यर्थं प्रीतिदा बीजयोगाः संजायन्ते योजिताः सूत्रधारैः।
भ्रान्त्या नान्यश्चित्रकृद् दारुक्लृप्तं चक्रं दोलाद्यं पुनः पञ्चमं तत्॥८६॥

These applications of the constituent elements are highly accorders of pleasure, having been employed by the Architects. By rotation some other painter may create a wheel carved out of wood again a hammock or swing and the like a fifth one.

पारम्पर्यं कौशलं सोपदेशं शास्त्राभ्यासो वास्तुकर्मोद्यमो धीः।
सामग्रीयं निर्मला यस्य सोऽस्मिश्चित्राण्येवं वेत्ति यन्त्राणि कर्तुम्॥८७॥

Traditionally handed down (knowledge) skill combined with schooling under masters practice and application and imagination[1] or heredity, skill, combined with instructions the practical application of the science of mechanical contrivances and labour involved in the working knowledge or practicalisation of the science of Architecture and intelligence this norm of understanding (lit. material or agenda), unblemished or in absolution belongs to which one, he becomes capable of creating variety of mechanical contrivances.

चित्रैर्युक्तं ये गुणैः पञ्चरूपं जानन्त्येनं यन्त्रशास्त्राधिकारम्।
ये वा कृत्स्नं योजयन्तेऽत्र सम्यक् तेषां कीर्त्तिर्द्यां भुवं चावृणोति॥८८॥

Endowed with variety of merits or variegated qualities five types as such who know this jurisdiction of the science of mechanical contrivances and those who put into implementation or practical usage or employment this entire (mode of directions) properly their fame encompasses the heaven and the Earth.[2]

अङ्गुलेन मितमङ्गुलपादेनोच्छ्रितं द्विपुटकं तनुवृत्तम्।
संविधेयमृजु मध्यगरन्ध्रं श्लिष्टसन्धि दृढताम्रमयं तत्॥८९॥

Measured by a cubit and having height equal to one cubit's square or one fourth of a cubit, having two concavities and slightly roundish, deserves to be constructed straight one, having a hole carved out in the centre compact jointed one and made of stout copper.[3]

दारवेषु विहगेषु तदन्तः क्षिप्तमुद्गतसमीरवशेन।
आतनोति विचलन्मृदुशब्दं श्रृण्वतां भवति चित्रकरं च॥९०॥

Among the wooden birds, having interior of those, pierced under exigency of the passing of air, while moving creates a softer sound and becomes a marvel creator for those who listen as such.

सुश्लिष्टखण्डद्वितयेन कृत्वा सरन्ध्रमन्तर्मुरजानुकारम्।

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1. SSD.XXXI.87, p. 83. पारम्पर्यं कौशलं सोपदेशं शास्त्राभ्यासे। वास्तुकर्मोद्यमोधीः। Dr. Raghavan's article p. 24. YAMCIAI.
2. Dr. Raghavan says p. 25 YAMCIAI - five classes of yantras are then mentioned as constituting the five sections of the science of yantra (yantraśāstrādhikāraṁ). The lines not being free from corruption, we are not able to make out these five classes of yantras to which reference is made again later but movement such as rotary, material such as wood, purpose such on the exhibition of dexterity and the satisfaction of curiosity, utilitarian value and pleasure as in swings; and form as in the round yantras (cakra) is about the best meaning that I can extract out of the context here.
3. A wooden bird in whose hollow body is placed a copper contrivance, one inch long and one quarter inch high, of slender cylindrical shape, in two well joined halves allowing a hole at the centre, along which air passes when the bird moves creating a pleasing sound.

ग्रस्तं तथा कुण्डलयोर्युगेन मध्ये पुटं तस्य मृदु प्रदेयम्।।९१।।
पूर्वोक्तयन्त्रे विधिनोदरेऽस्य क्षिप्तेऽथ शय्यातलसंस्थमेतत्।
ध्वनिं ततः सञ्चलनादनङ्गक्रीडारसोल्लासकरं करोति।।९२।।

Having created by a brace of well knit pieces having shape of a small drum (placed) inside, having a hole, a concavity softer one deserves to be made, in the centre with a brace of ear penduncles or coils entwined as such in the mechanical contrivance already spoken of having a hollow, in a systematic manner, contrived as such. Then this bedroom accessory owing to mobility or fluctuation creates a sound that creates a thrill for a sport of love.[1]

अस्मिञ् शय्यातलविनिहिते मुञचति व्यक्तरागं
चित्राञ् शब्दान् मृगशिशुदृशां यान्ति(ति) भीत्येव मानः।
किञ्चैतासां दयितमभितो निर्भरप्रेमभाजां
प्रौढिं गच्छन्त्यधिकमधिकं मन्मथक्रीडितानि।।९३।।

In this contrivance of a bedroom accessory having a specific melody strained forth, the measuring tape (māna) attains to variety of sounds of the forms of (birds) and animals as well as children. what more (to talk of?)_all around a lover, the love sports of extreme norm, attain to maturity of these being the objects of intense love.

पटहमुरजे वेणुः शङ्खो विपञ्च्यथ काहला
डमरुटिविले वाद्यातोद्यान्यमून्यखिलान्यपि।
मधुरमधिकं यच्चित्रं च ध्वनिं विदधात्यलं
तदिह विधिना रुद्धोन्मुक्तानिलस्य विजृम्भितम्।।९४।।

A tabor, a large drum or a small drum, flute, conch, lute and a large (military drum) (kahāla) a ḍamaru, a ṭivila (some rotating device creating a sound) the sounding contrivances and the stroking or fiddle sticked instruments and these all even, that exist; sweet, loud, variegated, sound they create, (विदधति for विदधाति) sufficiently that here, in a systematic way constitutes the medium of the air passage blocked and released or opened apart.

लघुदारुमयं महाविहङ्गं दृढसुश्लिष्टतनुं विधाय तस्य।
उदरे रसयन्त्रमादधीत ज्वलनाधारमधोऽस्य चाति(ग्नि)पूर्णम्।।९५।।

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[1] Dr. Raghavan says on verses 91-92, p. 25, YAMCIAI. The next is actually noted as a bedroom accessory. In the hollow of the bird above mentioned is placed a small drum like piece in halves and with an air passage as in the previous yantra, the interior device is to be loosely hung and as the bird oscillates, a highly pleasing sound is created which reduces the anger of the ladies who are cross.

Having created a huge bird of lighter timber having frame work well knit and stout (one) may introduce rasayantra (i.e. mercurial contrivance) (rasayantra) having the base for fire.

तारूढः पूरुषस्तस्य पक्षद्वन्द्वोच्चालप्रोज्झितेनानिलेन।
सुप्तस्वान्तः पारदस्यास्य शक्त्या चित्रं कुर्वन्नम्बरे याति दूरम्॥९६॥

Mounted over that the man by the breeze released by the flapping locomotion of the wing or flank twain of that one, having inner self cosy by the power of mercury spelling marvel, flies along afar.[1]

इत्थमेव सुरमन्दिरतुल्यं सञ्चलत्यलघु दारुविमानम्।
आदधीत विधिना चतुरोऽन्तस्तस्य पारदभृतान् दृढकुम्भान्॥९७॥

This very way similar in extent to a gods' abode or temple; flies along a heavy aerial car or vehicle (made) of timber or wood. One may provide in an orderly way on the four corners of that one, stout ewers mercury laden.

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[1] On verses 95-96, Dr. Raghavan says - The most curious of the yantras described by Bhoja in the Chapter is of course, the one that rises and travels in the air. From the previous notices of the aerial mechanise only the barest details of the make up could be gleaned. The only text that gives us some knowledge of its actual construction is this work of Bhoja. Firstly Bhoja mentions the main material of its body as light wood (laghu dāru); its shape is that of a huge bird (Mahāvihaṅga) with a wing on each side. The motive force is then explained. In the bowels of the structure below, is to be a fire chamber with mercury placed over a flame. The power generated by the heated mercury helped by the concurrent action of the wings which are flapped by a rider inside, makes the yantra go up and travel for (dire). A heavier dāru vimāna is then described (verses 97-98). It contains not one as in the previous case, but four pitchers of mercury over iron ovens. The boiling mercury ovens produce a terrific noise which as put to use, in battle to scare away elephants, by strengthening the mercury chambers, the rear could be increased so that by it elephants are thrown completely out of control. This specific military use of aircraft against elephants tempts one to suggest that the hasti yantra advocated by Kauṭilya (KAŚ IX.2.26, p. 221, R.P. Kangle ed.) against elephants was something like the heavier dāru vimāna described by Bhoja. In XIII.4 Kauṭilya pp. 262-265. Kauṭilya advocated the use of Yantras for devastating an enemy's place which is full of defence erections. YAMCIAI, p. 7. KAŚ II. pp. 564-570. In Arthaśāstra XII.44-45, p. 255 and KAŚ II.p. 548 refers to a bed chamber in which part of the flooring has a mechanical contrivance; underneath this part of the floor is a deep cavity or a pit with pikes and over it is placed the bed of the unwanted person; after he goes to sleep the flooring is released and down goes the poor man with his bed. YAMCIAI, p. 7. विस्मृते सुरुङ्गया रात्रौ राजावासमनु प्रविश्य सुप्तममित्रं हन्यात्। यन्त्रविश्लेषणं वा विश्लेष्याधस्तादवपातयेत्। When (things are) forgotten he should enter the king's chamber at night by an underground passage and kill the sleeping enemy or loosening something that can be loosened by a mechanism, he should make it fall down (on heir) R.P. Kangle's English translation XII. 5.44-45, p. 548. Also Kathāsaritsāgra VII.9, pp. 195-203. J.L. Shastri, 1970, MLBD, Delhi.

अय:कपालाहितमन्दवह्निप्रतप्ततत्कुम्भभुवा गुणेन।
व्योम्नो झगित्याभरणत्वमेति सन्तप्तगर्जद्रसराजशक्त्या।।९८।।

By the power of rasarāja (quick silver or pārada i.e. Mercury) heated and exploding quickly (Jhágiti) it becomes an object of decoration in the sky owing to the quality born of the heated pots by slow ignition burnt within the steel or Iron potsherds.

वृत्तसन्धितमथायसयन्त्रं तद् विधाय रसपूरितमन्त:।
उच्चदेशविनिधापिततप्तं सिंहनादमुरजं विदधाति।।९९।।

Globular and well knit an iron contrivance having rendered that as one having interior mercury filled, heated having been placed on an elevated spot creates a tabor like material of a lion roaring sound.

स कोऽप्यस्य स्फार: स्फुरति नरसिंहस्य महिमा
पुरस्ताद् यस्यैता मदजलमुचोऽपि द्विपघटा:।
मुहु: श्रुत्वा श्रुत्वा निनदमपि गम्भीरविषमं
पलायन्ते भीतास्त्वरितमवधूयाङ्कुशमपि।।१००।।

That which is its enlargement, the greatness of a man lion throbbed forth; before which are these ichor water spraying arrays of tuskers repeatedly hearing the noise, sombre and indelicate, flee away frightened quickly having shaken off the goad.

दृग्ग्रीवातलहस्तप्रकोष्ठबाहूरुहस्तशाखादि।
सच्छिद्रं वपुरखिलं तत्सन्धिषु खण्डशो घटयेत्।।१०१।।

Eyes, neck, heels, soles, wrists, arms, thighs hands and jambs, and the like, the physical frame in entirety having holes that in joints one may create or carve out in fragments.

श्लिष्टं कीलकविधिना दारुमयं सृष्टचर्मणा गुप्तम्।
पुंसोऽथवा युवत्या रूपं कृत्वातिरमणीयम्।।१०२।।

Well knit in the manner of a pike, a wooden one well covered by a hide tanned as such; or sewn as such, having carved out a figure of a man or a young woman highly charming.

रन्ध्रगतै: प्रत्यङ्ग विधिना नाराचसङ्गतै: सूत्रै:।
ग्रीवाचलनप्रसरणविकुञ्चनादीनि विदधाति।।१०३।।

By threads introduced into holes in every limb in an orderly way, equipped with an Iron arrow, it takes to the creation of the contraction crawling, and moving of the neck.

करग्रहणताम्बूलप्रदानजलसेचनप्रमाणा(णामा)दि।
आदर्शप्रतिलोकनवीणावाद्यादि च करोति।।१०४।।

And it takes to the acts of playing on musical instruments such as lute, and a reflective looking into the mirror, as also hand grasping or hand shaking betel roll offering water spraying and the like the activities.

एवमन्यदपि चेदृशमेतत् कर्म विस्मयविधायि विधत्ते।
जृम्भितेन विधिना निजबुद्धेः कृष्टमुक्तगुणचक्रवशेन।।१०५।।

This way a different one a task of this type it assumes as marvel provoking by the development of personal brain in an orderly way under force of circle having string, drawn and loosened.

पुंसो दारुजमूर्ध्वं रूपं कृत्वा निकेतनद्वारि।
तत्करयोजितदण्डं निरुणद्धि प्रविशतां वर्त्म।।१०६।।

Of a man made of wood, having created a form uprisen (placed) on the door of the house, blocks the way of the entering one having latch or bar closed by the hands.

खड्गहस्तमथ मुद्गरहस्तं कुन्तहस्तमथवा यदि तत् स्यात्।
तन्निहन्ति विशतो निशि चौरान् द्वारि संवृतमुखं प्रसभेन।।१०७।।

A sword wielding one or a bludgeon wielding one, or even a javelin or lance wielding one if that one may be, that strikes at night the infiltrating thieves at the door having panel (lit. opening) closed forcibly.

ये चापाद्या ये शतघ्न्यादयोऽस्मिन्नुष्ट्रग्रीवाद्याश्च दुर्गस्य गुप्त्यै।
ये क्रीडाद्याः क्रीडनार्थं च राज्ञां सर्वेऽपि स्युर्योगतस्तेगुणानाम्।।१०८।।

These that are arc or bow and the like, the hundred killers or cannons or centicide (the protective military yantras) and the like, and the camel's neck[1] (modern cranes) and the like meant for the protection of a fort and those which are meant as sport materials and the like for recreation of the kings all these may be such as per suitability of qualities.

इदानीं प्रक्रमायातं वारियन्त्रं प्रचक्ष्महे।
क्रीडार्थं कार्यसिद्धयै च चतुर्धा तद्गतिं विदुः।।१०९।।

Now we shall talk of the water mechaniel handed down as per systematisation meant for sport as well as for the accomplishment of a business. Four-fold they declare as the movement.

निम्नगं भवति द्रोणीदेशादूर्ध्वस्थिताज्जलम्।
यत्र तत् पातयन्त्रः स्याद् वाटिकादिप्रयोजनम्।।११०।।

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[1] YAMCIAI, p.26, Dr. V. Rāghavan

From the elevation standing trough or bucket the water becomes as down pouring one; where in a machine as water pouring or spraying one may be as one useful for a parterre and the like.

Dr. V. Raghavan says as under p. 25-26. The fourth category comprises of male and female figures designed for various kinds of automatic service. Each part of their figures is made of and fitted separately, with holes and pins, so that thighs, eyes, neck, hand, wrist, forearm, and fingers can act according to the need. The material used is usually wood but a leather cover is given to complete the impression of a human being. The movements are managed by the system of holes, pins and strings attached to rods controlling each limb. Looking into a mirror, playing a lute, and stretching out the hand, to touch, give pan (betel roll), sprinkle water and make obeisance (verses 101-104) are the acts done by these figures. It is one such that provides the mechanical fan, in the Yaśastilaka Campu. Similar robots are used for the palace guard; one such stands at the gate with a baton; sword, iron rod, spear, or other weapon and prevents the entry of outsiders. This can quickly and quietly kill thieves who break into the palace at night (verses 106-107).

उच्छ्रायसमपाताख्यं यत्रोर्ध्वा नाडिका पयः।
जलाधारगुणान्मुञ्चेदधस्तात् समनाडिका(कम्)।।१११।।

The one named Ucchrāya samapāta (a contrivance, a downward flow from an overhead tank for which a pāta yantra or a water fall machine is to be used) Wherein the water is sprayed from a height normed shrike and Samanāḍikā releases water at a higher level from tanks placed at that level.

यत्र पातसमुच्छ्रायं पतित्वोच्छ्रायतो जलम्।
तिर्यग् गत्वा प्रयात्यूर्ध्वं सच्छिद्रस्तम्भयोगतः।।११२।।

And wherein a contrivance using bored columns for letting down water from a height, is employed for taking it up through columns placed aslant, is pāta-sama Ucchārya or wherein having fallen from a height the water having height level to the fall and gone aslant moves upwards by the conjunction of the columns endowed with holes.

पतित्वोच्छ्रायतस्तोयं तिर्यगूर्ध्वोर्ध्वमेत्यथ।
सच्छिद्रस्तम्भयोगेन तत् स्यात् पातसमोच्छ्रयम्।।११३।।

Having fallen from the height the water moves aslant quite high by the conjunction of the holed columns that may be pāta Samucchrāyaṁ.

वाप्यां वापि च कूपे विधानतो दीर्घिकादिका विहिता।
यत्रोर्ध्वमम्बु गमयति तदिहोच्छ्रयसंज्ञितं कथितम्।।११४।।

In an oblong tank, or a well, as per provision a reservoir stands created and where on high the water is made to move that here is called as Ucchāryaḥ or in which water from a well or in a canal on the ground is sent up by devices is called Ucchārya norm of fountain.

दारुजमिभस्य रूपं यत् सलिलं पात्रसंस्थितं पिबति।
तन्माहात्म्यं निगदितमेतस्योच्छ्रायतुल्यस्य।।११५।।

The frame work of an elephant carved out of wood, that drinks water stored in a vessel, that verily, is deemed the important and the importance of that one stands enunciated in line with the height of that one.

सलिलं सुरङ्गदेशानीतं निम्नेन वर्त्मना दूरे।
अद्भुतमम्भस्थानं तदिह समोच्छ्रायतः कुरुते।।११६।।

The water carried through or channelled through an underground or subterranean route or passage via a low lying passage to a distance, a marvellous spot of water i.e. a conduit as such becomes assumed by an equal height.

धारागृहमेकं स्यात् प्रवर्षणाख्यं ततो द्वितीयं च।
प्राणालं जलमग्नं नन्द्यावर्तं तथान्यदपि।।११७।।

A fountain may be of a shower type (Pravarṣaṇa) and then the second one may be of the pipe norm (Prāṇāla) and another one may be the Jalamagna (the sub-aquatic and Nandyāvartta (a special designed one).

प्राकृतजनार्थमेतन्न विधेयं योग्यमेतदवनिभुजाम्।
मङ्गल्यानां सदनं दिव्यमिदं तुष्टिपुष्टिकरम्।।११८।।

This (device) is not meant for the common people provided as such for the enjoyers of the earth (i.e. the kings) being an abode of those suited to auspicious norms a divine one and endower of satiety and virility.

सलिलाशयस्य सविधे कस्याप्याश्रित्य शोभनं देशम्।
यन्त्रोत्सेधाद् द्विगुणा त्रिगुणा वा नाडिका कार्या।।११९।।

Situate to the reservoir of some sort, having taken recourse to some charming spot, double and treble in extent of the elevation of the mechanical contrivance, a pipe (nāḍikā) deserves to be constructed.

जलनिर्वाहसहासावन्तर्मसृणा वहिश्च नीरन्ध्रा।
निर्व्यूढाम्भसि तस्यां शुभे मुहूर्ते गृहं कार्यम्।।१२०।।

Capable of carrying out water, free from pores on outer surface and smooth inside in an auspicious moment having water unchannelised or not passed through or drained out, a house or chamber deserves to be created.

सर्वाभिरोषधीभिर्युक्तं सहिरण्यपूर्णकुम्भैश्च।
सुविचित्रगन्धमाल्यं विनादितं ब्रह्मघोषेण।।१२१।।

Equipped with all the medicinal herbs, as also by ewers full of gold, having absolutely variegated scented one and wreathed one, reverberated by the proclamation of his Brāhmaṇas (Brahmaghoṣa).

रत्नोद्भावैर्विचित्रैः स्तम्भैर्युक्तं हिरण्यघटितैर्वा।
रजतोद्भवैः कदाचित् सुरदारुसमुद्भवैरथवा॥१२२॥

Endowed with pillars variegated and inlaid with those sprung from gems, or made out of gold, silver created, or some times formed out of Suradāru (i.e. Devadāra).

श्रीखण्डोत्थैरथवा सालकमुख्यप्रशस्तवृक्षोत्थैः।
शतसङ्ख्यैर्द्वात्रिंशत्सङ्ख्यैर्यदि वापि षोडशभिः॥१२३॥

Raised out of sandal, or even erected out of trees belauded ones or excellent ones headed by Sāla, headed by a hundred, thirty two or even sixteen.

अथवा चतुस्समन्वितविंशतिसङ्ख्यैर्दिनेशसङ्ख्यैर्वा।
भूषितमतिरमणीयैश्चतुर्भिरपि वा विधातव्यम्॥१२४॥

Or by four added to twenty in number or by the counting of Dineśa (Sun) (i.e. number twelve) decorated as such by highly attractive ones, or even by four, should be created.

प्राग्ग्रीवैरतिचित्रैः शालैर्जालैर्विभूषितं विविधैः।
वेदीभिः परिकरितं कपोतपालीभिरभिरामम्॥१२५॥

The entrance halls highly variegated, by walls or parapets and lattices of different norms, adorned as such, engirt by Vedis (terraces) and lovely owing to Kapotapālis (aviaries or dovecotes or pigeon houses).[1]

रमणीयसालभञ्जिकमनेकविधयन्त्रशकुनिकृतशोभम्।
मिथुनैश्च वानराणां जम्भकनिवहैश्च नैकविधैः॥१२६॥

Being such as endowed with attractive bracket female figures having the grandeur imbued with many normed mechanical birds and by the couples of monkeys and by the groups of Jambhakas[2] (gaping mouths) of many types.

विद्याधरसिद्धभुजङ्गकिन्नरैश्चारणैश्च रमणीयम्।
नृत्यद्भिः परमग(गु)णैः शिखण्डिभिर्मण्डितोद्देशम्॥१२७॥

Fascinating looking owing to Vidyādharas Siddhas, Bhujaṅgas (Nāgas), Kinnaras and Cāraṇas (the bards) having elevated spots decorated by peacocks of exquisite merits.

कल्पतरुभिर्विचित्रैश्चित्रलतावल्लिगुल्मसंछन्नम्।
परपुष्टषट्पदालीमरालमालामनोहारि॥१२८॥

Covered all over by wish granting trees of varied norm and varied normed creepers shrubs and creeping plants fascinating for the mind owing to cuckoos, bees, swarms, and rows of swans.

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[1] Skt. Eng. Dict., V.S. Apte. p. 133,

[2] YAMCIAI, p. 27.

प्रवहत्सकलस्त्रोत:सुश्लिष्टनिविष्टनाडिकं मध्ये।
सच्छिद्रनाडिकयुतं नानाविधरूपरमणीयम्।।१२९।।

Having all currents or streams flowing, and in the middle having a water-clock[1] equipped with water-clock having fine holes good looking owing to many fold forms.

सुश्लिष्टनाडिकाग्रे स्तम्भतुलाभित्तिसंश्रिते परित:।
सम्यक् कृत्वा दृढतरविलेपनं वज्रलेपाद्यै:।।१३०।।

In front of the well knit or recumbent upon a wall, an architrave and a pillar, all around, having properly given a thickset plastering by cements and other ingredients.

On verses 110-114, 115, 116 - Dr. Raghavan says as under :-

The sixth series taken up by Bhoja in the Kriḍārtha class is the fountain i.e. vārī-yantra, described in some details by Somadeva and dealt with by Bhoja not only here, but also earlier under palace architecture. Movment in the Vārī yantra is fourfold -

(a) a downward flow from an overhead tank for which a pāta-yantra or water fall machine, is to be used

(b) Samanāḍikā is for the release of water at a higher level from tanks placed at that level.

(c) Pātasamaucchrāya is a contrivance using bored columns for letting down water from a height and then taking it up through columns placed aslant and

(d) the last, Ucchrāya in which water from a well or in a canal on the ground is sent up by a device (verses 110-114).

An artificial object which was probably common in Bhoja's time is a wooden elephant which Bhoja describes twice; earlier he cited it as an example of various wonderful effects, that could be achieved through yantras (verses 72-73). It occurs here again under yantras based on the principle of sending water upward. Ucchārya (verse 115), this wooden elephant drinks water placed in a vessel, any amount of it and neither the intake nor the water taken in is perceivable on the same Ucchāya principle of circulation of water on the same level is based the underground conduit which brings water to a tank from a distant source; water conduits in general are described earlier also in chapter 18 in connection with city and residence Bhoja translates Dharāgṛha as shower bower in a garden.

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[1] KAŚ I Glossary p. 42, I.7-8, p. 8. छायानालिकाप्रतोदेव and II.20.34 चत्वारिंशत्कला: नाडिका: Text p. 71, p. 16, KAŚ II. (I.7.8) and p.160.

On verses 117-118, Chapter 31, referring to Pravarṣaṇa as shower, Praṇala as pipe, Jalamagna as subaquatic and Nandyāvarta as being in a special design, fit to be constructed in palaces for the king's pleasure.

Regarding their construction Bhoja says :-

(1) They are to be in the proximity of big reservoirs.

(2) They should occupy a site with good scenic possibilities.

(3) Pipes have to be prepared to double and treble the height and other requirements of the fountains; the pipes should be able to carry water, be free from pores, and smooth inside (verses 119-120). Naturally architectural erections added to the excellence of the fountain park and parts of the structure and themselves used for the different water works. YAMCIAI, pp. 26-27.

लाक्षासर्जरसदृषन्मेषविषाणोत्थचूर्णसंमिश्रम्।
अतसीकरञ्जतैलप्रविगाढो वज्रलेपः स्यात्॥१३१॥

Lākṣā (Lac) Sarjarasa, dṛṣad, meṣaviṣāṇa a pulverised mixture of these, Atasī (linseed) Karañja taila or Karañja and oil, (prepared by these) a plaster or adamantine glue or cement may be very thickset.

दृढसन्धिबन्धहेतोः स तत्र देयो द्विशः कदाचिद् वा।
शणवल्कश्लेष्मातकसिक्थकतैलैः प्रलेपश्च॥१३२॥

For the sake of a stronger joint gluing, these deserve to be offered twice or sometimes Śaṇavalka (the hemp or jute bark, Śelṣmātaka, Sikthāka (Bees wax) a plaster by their extract or oil.

उच्छ्रययन्त्रेणैतद् भ्रान्तजलेनाथ तदभितः कृत्वा।
चित्रानुपातयुक्तं प्रदर्शयेन्नृपतये स्थपतिः॥१३३॥

By the mechanical contrivance called Ucchrāya (the sending up of water from a canal or a stream to the ground) having water sprayed along, by a device, equipped with variety of proportion the architect may display before the Lord of the men i.e. the King.

कार्याण्यस्मिन् करिणां मिथुनान्यभितोऽम्बुकेलियुक्तानि।
अन्योन्यपुष्करोज्झितसीकरभयपिहितनयनानि॥१३४॥

Deserve to be contrived in it the pairs of elephants all around inured to sporting having eyes closed out of fear of sprays showered from the trunks.

वर्षानुकृतं चास्मिन् प्रीतिमति प्रतिमङ्गजो वीक्ष्य।
दृक्कटमेहनहस्तैर्मदमिव मुञ्चन् जलं कार्यः॥१३५॥

And in it the one endowed with happiness having observed the image reflected in a shower, an elephant deserves to be contrived, shedding water like ichor as it were through eyes, temples and genital organ and trunk.

स्तनयोर्युगेन सृजती जलधारे तत्र कापि कार्या स्त्री।
आनन्दाश्रुलवानिव सलिलकणान् पक्ष्मभिः काचित्।।१३६।।

By the breast twain releasing two water streams, therein some lady deserves to be contrived and some pouring out water drops as if being the drops of tears of joy through the eye lashes.

नाभिह्रदनदिकामिव विनिर्गतां कापि बिभ्रती धाराम्।
काप्यङ्गुलीनखांशुभिरिव योषित् सिञ्चती कार्या।।१३७।।

And some one (such) deserves to be contrived as one bearing a stream issued out of the navel, being a pond or a rivulet and some woman deserves to be contrived as irrigating through the rays of the finger nails.

एवम्प्रायांश्चित्रान् स्वभावचेष्टान् वहूंश्च रमणीयान्।
क्षोभान् विधाय कुर्यादाश्चर्यं नरपतेः स्थपतिः।।१३८।।

The architect of the Lord of men (i.e. king) may create marvel having manipulated such types of tremors (Kṣobhas), and many fascinating actions or dispositional actions and vignettes or character sketches or sketches.

मध्ये तस्य विधेयं सिंहासनममलहेममणिघटितम्।
तत्रासीदेन्नरपतिरवनिपतिः श्रीपतिर्देवः।।१३९।।
स्नायात् कदाचिदस्मिन् मङ्गलगीतैर्विवर्धितानन्दः।
वादित्रनाट्यनिपुणैर्निषेव्यमाणः सुरेन्द्र इव।।१४०।।
य एतस्मिन् गाढग्लपितघनघर्मव्यतिकरे
शुचौ धाराधाम्नि स्फुटसलिलधारे नरपतिः।
सुखेनास्ते पश्यन् विविधजलशिल्पानि स भवे-
न्न मर्त्यः किन्त्वेष क्षितिकृतनिवासः सुरपतिः।।१४१।।

In the centre of that should be created a lion seat carved out of burnished gold and pellucid gems. Thereon may squat down the Lord of men i.e. the king, the overlord of the Earth, the consort of Śrī (Viṣṇu) the god; may take bath sometimes in it having joy extolled (lit. enhanced) by songs of auspicious norm being waited upon by those skilled in drama and instrumental music like Surendra i.e. Indra. The king who is the storehouse of heat, of intense norm, immensely willed as such or scorched as such during summer seasons sits at ease within a fountain square (dhārādhāma) having water sprays showered forth while observing many water crafts he may not remain a mortal being but the Lord of the gods (i.e. Indra) having abode on the Earth.[1]

जलदकुलाष्टकयुक्तं पूर्ववदन्यद् गृहं समारचयेत्।
वर्षद्धारानिकरैः प्रवर्षणाख्यां तदाप्नोति।।१४२।।

Equipped with octagon of cloud varieties or groups, like the earlier one a water work or water house may be contrived or equipped with eight water showers a fountain chamber may one create by the showers of sprays that obtains the title of a spray shower (Pravarṣaṇa).

प्रतिकुलमस्मिन् कार्या दिव्यालङ्कारधारिणः पुरुषाः।
विधिना त्रयः सुरूपाश्चत्वारः सप्त वा सुदृढाः।।१४३।।

In every chamber or segment within it should be created the men wearing radiant ornaments as per systematisation or mechanism, three handsome as such four or seven very strong.

यन्त्रेण समोच्छ्रायेण तांश्चतुर्थेन वा ततः पुरुषान्।
कृत्वा सवक्रनालानम्भोभिः पूरयेद् विमलैः।।१४४।।

By a mechanical contrivance having equal height or by a fourth one then having created those men, the architect or mechanic may fill those with limpid waters, (provided) as they are with curved tubes.

सलिलप्रवेशरन्ध्राण्यखिलानि पिधाय तत्र पुरुषाणाम्।
अङ्गानि वारिमोक्षाण्यखिलान्यथ मोचयेत् तेषाम्।।१४५।।

Having filled up the perforated holes meant for the passage of water, in complete form, of the men, the limbs capable of releasing water he may make capable of pouring forth.

सलिलं सवक्रनालं द्वारप्रतिरोधमोचनैः पुरुषाः।
मुञ्चन्ति स्वेच्छममी विचित्रपातेन चित्रकरम्।।१४६।।

The water with curved tubes by the perforations blocking the openings these men pour down as per desire, by a marvellous mechanism as creating marvel.

इत्थमिमान् वारिधरान् सामस्या(स्त्या)द् द्व्यन्तरेण वा सलिलम्।
त्र्यन्तरतो वा स्वेच्छं प्रवर्षयेदतिमहच्चित्रम्।।१४७।।

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[1] Dr. Raghavan says on Verses 139-141 on p. 27 as under :-
The kings seat is right in the centre on a fine stone; he sometimes indulges in a bath, sometimes enjoys the play of water from these manifold contrivances, the Jalaśilas, sometimes listens to music and watches dancing here and particularly in summer (śucau) the fountain is a necessity.

This way these water logged ones in entirety or by a twofold variation or by threefold variation he may make to shower forth. This is a mighty normed marvel.

इदं नानाकारं कुलभवनमाद्यं रतिपतेर्निवासश्चित्राणामनुकरणमेकं जलमुचाम्।
पयःपातैर्ग्रीष्मे रविकरपरीतापशमनं न केषामत्यर्थं भवति नयनानन्दजननम्।।१४८।।

This myriad normed the hereditary abode, the primeval one of the consort of Rati (i.e. Cupid) a receptacle of marvels a pseudo cloud[1] (anukaraṇamekan jalamucām̐) (lit. a replica of water showerers i.e. clouds). By water sprays during summer is an alleviator of heat caused by the solar beams of which ones it becomes not a source of joy.

एकेनाथ चतुर्भिः स्तम्भैरष्टभिरथार्कसङ्ख्यैर्वा।
षोडशभिर्वा कुर्यान्मनोहरं गृहमिह द्वितलम्।।१४९।।

With one pillar or four pillars or by eight such or by twelve[2] of these or by sixteen of these one may create this fascinating shower house having two floors.

भद्रैर्युतं चतुर्भिश्चेतुरश्रं सर्वभित्तिसंयुक्तम्।
ईलीतोरणयुक्तं कर्तव्यं पुष्पकाकारम्।।१५०।।

Equipped with four Bhadrās (pedestals) square normed surrounded by all the walls equipped with an arched portal of the shape of a weapon or a cudgel or a short sword or poniard (Īlitoraṇa)[3] should be created of the shape of a Puṣpaka (Vimāna).

तस्योपरि मध्यगता प्राङ्गणवापी दृढा विधातव्या।
शतपत्रविहितभूषा तन्मध्ये कर्णिका कार्या।।१५१।।

Over that incorporated in the centre an oblong tank of the quadrangle or square deserves to be created. In the centre of that having the ornamentation provided by lotuses a Karṇikā (a pericarp).

तत्कोणेषु चतुर्ष्वपि रमणीया दारुदारिकाः कार्याः।
मध्याम्बुजनिहितदृशः सालङ्कारा: सश्रृङ्गाराः।।१५२।।

In the four corners of that very one attractive wooden bracket female figures should be created having eyes concentrated on the lotus in the center endowed with ornaments and decorative make ups.

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1. YAMCIAI, p. 27-28 on verse 148. Dr. V. Raghavan who quotes yaśastilaka cf. III, pp. 355-356 with verse 376 on p. 356.
2. Skt. Eng. Dict., V.S. Apte, p. 51. अर्कसंख्यै: - अर्क: - The number 12.
3. ईलि: (ली) - a weapon or a cudgel or a short sword. Skt. Eng. Dict., V.S. Apte, p. 97. MW, pp. 170-171. स्यादीली करवालिका। Abhidhāna Cintāmaṇi III.449, p. 194 by Haragovinda Sastri and Dr. Nemi Candra Sastri, Vidyā Bhavana, Varanasi, 1964.

पूर्वोक्तयन्त्रयोगात् पद्मासीने वसुन्धराधिपतौ।
भृङ्गारामलवारिभिरङ्गणवापीं भ्रियाच्च ततः॥१५३॥

By the conjunction or application of the mechanical contrivance designed earlier the overlord of the Earth seated on the lotus may fill the oblong tank with waters pellucid or limpid from the ewers thereafter[1] (and the female figures may spray water on the king).

तामिति भृत्वा वापीं तत्सलिलं तदनुपट्टगर्भगतम्।
छाद्यस्तु गन्धरोध्रेष्वति रोहति(?)सर्वतो नियतम्॥१५४॥

Then having filled that oblong tank, the water of that one poured in the centre of the accessory platform, deserves to be plugged in the scented holes[2] when over flowing all around, specifically.

मुखपट्टसमुत्कीर्णे रूपैश्चित्रैर्मनोरमैरखिलैः।
अङ्गैर्वारि विमुञ्चति नासास्यश्रवणनेत्राद्यैः॥१५५॥

By the components in entirety fascinating for the minds, and variegated having frames stretched over the opening pedestal (it) releases water from nostrils, mouth, ears and eyes and the like.

प्रणालाख्यं धाराभवनमिदमत्यद्भुततरं
स्थितिं धत्ते यस्य क्षितिपतिलकस्याङ्गणभुवि।
करोत्येतद् वेत्थं स्थपतिरपि बुद्ध्या चतुरया
जात्येतौ द्वावप्यधिकमहनीयौ कृतधियाम्॥१५६॥

The one named Praṇāla i.e. a conduit or a pipe the fountain house, this one becomes highly marvel provoking whose abode it bears in the ground of the quadrangle of the crest forehead mark of the king. This the architect formulates by highly acute intellect. In the Universe, these two are highly fit for elevation for those having intellects accomplished.

चतुरश्रातिगभीरा वापी कार्या मनोरमा सुदृढा।
गर्भगतं गृहमस्याः कर्त्तव्यं लिप्तसन्धि ततः॥१५७॥

Square normed, extremely deep, a fascinating oblong tank is to be created very strong as such. Gone within the centre of this one, a chamber is to be created having joints painted.

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[1] Dr. Raghavan explain verses 150-153, p.28 as under :- The next variety called Praṇāla is two storeyed with a single pillar, or four, eight or sixteen built like a Puṣpaka Vimāna with decorative designs. At the centre below is a water tank wit a big lotus, its pericarp fashioned as the seat of the king; around are female figures looking at the lotus; when the overhead tank is filled and closed, water is poured by the figures on the king sitting on the lotus seat.

[2] छाद्यस्तु रन्ध्रभागेषु should be the original for छाद्यस्तु गन्धरोध्रेषु अतिरोहति सर्वतो नियतम्।

विहितप्रवेशनिर्गति सुरङ्गयाधो निवेशितद्वारम्।
विदधीत चारुरूपैः प्रवर्षकैर्व्याप्तमुपरिष्टात्।।१५८।।

Having entrance and exit provided through a subterranean passage downwards with doors incorporated one may create it by the lovely framed showers provided as such from above.[1]

चित्राध्यायोदितवर्त्मना ततोऽलङ्कृतं च चित्रेण।
तस्य विधेयं मध्यं सलिलाधिपवाससङ्काशम्।।१५९।।

By the passage guided by the chapter on paintings then decorated by painting the centre of that should be created equal in norm to that of the abode of Varuṇa or Nāgarāja.

ऊर्ध्वविनिर्गमिताब्जैर्नालैस्तत्पट्टकन्दकोद्भूतैः।
सच्छिद्रकर्णिकागतदिनकरकरनिर्मितोद्द्योतम्।।१६०।।

Having lumination created by the rays of the sun having pericarps bored nicely by lotuses emerged out at the top and stalks of those sprung out of the fibres and sprouts as such.

आपूरयेत् ततोऽनु च पाताम्बुभिरमलकमलपर्यन्तम्।
विधिनामुनैव सम्यक् प्रविधाय मनोरमं भवनम्।।१६१।।

Then he may get them filled by the following waters or water falls upto the corners of the clean lotuses by that very process, properly having created the fascinating chamber.

नानारूपकयुक्त्याउ(व्यु)परचिततमङ्गत्तोरणद्वारम्।
शालाभिरायताभिश्चतसृष्वपि दिक्षु कृतशोभम्।।१६२।।

By many acts of super-impositioning having platforms arched portals and doors by longer compartments four (in number), having glamour developed in the four quarters.

कृत्रिमशफरीमकरीपक्षिभिरपि चाम्बुसम्भवैर्युक्ताम्।

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[1] Dr. Raghavan on verses 157-166 says :- The third Jalamagna, is a chamber under water, the idea being that, of the submarine abode of Varuṇa or Nāgarāja. A sequence chamber is built, at the bottom of a big and deep water reservoir, the approach to it being through a subterranean passage. A continuous flow of water above keeps the chamber completely cool and the whole reservior is full of mechanical longer fishes, blades etc.. When resting on this chamber alone, or in private the king can be seen only by select personal friends and urgent visitors like other princes or ambassadors (verses 157-166). YAMCIAI, p. 28. Dr. Raghavan refers to Raghuvaṁśa XIX.9, p. 580. G.R. Nandargikar edition, MLBD, Delhi, 4th edition, 1971. यौवनोन्नत विलासिनीस्तनक्षोभलोलकमलाश्च दीर्धिकाः। गूढमोहनगृहास्तदम्बुभिः सः व्यगाहत विगाढमन्मथः।। A secret chamber under water like this in the midst of which Agnivarṇa could lead a woman for his love sports.

कुर्यादम्भोजवतीं वापीमाहार्ययोगेन।।१६३।।

Also equipped with water born birds i.e. aquatic birds, fishes and female crocodiles[1] or female of a monster mechanically devised (the architect) may create an oblong tank endowed with lotuses by the application of an adventitious[2] norm.

सामन्तमुख्यपुरुषा राजाज्ञालब्धसंश्रयास्तत्र।
परराष्ट्रागतदूतास्तिष्ठेयुर्निहितमिह निभृताः।।१६४।।

The Chief functionaries such as subsidiary vassals having resorts received as per command of the king therein and the emissaries gone over to the countries of the foreigners, may stay here quietly - this way stands stipulated.

अथ स यथाविधि सलिलक्रीडां पूर्वोक्तमार्गरूपाणाम्।
दृष्ट्वा मुदितः कुर्यात् पर्यङ्कारोहणं नृपतिः।।१६५।।

Then as per systematisation having witnessed the water sport of those having forms and activities or ways of action as per notification, overjoyed, the king may take to the act of mounting over the pallet.

तत्र स्थितस्य नृपतेः परिवारितस्य वाराङ्गनाभिरभितो जलमग्नधाम्नि।
पातालसद्मनि यथा भुजगेश्वरस्य निस्सीमसम्भृतरतिर्भवति प्रमोदः।।१६६।।

There stationed as such of the king surrounded all over, by the venial croquettes in the Jalamagna dhāma i.e. the sub-aquatic chamber the way in the Internal abode or subterranean path stays the Lord of serpents, therein emanates a Jamboree having pleasure of infinite norm assessed.

पूर्वोक्तवापिकायां मध्ये स्तम्भैश्चतुर्भिसपरचितम्।
मुक्ताप्रवालयुक्तं पुष्पकमथ कारयेल्लटभम्।।१६७।।

In the oblong tank talked of earlier, in the centre is provided with four pillars constructed as such or erected as such, endowed with corals and pearls or pearl sprouts a Puṣpaka (a flower like structure)[3] of a gorgeous norm (laṭabha).

वापीं परितः पुष्पकमापूर्य सुनिर्गमाभिरथ सुदृढम्।
गर्भस्वस्तिकभित्तिभिरुपहितशोभं समन्ततः कुर्यात्।।१६८।।

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1. V.S. Apte, Skt. Eng. Dict., p. 415.
2. V.S. Apte, Skt. Eng. Dict., p. 91. आहार्ययोगेन।
3. Dr. V. Raghavan as verse 167, p. 28 in context of Nandyāvartta. The last type Nandyāvartta has in the mid tank a big flower like structuring all around the central floral design, are placed low walls in Svastika designs, according a sufficient screen as well as passage, the purpose being to permit playing in the water the game of hide and seek (verses 167-172).

All around the oblong tank having filled the floral structure very stout as such, with well designed outlets, by the walls having Svastika designs he may create all around having glamour introduced.

पूर्वोक्तवारियोगात् पूर्णामाकर्णतो विधायैताम्।
जलकलिषु सोत्कण्ठो महीपतिः पुष्पकं यायात्।।१६९।।

By the device of earlier aquatic norm, having rendered it full to the brim right from the corners, in water sports or strifes (Jalakelişu or Kalişu) the king may advance towards the floral structure.

कुर्वीत नर्मसचिवैर्विलासिनीभिश्च सार्धमवनिपतिः।
तद्भित्त्यन्तरवर्ती निमज्जनोन्मज्जनैः क्रीडाम्।।१७०।।

The Lord of the Earth may in company of valet deamours and the venial croquettes existent within the interior of the wall of that one may take to sport by dipping and emerging out.

एकत्र मग्नैरपत्र दृष्टैरन्यत्र हत्वा सलिलेन नष्टैः।
क्रीडत्यलं केलिकरैः सहायैर्नृपः सुखं मज्जनपुष्करिण्याम्।।१७१।।

On one spot by hidings (lit. dippings) and at another spot by appearing and anywhere else having struck with water by becoming lost, sports along with female chaperons (lit. associates), the king sports at ease in the lake meant for dipping.

वापीतलस्थिमथ त्रपयावनम्रमाच्छादितस्तन भरं करपल्लवेन।
गाढावसक्तवसनं जलरोधमुक्तावालोकते प्रणयिनीजनमत्र धन्यः।।१७२।।

Standing at the bottom of the oblong tank, and cowed down out of shame, having the protuberance of breasts covered up with sprout like hands, the fortunate one, looks at the beloved folk, herein in the process of splashes of or spraying of waters harnessed as such, (the beloved folk) having garments tightly fastened.

रथदोलादिविधानं दारवमभिदध्महे वयं सम्यक्।
यन्त्रभ्रमणककर्म प्रकीर्तितं पञ्चमं यत् तत्।।१७३।।

The wooden mechanism of the Rathadolā[1] (lit. a chariot hammock or swing) or a merry go round we shall illustrate adequately the fifth mechanism of a rotational mechanical contrivance that has been dilated upon (earlier).

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[1] Dr Raghavan says on p. 28 - The fifth main division of the yantraādhikāra was mentioned at the beginning as रथदोला. Bhoja now takes it up. Rathadolā is a swing or a merry go round in which people ride in seats, and enjoy the pleasure of wheeling round. That merry go rounds were a common sight is seen also in description like the one we find in the poem चित्रबन्धरामायण of Veṅkaṭeśakavi (Tanjore MS. No. 3772, Verse 6) where the courtesans wheeling round in the दारुयन्त्र in the palace courtyard are described by the poet as stars going round mount Meru. Bhoja

तत्र वसन्तः प्रथमो मदननिवासो वसन्ततिलकश्च।
विभ्रमकस्त्रिपुराख्यः पञ्चैते दोलकाः कथिताः।।१७४।।

Therein the first one is the "Vasanta", Madananivāsa[1] and Vasantatilaka, Vibhramaka and Tripura, named as such, the five these swings or hammocks or merry go rounds are declared as such.

निखनेच्चतुरः स्तम्भान् समैकसूत्रोपगान् ऋजून् सुदृढान्।
सदृशान्तरान् धरित्रीवशतः सुश्लिक्ष्ण(ष्ट)पीठगतान्।।१७५।।

(The mechanic) may erect four pillars (lit. dig in four poles), straight ones and very strong (fastened) tight with one rope (lit. thread) quite symmetrically having space between quite equal fixed over well knit pedestals under pressure of the ground.

प्रासादस्योक्तदिशि प्रविदध्याद् विरचिताष्टकरदैर्घ्यम्।
भूमिगृहं रमणीयं तदर्धतो विहितगाम्भीर्यम्।।१७६।।

In the said quarter of the palace (the mechanic) may provide the length of eight cubits calculated as such and the ground floor fascinating as half of that i.e. four cubits in length having depth incorporated.

तद्गर्भतले स्तम्भो लोहमयांधारसंस्थितः कार्यः।
भ्रमसहितः पीठयुतो ग्रस्तश्चच्छादकतुलाभिः।।१७७।।

On the bottom of the centre of that a pillar should be constructed developed by a basement made of Iron or steel endowed with a rotation and a pedestal and equipped with covering beams.

संस्थाप्योपरि पीठस्य कुम्भिकामतिदृढां विभक्तां च।

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devotes as much attention to it as to the यन्त्रधारागृहः; here two types are known with distinct names, but Bhoja's descriptions here, though dilated, are not as clear as in the case of the fountains. The varieties are called Vasanta. Madanotsava, Vasantatilaka, Vibhramaka and Tripura (verse 174) and each subsequent type is more elaborate and complicated in its mechanism than the previous one.

1. Dr. Raghavan on p.29 takes it as Madanotsava as per text consulted by him. In the Vasanta type the yantra is planted in a dug out 8 cubits square and 4 cubits deep; both metal and wood work are mentioned at the base of the yantra where the rotation mechanism is fitted to a platform. A storey is to be raised on twelve posts on the whole five machines are to be employed for the rotation, wheel acting upon wheel and the whole moving the storey, designed like a lotus and accommodating the wheeling riders (verses 175-187).

धनुरुच्छ्रितैस्ततोऽमूमष्टभिरावेष्टयेद् भद्रैः॥१७८॥

Having established over the pedestal a pot or ewers highly strong and well devised, by bhadras or elevated Dhanus (measure of length equal to four hastas i.e. cubits i.e. elevated 4 cubits (the mechanic) may surround that.

स्वेच्छमथ भूमिकोच्छ्रयमस्योर्ध्वे कल्पयेन्नितान्तमृजुम्।
निदधीत वेष्टनोर्ध्वे पट्टयु स्तम्भशीर्षं च॥१७९॥

Of voluntary nod then having the height of a storey over it may (the mechanic) create thoroughly straight and may adjust on the rotating upper surface a pillar top endowed with platforms.

हीरग्रह(ण?)पर्यन्तं मदला गजशीर्षि का विधातव्या।
सुदृढा प्रयत्नरचिता मनोभिरामा यथाशोभम्॥१८०॥

An inebriate tusker normed sloping roof[1] should be created right down to the extent of notching up a diamond (pedestal), highly stout, and created with effort, and fascinating to the mind as per decorative norm.

पट्टस्योपरि कार्या चतुष्किका क्षेत्रमानतोऽभीष्टात्।
तस्यामुपरि विधेयस्तलबन्धो दृढतरन्यासः॥१८१॥

Above the platform deserves to be created a Hall or Saloon (resting on four pillars) or a quadrangular courtyard or a bed as per the desired measurement of the area and over that should be created a tala-bandha (a fastening corridor or strap) having a firmer basement.

स्तम्भैर्द्वादशभिरथ क्षेत्रे युक्त्या समुच्छ्रितैर्भव्यैः।
रूपवतीकोणस्थितिरधिका भूः प्रथमिका कार्या॥१८२॥

With twelve posts elevated as such and good looking with planning in the area the first storey additional one having adjustment in a corner, and endowed with beauty deserves to be created.

मध्ये भ्रमश्च तस्या गर्भस्तम्भप्रतिष्ठितः कार्यः।
क्षेत्रप्रमाणवशतस्तां पश्चाच्छादयेत् पट्टैः॥१८३॥

In the centre of that one a rotator established or fitted on central pillars is to be created under exigency of the extent of the area, (the mechanic) may cover that with planks at the rear side.

रथिकाशिखाग्रकेषु च फलकाम(व)रणस्य तद्वदुपरिष्ठात्।
भ्रमचक्राणि न्यस्येन्मध्ये स्तम्भे च पञ्चैव॥१८४॥

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1. EOHA, P.K.Ācārya, p.447 on Madala - a synonym of bhtti.

On the corners of the tops of a carriage over the platform and likewise on the above, (the mechanic) may fit in the rotating wheels over the central pillar only five as such.

अत उपरि यथाशोभं हि भूमिका पुष्पकाकृतिः कार्या।
मध्यस्तम्भाधारा कृतकलशविभूषणा शिरसि।।१८५।।

Therefore, over that as per decorative norm, a storey of lotus shaped structure deserves to be created, having plinth for central poles having over the crest, the ornament of ewers adjusted.

स्तम्भेऽव(ध)स्ताद् भ्रमि ते भृशं भ्रमत्यर्थभूमिका तत्र।
रथिकाभ्रमरकयुक्ता परस्परं चक्रयन्त्रेण।।१८६।।

On the pole rotated underneath, the created storey thereon, equipped with the rotation of the rider, rotates admirably having wheel upon wheel, by the wheeled mechanical contrivance or machine.

वसन्तरथिकाभ्रमे समधिरूढवाराङ्गना-
परिभ्रमणसम्भृताभ्यधिकविभ्रमं भूपतिः।
करोति नयनोत्सवस्त्रि(वं त्रि)दशधाम्नि यत्कीर्तनं
वसन्तसमये भवत्यमलकीर्त्तिधामैव सः।।१८७।।

On the Vasanta typed whirling rider wheel endowed with rider, the lord of the Earth (i.e. King) endowed with mighty rotation, accentuated by rotation, takes to, being one as having festivity of eyes, the way he assumes the singing, during the vernal season, becomes an object of untarnished fame.

आरोप्य स्थिरमेकं स्तम्भं भूमीगृहादिरहितमथ।
हस्तचतुष्कोच्छ्राया कार्योपरि भूमिका चास्य।।१८८।।

Having superimposed one pole, reft of a ground floor and the like, having height of 4 cubits an upper storey deserves to be created as such.[1]

मध्ये भ्रमरकयुक्तं शेषं पूर्ववदिहाचरेदखिलम्।
पुष्पकमपि च स्तम्भे शिथिलं कलशोच्छ्रितं कुर्यात्।।१८९।।

In the centre endowed with a wheel and in the remaining (parts) (the mechanic) may act the way he did earlier in entirety and the lotus (lit. flower) even, over the pole he may render flaccid to the extent of the height of an ewer.

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[1] On verses 188-194 Dr. Raghavan says :- In the second, the Madanotsava, there is no dug out or underground construction, the storey on the main post provides only for four seats, and a man standing below operates the machine. YAMCIAI, p. 29.

तस्योपरि च ग्रीवा चतुरासनसंयुता विधातव्या।
घण्टास्तम्भौ कार्यौ स्तम्भेन महाबलौ तत्र।।१९०।।

And above that a neck equipped with four seats deserves to be created and there, the two bell inlaid poles are to be created highly powerful by the side of a pillar.

एवं पुष्पकभूमिकान्तरलस्थायी निगूढो जनो
यावद् भ्रामकयन्त्रचक्रनिकरं सम्यक् क्रमाच्चालयेत्।
तावत् ता रथिकासना मृगदृशस्तत्र स्थिताः पुष्पके
कामावासकुतूहलार्पितदृशो भ्राम्यन्ति सर्वा अपि।।१९१।।

And this way the person concealed as such stationed within the intermediary space of the lotus shaped storey, the moment (the mechanic) may make to contrive in proper order, the group of wheels of a whirling mechanical contrivance creating a rotation, that very moment those fawn eyed ones having seats of riding, seated over or standing over the lotus (flower), having eyes superimposed out of curiosity of a carnal craving, rotate along all in a (communion).

अथ कोणगतान् स्तम्भांश्चतुरो विनिवेशयेद् ऋजून् सुदृढान्।
सुश्लिष्टपीठसंस्थान् समान्तरान् मेदिनीवशतः।।१९२।।

Then (the mechanic) may introduce four poles incorporated within corners, straight ones and stout ones, fixed over a well knit pedestal having equal space between as per exigency of the ground (forming the base).

तेषामुपरि लता(तला)न्तरसंयुक्ता भूमिका विधातव्या।
रथिकास्तत्र चतस्रो जायन्ते पूर्ववद् दिक्स्थाः।।१९३।।

Over those storeys deserves to be created provided with another floor, the riders thereon become active being four (in number) like the earlier context standing in the quarters.

तदुपरि तथार्धभूमिः कार्या सुश्लिष्टदारुसन्धाना।
मध्यभ्रमरकयुक्ता सरूपका मत्तवारणयुता च।।१९४।।

And over that a half storey is to be created having joints of well-knit wood endowed with a wheel in the centre having superimposition and equipped with an aisle.

नानाविधकर्मवती वसन्ततो बाह्यरेखा स्यात्।
अन्योन्ययन्त्रपरिघट्टनदोल्यमाननिश्शेषचक्ररथिकाभ्रमणाभिरामम्।
दृष्ट्वा वसन्ततिलकं सुरमन्दिराणां भूषायमाणमुपयाति न विस्मयत्वं(यं कः)।।१९५।।

Equipped with many normed craftsmanships from the Vasanta typed, an outer lining may there be. Having seen "Vasantatilaka"[1] becoming an ornament of the temples (Suramandiras), the fascinating owing to the rotation of the riders, over the wheels in entirety, getting swung along owing to mutual class of the machines, who may not assume the norm of marvel.

प्रविधाय रङ्गभूमिं प्रथमां शास्त्रान्तराधरस्यार्थे(?)।
चतुरश्रा रूपवती सचतुर्भद्रा विधेया भूः॥१९६॥

Having created an audience Hall (Raṅgabhūmi), the first one for the sake of the fundamental grounding of the different science square shaped, gorgeous formed, four bhadrā endowed the ground deserves to be created.

प्रतिकोणमागत(ता)स्या भद्रेषु भवन्ति संयता भ्रमराः।
अत उपरिष्ठाद् भूम्या भ्रमराश्चाष्टासनाः कार्याः॥१९७॥

Having faces exposed in all corners, in bhadras the bhramaras (or wheels) remain restrained. Therefore, on the roof of the floor, or storey the wheels having eight seats deserve to be created.

रेखाः शुद्धाः कार्या बहिरन्तश्चित्रिताश्चान्याः।
पीठेषु मध्यग(सं)स्थास्ततोऽपरा भूमिकाः कार्याः॥१९८॥

The lines clear deserve to be drawn carved out on the outer side as well as the interior ones, quite of different norms on the pedestals lying over the centre, then the storeys deserve to be created.

पीठस्य मध्यसंस्थैरन्योन्यारालियोजितैश्चक्रैः।
सर्वे वेगाद् भ्राम्यन्ति सान्तना(रा) विभ्रमे भ्रमराः॥१९९॥
दोलासनो विहितवारवधूक्(भृ)तातिचित्रेण यस्त्रिदशधामसु विभ्रमेण।
पृथ्वीपतिमुदमुपैति समुल्लसन्ती कीर्त्तिर्न माति भुवनत्रितयेऽपि तस्य॥२००॥

By the wheels combined with open spaces of each other, stationed in the centre of the pedestals, all the wheels rotate having spaces intersticed within. the one having seat of a swing having the vacillation of or undulation of coquettes, he who moves with a variegated rotation among the temples, that caters to the happiness of the king the fame flashing along but does not assume celebrity even in the triad of worlds as such.

चतुरश्रमथ क्षेत्रं कृत्वांशैर्भाजितं ततोऽष्टाभिः।
कोणैः शेषैस्तस्मिंश्चतुरश्रं कल्पयेद् भद्रम्॥२०१॥

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[1] Dr. Raghavan Says on verses 195-200. In the third, the Vasantatilaka, two storeys are to be constructed, the second one, with much decoration, the mechanism is fitted in the first floor and by the action of wheel, upon where, the top floor revolves. YAMCIAI, p. 29.

Having created an area of square shape then divided by eight digits by the remaining perforations (Koṇas) within that a square bhadra one may create.

तद्द्विगुणमूर्ध्वमेतस्य भूमिकाभागसङ्ख्यया कार्यम्।
तत्राद्यंशचतुष्केण भूमिका स्यात् समुच्छ्रयतः।।२०२।।

Double in size of that one a top of this one is to be created by the counting of the divisions of the storeys. Therein by a square of digits the storey may be there as per height.

तत्राष्टषट्चतुर्भागवर्जिता भूमिका उपर्युपरि।
क्रमशो भवन्त्यथैवं ताः स्युस्तिस्रोऽर्धसंयुक्ताः।।२०३।।

There reft of eight six and four parts the storey at the top, in serial order those become three (in number) endowed with half or joined by a half.

शेषांशोच्छ्रययुक्ता घण्टा चतुरश्रकायता कार्या।
त्रिचतुर्भूम्यौ कार्ये सषट्चतुर्भागविस्तारे।।२०४।।

Equipped with the height of the remaining parts, a ghaṇṭā (a plate of iron or mixed metals struck as a clock)[1] square shaped in extent (lit. length), deserve to be created, third and fourth storeys are to be created in the breadth of six to four parts.

रङ्गः स्यादाद्यभुवि द्वितीयभुवि कोणगास्तथा रथिकाः।
स्युर्भद्राकृतियुक्ता दोला अपि तत्र रमणीयाः।।२०५।।

The audience hall or stage, a theatre or a play house or a place of public amusement may there be in the starting storey and in the second floor, the corner lying riders and equipped with the shape of Bhadras the swings also there may be fascinating ones.

रथिकास्तृतीयभूमौ कार्या भद्रेषु चातिरमणीयाः।
कोणेष्वथासनान्यर्धवास्तुकेऽपि भ्रमः कार्यः।।२०६।।

The riders in the third storey deserve to be created in the bhadras (the grooves) highly fascinating ones. In the corners the seats and in the half structure a wheel should be created.

दोलारथिके चतुरासने भ्रमोऽष्टासनो भवेत् तत्र।
आसनमिह तत् कथितं युवतेः स्थानं यदेकं स्यात्।।२०७।।

The swing and riders have four seats as or four seated as such, the wheel or merry go round in that may be of eight seats. The seat here is called as that which may be a sitting spot of a young lady.

निखिलान्यपि भ्रमणसंमुखं तानि बिभ्रति भ्रमणम्(?)।

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[1] MW, p. 375. Skt. Eng. Dict., V.S. Apte, p. 197.

यत्रासनानि स इह भ्रम इत्युक्तोऽपराधिका(?)॥२०८॥

All those facing the circulation mechanism bear rotation as such where there are seats here that here is termed as Bhrama or a circular moving swing or a merry go round.

यष्टेरूर्ध्वमधस्ताद् भ्रमस्य चक्रं (नि)योजयेदेकम्।
लघुचक्राणि च तद्वन्नियोजयेदासनेष्वत्र॥२०९॥

On the top of the stick and below the rotator, a wheel he may combine and smaller wheels that very way he may combine on to the seats.

लघुचक्रारकवृत्ते संलग्नाः कीलका दृढाः कार्याः।
तुल्यान्तराः समस्ताः प्रलघु(क)चक्रारवृन्तगताः॥२१०॥

On the circle of the spokes of the shorter wheels, clung on the nails stronger as such should be fixed.

रथिकाशिखाग्रचक्रं भ्रमचक्रारक(वि?)नियोजितं कार्यम्।
यष्टिचतुष्टयमस्मिस्तिर्यक् चक्रद्वयोपेतम्॥२११॥

The wheel having fronts of the top having riders, should be fixed having spokes or fellies of the rotator. The square of sticks quite aslant in it may be having two wheels.

ऊर्ध्वं द्वितीयभूमेस्तृतीयभूमेरथान्तरे कुर्यात्।
नियतं रथिकायष्टिभ्रमसंलग्नानि यन्त्राणि॥२१२॥

On the top of the second storey, and within the space of the third one, one may fix machines clung on to the rotator having sticks for the riders, well fixed.

आसनाधारयष्टीनां रथिकाचक्रयोजितान्।
अधः समान्तरान् कुर्याच्चतुः परिवर्तकान्॥२१३॥

Of the sticks supporting the seats, joined to the wheels of the riders, one may create four rotators at the bottom having similar space betwen.

त(द्व)द् द्वितीयभूमीदोलागर्भे समान्तरे यष्टी।
लग्ने तथैकचक्रे याम्योत्तरचक्रयोर्न्यस्येत्॥२१४॥

That very way in the centre of the swing in the second floor, having similar or equal space, a stick within the wheel clung on that very way may be introduced in the south-northern or southern and northern wheels.

तद्वदधो भूकोणगरथिकाचूडाग्रचक्रसंसक्ताः।
यष्टीस्ततश्चतस्रो द्विचक्रका इतरचक्रयोर्न्यस्येत्॥२१५॥

That very way, the four sticks, clung on the wheel on the top of the crest of the rider on the corner of the ground, having two cycles, he may assort within other two wheels.

प्रान्तचक्रद्वये कोणरथिकाचक्रयोजिता।
दोलागर्भगता यष्टिस्तिर्यक् कार्यापरापरा।।२१६।।

In the flanked wheel twain joined by wheel of the rider on the corner, gone within the centre of the swing a stick is to be fixed aslant on one side and the opposite one.

पूर्वे भद्रे द्वारं कुर्यात् सोपानराजितमधस्तात्।
गर्भात् पश्चिमभागे निवेशयेद् देवतादोलाम्।।२१७।।

On the first compartment or tier (bhadra) one may create a door lined up with a rundle at the bottom; on the rear side from the centre one may introduce a swing or hammock of the deity.

अन्योन्यं चक्रभ्रमपिच्छामुक्तिं विधानतः सम्यक्।
ज्ञात्वा प्रयोजनीयं शीघ्रवहं मन्दवहनं वा।।२१८।।

Having understood properly the mutual wheel-rotator combination and the voluntary disentaglement, as per rules, an employment may be made of a fast rotator and a slow rotator.

एष समासेन यथा भ्रममार्गः कीर्तितः स्फुटोऽस्माभिः।
अन्येष्वपि कर्त्तव्यः सम्यग् भ्रमहेतवे तद्वत्।।२१९।।

This way briefly has been illustrated by us the specific norm of the system of rotation. In other cases even, it deserves to be done as per exigency of the rotator.

स्तम्भादिद्रव्याणां विन्यासैः कल्पितं दृढैः श्लक्ष्णैः।
सुश्लिष्टसन्धिबन्धं धृतं तथा दीर्घमुख्यधरैः।।२२०।।

By the adjustment of materials dealing with pillars, stout and well knit, created as such having well knit joint ligatures assorted or fixed as such, as longer one by prominent supports.

परिवारितमथ तिलकैः समन्ततः सिंहकर्णसंयुक्तम्।
त्रिपुरं सम्यक् कुर्याद् विचित्ररूपं (स्व)कैश्चित्रैः।।२२१।।

Engirt all round by speckles endowed with lion's ears, Tripura, one may create properly of a variegated norm by personal paintings.

बुद्ध्या क्लृप्तैः पूर्वयन्त्रैश्च युक्तं यन्त्राध्यायं वेत्ति यः सम्यगेतम्।
प्राप्नोत्यर्थान् वाञ्छितान् कीर्त्तियुक्तान् स क्ष्मापालैरन्वहं पूज्यते च।।२२२।।

By the primary mechanical contrivances contrived with intelligence, endowed as such, the one who understands the chapter on mechanical contrivances quite judiciously, he attains objects cherished as such endowed with fame, (the mechanic) is honoured by the protectors of the Earth every day.

एतद् द्वादशराजचक्रमखिलं क्ष्मापालचूडामणे-
र्दो:स्तम्भप्रतिबद्धवृत्ति परितो यस्येच्छया भ्राम्यति।
स श्रीमान् भुवनैकरामनृपतिर्देवो व्यधत्त द्रुतं
यन्त्राध्यायमिमं स्वबुद्धिरचितैर्यन्त्रप्रपञ्चैः सह।।२२३।।

This entire twelve kings' circle, of the crest jewel of the protectors of the Earth having circulation of pillars and arms conjoined, that rotates along voluntarily that Illustrious one, the sole king Rāmadeva, quickly composed this Yantrādhyāya by the mechanical contrivances created by his intellect.

इति महाराजाधिराजश्रीभोजदेवविरचिते समराङ्गणसूत्रधारापरनाम्नि वास्तुशास्त्रे
यन्त्रविधानं नामैकत्रिंशोऽध्याय:।

* * *

[Notes On Yantras : –

Kauṭilya in Arthaśāstra II.15.62; II.18 (5-6). X.6.48; I.20.2; II.3.34 and II.5.2 takes Yantra also to mean a machine and a mechanism and a mechanic in X.3.44, pp. 65, 68, 243 (X.6.48). यन्त्रैरुपनिषधोगै: तीक्ष्णैर्व्यासक्तघातिभि: मायाभिदैवसंयोगै: शकटैर्हस्तिभीषणै:। (I.20.2, p. 28 - बालगृहम् यन्त्रबद्धतलावपातम् II.3.34, p. 38. तासु पाषाणकुद्दाल: कुठारी काण्डकल्पना:। मुषुण्डी (भुषुण्डी) मुद्गरा: दण्डाश्चकयन्त्र शतघ्नय:।। II.5.2, p. 40 having यन्त्रयुक्तं सोपानम्। भूमिगृहम्। KAŚ Part I, R.P. Kangle (Kuṭṭakarocaka yantra - pounding and crushing machines, KAŚ II, 1562 p. 145, English Translation and Notes II.18.1 has on p. 68. परपुराभिघातिनं च यन्त्रम्। Machines for use in battles for the defence of forts and for assault on the enemies cities, p. 150. Ibid. English Translation. सर्वतोभद्रजामदग्न्यबहुमुखविश्वासघाति संघाटीयानकपर्जन्यकबहूर्ध्वबाह्वर्धबाहूनि स्थितयन्त्राणि। पाञ्चालिकदेवदण्ड सूकरिकामुसल यष्टिहस्तिवारकतालवृन्तमुद्गरगदास्पृक्तलाकुद्दालस्फाटिमोटत्पाटिमोद्धाटिमशतघ्नित्रिशूलचक्राणि चलयन्त्राणि। Text p. 68 KAŚ Part I. Sarvatobhadra, Jamadagnya, Bahumukha, Viśvāsaghātin, Saṁghāṭī, Yānaka, Parjanyaka, Bāhu, Ūrohvabhāhu, and ardhabāhu are fired machines. Pāñcālika, Devadaṇḍa, Sūkarikā, Musalayaṣṭi, hastivāraka, tālavṛnta, hammer, mace, sprktalā, spade, āsphnāṭima, Utpāṭimā, Udghāṭima, Śataghni, trident and discus are the mobile machines. KAŚ Part II, pp. 150-151 (II.18.5-6). He should strike terror in the enemy with machines, etc. KAŚ Part II, p. 524. KAŚ I.20.2 has a living chamber with the floor fixed to a mechanism. KAŚ p. 54. II.3.34 has machines and hundred killers, p. 77; II.5.2 refers to a staircase provided with mechanism. KAŚ I, p.40 and KAŚ II, p.83 II.18.5-6 have been illustrated by R.P. Kangle in footnotes on pp. 150-151. and by Dr. V. Raghavan in his monograph - Yantras or Mechanical contrivances in Ancient India, pp. 6-9 - elaborately compared by me in my Text and English Translation of Bṛhatkathāśloka-saṁgraha and Śukranītiḥ and Nītisāra of Kāmandaka. Dr. Raghavan takes Sarvatobhadra as per commentary of Bhattasvāmin, as a sharp edged wheel that is placed on a wall and rotated so as to fling big stones all round according to others it is also called Siddha Bhūmirika yantra and scatters small stones.

Jāmadagnya - a mechanical arrow shower placed behind a wall to shoot arrows through crevices in the wall. But the name signifies a fire arm. R.P. Kangle on 150 fn. 5 explains Sarvatobhadra as a cart wheel with a sharp rim, placed in the hands of a Gandharva in a wall and sending stones all round when turned and Jāmadgnya as a धनुर्यन्त्र discharging big arrows through a hole in the centre. Dr. Raghavan takes Bahumukha as an elevation or mount for archers, it is leather covered and is as high as the wall to enable archers to shoot all round. R.P. Kangle on p. 150 KAŚ II takes it as a place for archers on the tower etc. with many holes for shooting from or a tower with 3 or 4 decks with a leather shield placed on wheels, from which arrows are shot. Viśvāsaghātin according to Dr. V. Raghavan was an Iron bar placed across the path in the approaches to city, which, manipulated by a mechanical device, falls down and pounds a man. It belongs to the class mentioned above for killing unwanted persons and the yantra toraṇa mentioned in the Mudrārākṣasa. Saṅghāṭi means tie together. It was made of wood and used to set fire to enemy fortifications. It is called an Agni yantra. R.P. Kangle says : Viśvāsaghāti was a beam outside the city wall placed cross wise and slaying when released by a mechanism and Saṁghāṭi a fire machine made of long beams for setting fire to turrets. Yānaka or Yonika was a yantra moved on wheels for discharging batons Parjanyaka according to Dr. Raghavan was Udaka yantra. A fire quencher Yānaka according to R.P. Kangle was one daṇḍa, long, on wheels, with planks inside and Parjanyaka water machine for putting out fire.

Bāhus - according to Dr. Raghavan were two arms like pillars which when released from either side by a yantra, press to death person between them. This appears to be an instrument of torture and Ūrdhvabāhu as an overhead column which came down upon a person or man and put him to death. Ardhabāhu was the same as bāhu but of diminutive size. R.P. Kangle takes bāhus as two pillars facing each other, slaying when the mechanism is released quoting Cp. commentary Padapañcikā of Bhattasvāmin on 2.8.5 upto the end of Book 2 adds that the pillars were 25 hastas or cubits long.

Ūrdhvabāhu - a simple pillar, 50 hastas or cubits long slaying by release of mechanism. Ardhabāhu was half in length i.e. 25 cubits - fixed machines of the Cala or Mobile machines, Dr. Raghavan takes Pāñcālika as one employed outside the fort walls, in the moat thrown in the midst of water, its sharp protruding points prevented the progress of the enemy; Devadaṇḍas were long cylindrical cannon like things placed on parapet walls. Bhattasvāmin names it as a Pratitaroca. Pāñcālika according to R.P. Kangle fn. 6 was a wooden plank thickly studded with iron nails and placed in the moat to obstruct the enemy and Devadaṇḍa a big beam without nails placed on the wall (Cp) apparently for hurling down like a bolt from the blue and Cp commentary Jayamaṅgala on Book I and Cāṇakaṭīkā of Bhikṣu Prabhamati on 2.1 to 3.1 takes it to be a stick 1 aratni long discharged by a machine यन्त्रक्षेप्योऽरत्निमात्रलकुटः। Sūkarikā according to Dr. V. Raghavan was a huge thing shaped like a pig or bellows made of bamboo rope and hide filled inside with cotton etc. and is on the path as an obstruction and as a buffer to stop stones etc. that are facing by the enemy. According to some others Sūkaikās are to prevent enemies from easily getting up the ramparts; they on this view, were probably closely suspended all along the walls to prevent the enemy scaler from getting a foot hold. Sūkarikā according to R.P. Kangle was a leather bag stuffed with cotton, wool etc. for protecting turret etc. from stones Cp. takes it to be a pig shaped cane bag covered with leather to prevent storming of the wall. Musalayaṣti according to R.P. Kangle was a pike made of the Khadira wood and hastivāraka a bar for striking down elephants (Cp) (commentary Bhāṣā Vyākhyānaṁ or Bhāṣā Kauṭisaliyaṁ (in Malayalam) from Books 1-4; or a pike with two or three points (Cp) Tālavṛnta - A vātacakra apparently producing a strong wind and raising dust. Mudgara ''hammer'' and ''gada'' ''mace'' yantrakṣepya discharged from machines. Spṛktalā according to R.P. Kangle is a mace with sharp nails Cp. reads spṛktalā haraśuratulā taragatā Svataraṇḍī bahir aśmano muñcati - which far from clear - āsphāṭima a sort of catapult with four leather covered pillars. Utpāṭima - a sort of wrench for pulling down pillars; Udghaṭima - a mudgara shaped machine, meyer remarked that forms have a passive sense and hence we have to understand weapon that themselves, burst or are uprooted or opened. Śataghni (for the ghatghni) a big pillar studded with big and long nails with a cart wheel at one end and placed on the wall, probably intended to be hurled down. KAŚ II, p. 1151, R.P. Kangle. Dr. Raghavan takes Musala nd Yaṣṭis as well known and hastivārakasa two-fold or three pronged iron rod. Hastipariugha for striking at the elephants but may really mean as seen from a reference in Daṇḍin's Avanti Sundarīkathā, a machine which hurls heavy iron rods to smite and demoralise the elephants. Tālavṛnta as a Vātacakra has a significance obscured. Dr. Raghavan takes to be a tempest creating device to demoralise the enemy ranks. Āsphoṭima having 4 feet covered by a hide having a projective through stones. Udghāṭima was a machine demolishing walls within iron bar fitted to it. Utpāṭima is interpreted as the Śyena yantra which uproots and tears up things. Śataghni has been interpreted by Dr. Raghavan as ''acenticide'' which is mentioned in all the descriptions of warfare in old literature. Bhattasvāmin takes it to be a huge cannon like cylindrical thing with wheels placed on the parapet. व्याधितं भ्रामितं चैव भारयुक्तं च कारयेत्। पीडनाद् भ्रमणाद् भाराद् त्रिधो यन्त्रं प्रवर्तते। quoted by Bhattasvāmin - the first acting by being pressed the second by rotation and the third by its sheer weight, pp. 8-9. Yantras and mechanical contrivances in Ancient India.]

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CHAPTER 32

The Elephant Stud or Equery for Tuskers

लक्षणं गजशालानामिदानीमभिदध्महे।
चतुरश्रीकृते क्षेत्रे भागैर्भक्ते ततोऽष्टभिः।।१।।

Now we shall illustrate the definition of the elephant stables. In an area square shaped created and divided into eight parts.

मध्ये द्विभागविस्तारं स्थानं कुर्वीत् हस्तिनः।
कल्प्याः प्रासादवद् भागा ज्येष्ठमध्याधमाः क्रमात्।।२।।

In the centre having breadth of two parts a space the (architect) may create. Like a palace the divisions are to be created as large, middling and lowest ones.

तद्बहिर्भागिकोऽलिन्दो वहिस्तस्यापि चापरः।
भागेनैकेन भित्तिः स्याद् द्वितीयालिन्दकाद् बहिः।।३।।

On the exterior of that a balcony or verandah of a subdivision or fractional balcony and on the outskirts of that even another one and by a part a wall may be there, on the exterior of the second balcony.

तस्या द्वारप्रदेशे तु कर्तव्यौ कूर्परावुभौ।
कर्णप्रासादिका कार्या द्वितीयालिन्दसंश्रिता।।४।।

On the gate region of that one are required to be created both the Kūrparas[1] (thatches). A flanked smaller room deserves to be created recumbent upon the second balcony.

द्वे द्वे वातायने कुर्याद् भित्तौ दिक्षु तिसृष्वपि।
प्राग्ग्रीवोऽग्रे भवेच्छाला सुभद्रेयमुदाहृता।।५।।

Two windows individually he may create in the wall in the triad of directions. An entrance hall may be in the front. This type of stable may be called as Subhadrā or a nicely laid one.

अस्या एव यदा पक्षप्राग्ग्रीवौ भवतो मुखे।
नन्दिनी नामतः शाला तदा स्याद् गजवृद्धये।।६।।

Of this very one if the two entrance halls are provided at the opening, the stable named **Nandinī** may be instrumental in the growth or development of an elephant.

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[1] Kūrpara means an elbow, the knee, V.S.Apte, Sanskrit English Dictionary p.157 and MW, p.300. But here it means a Thatch.

अस्या एव यदा स्यातां प्राग्ग्रीवौ पार्श्वयोर्द्वयोः।
तदा सुभोगदा नाम तृतीया परिकीर्तिता।।७।।

If of such a one that two entrance hall may be three in the two flanks, then, the one named ''Subhogadā'' i.e. one affording nice enjoyments as the third one, well proclaimed as such.

अस्या एव यदा पृष्ठे प्राग्ग्रीवः क्रियतेऽपरः।
भद्रिका नाम शाला स्यात् तदा द्विरदपुष्टिदा।।८।।

In case on the rear of such one an entrance hall is created a different one or an extra one, the stable named **Bhadirikā** may there be as one offering strength or virility to the tusker.

पञ्चमी चतुरश्रा स्याद् वर्षणी नाम पूजिता।
प्राग्ग्रीवालिन्दनिर्यूहहीना षष्ठी तथापरा।।९।।

The fifth one may be the square shaped named as ''Varṣaṇī'' well belauded and the sixth one a different one may be free from the entrance hall, balcony and an aisle or a peg or projection on the column of the gate.[1]

शाला प्रमारिका धान्यधनजीवितहारिणी।
तदेतां वर्जयेत् कुर्यादन्याः सर्वार्थसिद्धये।।१०।।

the stable (named) ''Pramārikā'' is one that wrests life, granary and the price rate of an elephant. Therefore (the architect) may evade this one and adopt others for the accomplishment of all the motives.

प्रमारिकेति प्रथितेह शाला सा प्राणसस्यद्रविणच्छिदे स्यात्।
कुर्यादतस्तां न यथोदितास्तु कार्याः परा जीवितवित्तवृद्ध्यै।।११।।

The one here is well known as Pramārikā the stable that may be meant for the loss of life, corn and wealth. Therefore, that one he may not create the others illustrated as such should be created the best ones for the growth of life and wealth.

इति महाराजाधिराजश्रीभोजदेवविरचिते समराङ्गणसूत्रधारापरनाम्नि वास्तुशास्त्रे
गजशाला नाम द्वात्रिंशोऽध्यायः।

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[1] Skt. Eng. Dict., V.S. Apte, p. 295 - निर्यूह। मत्तवारणाख्य उपाश्रयः as per Vaijayanti quoted by an alliance with Śiśupālavadha III.55.

CHAPTER 33

The Equery of Steeds

अथ लक्ष्माश्वशालायाः प्रोच्यते विस्तरादिह।
स्ववेश्मवास्तोः कर्तव्यं पदे गन्धर्वसंज्ञके।।१।।

Now in details here the definition of the stable of horses is being dilated upon here. In the square of a residence entitled Gandharva, a personal abode (it) deserves to be created.

अथवा पुष्पदन्ताख्ये स्थानं वासाय वाजिनाम्।
अरत्निशतमात्रं यज्ज्येष्ठं तत् परिकीर्तितम्।।२।।

Or in one named Puṣpadanta the station for standing of the steeds, the one being of the extent of a hundred of Aratnis (artni - a cubit of the middle length from the elbow to the tip of the little finger - an ell[1] or 2 Vitastis or 24 Aṅgulas - 1 artni or a Prajāpati a hasta as per Arthaśāstra II.20.12[2] i.e. two spans make an artni (cubit) the hasta of Prajāpati[3] (that may be the largest one), that stands illustrated.

अशीत्यरत्निकं मध्यं षष्ठ्यरत्न्यधमं भवेत्।
स्थलप्रदेशे विपुले गुप्ते रम्ये शुचौ तथा।।३।।

The middle portion may be of eighty aratnis and the lower part may be of sixty artnis on a spacious broad spot a private lodge or well guarded as such fascinating and clean.

समे च चतुरश्रे च स्थिते(रे) मङ्गल्यमेव च।
स्थानं हयानां कर्त्तव्यं प्रदेशे सुपरिक्रमे।।४।।

On a levelled spot and square shaped one a stable auspicious normed one the standing venue of the horses deserves to be created in the spot nicely circulated or circular as such.

निम्नगुल्मद्रुमस्थाणुचैत्यायतनवेश्मभिः।
वल्मीकशर्कराभिश्च वर्जिते तत् समाचरेत्।।५।।

That he may create in a spot immune from gravels, anthills, the abodes of shrines and sanctuaries, the torsos, the trees, the bushes and sunken spots.

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1. Skt. Eng. Dict., V.S. Apte, p. 50.
2. KAŚ.I.II.20.12, p. 71. द्विवितस्तिररत्निः प्राजापत्यो हस्तः। R.P. Kangle ed. 1960, University of Bombay.
3. KAŚ.II p. 138. R.P. Kangle ed. Bombay University, 1963. Ajaya Mitra Śāstri as per Bṛhat Saṁhitā commentary of Utpala quoted as a smaller cubit with fist closed. अरत्निः कृत मुष्टि - हस्तः कनिष्ठा सम इति केचित्। IASITBSOVM, p. 343.

निःसङ्गे शल्यहीने च प्रागुदक्प्रवणे तथा।
प्रदेशे तद् विधातव्यमालोक्य सुसमाहितैः।।६।।

Having no attachments, free from thorns or prickles and prone to susceptibility in the east-northern quarter a region, (wherein) it should be created having adjudged by those well concentrated.

ब्राह्मणानुमते शस्ते दिने स्थपतिभिः सह।
भूमेर्विभागमालोक्य सुभगानानयेद् द्रुमान्।।७।।

On a day declared as excellent as belauded by the Brāhmaṇas along with the architects, having well examined the sectors of the land, he may bring well formed trees.

न जाता ये श्मशानेषु देवतानयनेषु वा।
अन्येष्वपि निषिद्धेषु जातान् वृक्षान् विवर्जयेत्।।८।।

Those that are not grown in cemeteries, and in the shrines of the deities and even grown in other tabooed spots grown as such, he may evade.

वृक्षान् प्रशस्तानानीय समीपे भर्तृवेश्मनः।
ततो भूमिं परीक्षेत प्रशस्तामथ निन्दिताम्।।९।।

Having brought the excellent trees, closer to the abode of the king, or the chief Engineer, he may check up the ground whether beneficial or harmful.

चितायतनवल्मीकग्रामधान्यखलेषु च।
विहारेषु च कर्तव्यमश्वानां न निवेशनम्।।१०।।

And in the threshing floors of the villages, dunes or anthills, shrines and funeral pyres in the convents or monasteries should not be created the stable of the steeds.

भवन्ति स्वामिनः पीडा ग्रामधान्यखलेषु च।
श्मशाने वेश्मकरणान्नराणां मृत्युमादिशेत्।।११।।

(When created) in the rural threshing floors, there ensues the agony of the master. In case of creation of a stable in a cemetery, the death of men may be speculated.

स्थानं विहारवल्मीकविहितं स्यादनर्थकम्।
तन्नित्यसन्तापकरं क्षयकृच्च तपस्विनाम्।।१२।।

The spot (selected) in monasteries anthills may be fruitless or a dangerous one. That may be torment giving perennially a perpetrator of destruction of the ascetics.

दैवोपघातजननं स्त्रीणां च क्षयकारकम्।
विहितं पादपैश्चैत्यैर्गृहं स्याद् भूतभीतिदम्।।१३।।

A creator of the demolition of Destiny, and a truncator of women, an abode or stable built by trees and sanctuaries, may be one offering fear of the goblins.

भवेद् रोगकरं भर्तुर्विहितं कण्टकिद्रुमैः।
दीर्णायामुन्नतायां च कृतं भूमौ क्षयावहम्।।१४।।

May it be a cause of ailment of the master when created by the trees thorny ones. And one created in the torn apart and high land, as bringing destruction.

नतायां क्षुद्भयकरं कृतं भवति मन्दिरम्।
तस्मात् कार्यं प्रशस्तायां भूमौ तद् वाजिवृद्धये।।१५।।

In a sunken soil it is likely to be a speller of hunger, when created as such. Therefore, the stable may be created in an appreciated spot for the growth of a horse.

मङ्गल्यरमणीये च चतुरश्रे मनोनुगे।
शुभे च विहितं सद्म भवेत् कल्याणकारकम्।।१६।।

In an auspicious one and fascinating, square shaped and appealing to the mind, and a good one created as such, a stable may become as ordainer of bliss.

निर्गच्छतो यथा वामे पार्श्वे भर्तृस्तुरङ्गमाः।
भवन्ति कुर्यात् स्थपतिस्तथा वाजिनिवेशनम्।।१७।।

The way the horses may stay along on the left side of the master, while getting out, the architect may create the steed stud that very way.

अन्तःपुरप्रदेशस्य कार्यं दक्षिणतश्च तत्।
प्रवेशे दक्षिणं तेषां हेषितं जायते यथा।।१८।।

To the right side of the harem area, that (i.e. stable) should be built the way on their entrance to the right their nourishing may crop up.

तथा भर्तुर्हितार्थाय कर्त्तव्यं सद्म वाजिनाम्।
प्रागुदग् वा मुखं तस्य विधातव्यं सतोरणम्।।१९।।

Then for the sake of well-being of the master, a stable of horses should be created. The face of that may be either eastward or northwards created as such having an arched portal.

प्राग्ग्रीवकेण संयुक्तं चतुःशालमसङ्कटम्।
दशारत्निसमुच्छ्रायमष्टरत्निप्रविस्तृतम्।।२०।।

Equipped with an entrance hall, four roomed and spacious one, having height of ten artnis and eight aratni broader one.

नागदन्तकसंशोभि पुरः कुड्यार्धसंयुतम्।
पृष्ठे समग्रकुड्यं वा तत्र स्थानानि कल्पयेत्।।२१।।

Decked by pegs or tying poles and equipped with a half parapet and on the rear side having fully walled the standing sections may be established.

तानि तु प्राङ्मुखानि स्युस्तथैवोदङ्मुखानि च।
आयामे किष्कुमात्राणि त्रिकिष्कूणि च विस्तरात्॥२२॥

Those may be east facing and likewise north facing in length to the extent of a Kiṣku and in breadth three Kiṣkus (i.e. a cubit) measured·or span measured.

प्रांशून्नतोर्ध्वभागानि चतुरश्राणि कारयेत्।
अग्रोच्चां सुखसञ्चारां तेषु भूमिं प्रकल्पयेत्॥२३॥

Having top portions taller and elevated square shaped he may create lofty or elevated at the top easily mobile, in them he may create a surface.

स्थानं सूत्रस्य मध्ये तु हस्तमात्रं समन्ततः।
आस्तीर्णं च समश्लक्ष्णनीरन्ध्रैः फलकैर्दृढैः॥२४॥

The space of a string in the middle, however, to the extent of a simple cubit all around well laid down or tucked up with similar, or equal normed, well knit and unperforated or free from holes and (equipped) with strong planks.

धातक्यर्जुनपुन्नागककुभादिविनिर्मितैः।
अष्टाङ्गुलसमुच्छ्रायैरध्यर्धारत्निविस्तृतैः॥२५॥

Made of Dhatakī, Arjuna, Punnāga, Kakubha and the like, woods with 6 inches[1] (8 x 3/4 = 6 inches) height - (8 Aṅgula height) and broad by half that measure.

अच्छिद्रैः संहतैर्बद्धैरयसा पार्श्वयोर्द्वयोः।
अजन्तुसङ्कुलैः काष्ठै रुचकाभि(?)र्भिषङ्मतैः॥२६॥

Holeless, well knit and well-combined by iron on the two flanks, not worm eaten (lit. not full of insects), well approved by the physician having intelligence.[2]

यवसस्य भवेत् स्थानं निर्यूहैः स्वास्तृतं शुभैः।
किष्कुत्रयोच्छ्रितं तत् स्यादेकान्ते सुसमाहितम्॥२७॥

Of the grass[3] may be the spot well decorated by· the aisles or pegs or pinnacles of auspicious norm having height of three spans or cubits; that may in an isolated (corner) well laid down.

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1. IASITBSOVM. p. 342.
2. In verse 26, pāda IV रुचकाभिर्भिषङ्मतै is a scribal error. It may रुचिकामिभिषङ्मतैः GOSE, p. 199.
3. यवसस्य has in GOSE, p. 199 fn. 6 as यवस्य।

हस्तद्वयप्रमाणं च कुर्यात् खादनकोष्ठकम्।
सूपलिप्तमदुर्गन्धि विस्तारोच्छ्राययोः समम्।।२८।।

Of a measure of cubit twain he may create a spot meant for food well plastered and not reeking foul smell, in length and breadth equal as such.

स्थाने स्थाने त्रयः कीलाः सुदृढाः कपिशीर्षकाः।
पञ्चाङ्गीनिग्रहार्थं तौ पुरतः कल्पयेदुभौ।।२९।।

At every spot, three nails (i.e. tying posts), or pegs (fixed) on to highly strong copings of the wall or at every spot three stout nails or pegs or tying posts (fixed) on to the copings of the wall, (monkey heads) (or coping stones on the parapet wall shaped like a monkey's head) for the harnessing of the bridle bits,[1] those two he may create in front, as such.

पश्चाद् बन्धार्थमेकं च सुगुप्तं परिकल्पयेत्।
चतुर्हस्तायतं त्यक्त्वा शालाकोणचतुष्टयम्।।३०।।

From behind, for the sake of tightening, one well guarded (space) he may create four cubits long having spared a square of corners of the compartment.

स्थानेष्वेतेषु तुरगान् सर्वेष्वपि निवेशयेत्।
तत्र कुर्याद् बलिं होमं स्वस्तिवाचनकं जपम्।।३१।।

In these spots, he may introduce the horses. There he may offer offerings, sacrificial rites, the proclamations of Svasti i.e. or Hail proclamations and muttering of sacred chants.

ग्रीष्मे कार्यं सुसंमृष्टं सिक्तं तत्र महीतलम्।
वर्षास्वनम्बुपङ्कं च शिशिरे संवृतं शुभम्।।३२।।

During summer (season) therein should be created a surface of the soil, well groomed and well sprayed and during rains having no shine and sprinkling (lit. water), and during winter, nicely covered up all over.

तिष्ठेयुस्तत्र तुरगा नातिसङ्कीर्णशङ्किनः।
अस्पृशन्तो मिथः कार्याः सर्वाबाधविवर्जिताः।।३३।।

The horses may stay there not apprehending great suffocation not coming into contact with each other immune from all the obstacles.

स्थानं दक्षिणपूर्वस्यां दिशि वह्नेः प्रकल्पयेत्।
निदध्यादुदकुम्भं च किञ्चिदैन्द्रीसमाश्रितम्।।३४।।

In the south eastern quarter he may create a spot for fire And a water ewer he may place, somewhere facing the east[1].

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[1] पञ्चाङ्गी V.S. Apte, p. 308, MW, p. 578.

ब्राह्यां दिशि प्रकर्त्तव्यं स्थानकं यवसस्य च।
वायव्यां तु प्रकर्तव्यं स्थानमौदूखलं दिशि।।३५।।

In the Brāhmī direction (East) the spot for fodder or pasturage may be allocated and in the Northwest the spot for a mortar[2] (Udūkhala = Ulūkhala), is required to be requisitioned.

निःश्रेणयः कुशाः कूपाः कार्याश्च फलकावृताः।
कुद्दालोद्दालगुडकाः शुक्तयोगाः खुरस्तथा।।३६।।

The ladders (niś śreṇis), the grass sheaves, the wells, are to be created covered as such by the planks. The shovels, honeys and treacles, the combination of sour gruels, perfumes a razor (Khura).

कचग्रहण्यः शृङ्गं च तथा परशवोऽपि च।
नाह्याः(?)प्रदीपाश्च भवन्त्यश्वागारोपयोगिनः।।३७।।

The hair trimmers, a syringe, and likewise even the hatchets, the armours (nāhyāḥ) or binding ropes and lamps become very useful for an equery of steeds.

सङ्ग्रहः सुखसञ्चारवस्तूनां नैर्ऋते भवेत्।
अग्न्युपद्रवरक्षार्थं बन्धच्छेदोपयोगिनः।।३८।।
पदार्थान् सन्निधौ कुर्याज्जलदीपादिकान् बुधः।
भाण्डानि कुर्याच्च पृथग् जन्द्रा(लो)पनयनेच्छया।।३९।।

The storage of articles meant for comfortable movement may be done in the Nairta i.e. south western direction. And for the purpose of guarding against fire or combustibility one may bring closer the materials useful for the extinction (comprising of) water, lamps and the like. The pots one may place separately or distinct as such, under desire for bringing closer the waters.

हस्तवासीं शिलां दीपं दर्वीं फालमुपानहौ।
पिटकानि विचित्राणि वस्तीन् नानाविधानपि।।४०।।

A stone slab of the extent of a cubit, a lamp, a ladle, a shovel or ploughshare the shoes, boxes, (baskets or granary[3]) syringes or clysters[4] of variety and many normed ones.

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1. V.S. Apte, p. 124 ऐन्द्रीसमाश्रितम्।
2. V.S. Apte, p. 117.
3. V.S. Apte, p. 335.
4. V.S. Apte, p. 497.

एवंविधानि चान्यानि संनिदध्यात् प्रयत्नतः।
पुरःस्तम्भाश्रितं भाण्डं सन्नाहादेर्विधीयते।।४१।।

Of such a type and others one may take to activisation quite perseveringly. In front the equipage incumbent on a pillar of the corselet or armour and the like is provided as such.

प्राङ्मुखे तुरगं गेहे वारुण्यां स्थापयेद् दिशि।
पूर्वामुखे पदे वापि मित्रस्य वरुणस्य च।।४२।।

In the eastern quarter established house, one may station the horse in the direction governed by Varuṇa i.e. the west. And in a step or square facing the east, of the Sun as well as of Varuṇa.

भवन्ति तेन बहवः पुष्टिं च प्राप्नुवन्ति ते।
सा हि दिक् पूजनीया च स्तोतव्या च प्रकीर्तिता।।४३।।

By that many take growth and attain to vigour. And that direction is fit to be adored, belauded as such having been reputed as such.

होमशान्तिकदानेषु धर्म्या याश्च पराः क्रियाः।
तासु प्रशस्यते पूर्वा शक्रेणाधिष्ठिता स्वयम्।।४४।।

The additional activities that are logical (dharmyā) in charities, pacificatory rites and sacrifices, in those is belauded the Eastern direction or a panegyric occupied by Indra voluntarily.

तस्यामुदेति दिनकृदनुलोमं ततः पुनः।
अश्वानां पृष्ठतो याति स प्रतीचीमनुक्रमात्।।४५।।

In that rises the maker of the day i.e. the Sun in a right order manner times and again. That, however, moves on from the back of the horses to the west in a serial order.

स्नानाधिवासने पूजा माङ्गल्यानि पराणि च।
प्राङ्मुखानां तुरङ्गाणां कर्त्तव्यानि शुभार्थिभिः।।४६।।

By those eager for a beneficence, of the horses, facing the east, the auspicious rites of additional norm adoration, stationing and ablution should be undertaken.

एवं कृते भूमिबलमित्राणां यशसोऽपि च।
वृद्धिर्भवति भूपस्य तस्मात् प्राची प्रशस्यते।।४७।।

This way having been done, of the king, then ensures the increase of land, arms or strength and allies and even of fame. Therefore, eastern quarter is belauded as such.

भर्तृवृद्धिप्रदं स्थानमग्रग्रासस्य तद् भवेत्
दक्षिणाभिमुखायां तु शालायां वाञ्छितार्थदम्।।४८।।

The spot afforder of the prosperity of the master, may be one having food or fodder placed in front. In the compartment or house facing the south, that may be such as granter of cherished end.

स्थानं भवति वाहानां पदे क्लृप्तं विभावसोः।
वह्निनाध्यासिता सा दिग् आत्मा वह्निश्च वाजिनाम्॥४९॥

The station of steeds becomes (legitimate) as one created at the spot having fire (generated). That quarter becomes occupied by fire as fire verily, is the soul of the steed.

अजरो बहुभोक्ता च तत्र बद्धो भवेद्धयः।
उदङ्मुखेऽपि भवने प्राप्नुवन्ति शुभं हयाः॥५०॥

Tied therein the steed becomes undecaying and sumptuous food consuming one. In house facing the north even, the steeds attain (great) beneficence.

तथास्थितानामश्वानां दक्षिणेन दिवाकरः।
उदेत्यनन्तरं याति तान् विधाय प्रदक्षिणम्॥५१॥

Of steeds standing that very way, the sun rises in the south and later on moves having rendered then circumambulated or having clockwise direction.

प्रयाति वामतोऽश्वं च(श्वानां) स्थाप्यास्तेनोत्तरामुखाः।
चन्द्रार्कौ प्रतिहर्ष(हेष)न्ते तथा बध्नीत वाजिनः॥५२॥

It moves to the left of the steeds. Therefore they deserve to be stationed facing the north. They neigh facing the Sun and the Moon. That way one may tie the steeds.

नृपतिश्च जयं सिद्धिं पुत्रानायुश्च विन्दति।
अरोगाश्च भवन्त्यश्वा वर्धयन्ति च सन्ततिम्॥५३॥

The Lord of the Earth acquires victory, success, as well as the (longevity) of the lives of the sons. The steeds become free from ailments and make to grow forth the progeny.

दक्षिणाभिमुखान् कुर्यान्न सन्नाह्यान् न चाग्रगान्।
पितृकार्याद्यतोऽन्यत्र दक्षिणा वर्जितैव दिक्॥५४॥

Facing the south, one may not stay the steeds that are fit for caprisonment and even those moving in the van; because barring aside the rite of the manes, the southern quarter stands prohibited.

अस्यामेव दिशि प्रेता यतः सर्वे प्रतिष्ठिताः।
उदेति वामतो याति चास्तं दक्षिणतो रविः॥५५॥

Because in this very direction, all the deceased ones stand mortified. Rises up and moves to the left and sets in the south the Sun.

सोमश्च पृष्ठे भवति तेनाश्वा दैवपीडिताः।
ग्रहैर्विकारैर्विविधैः पीड्यन्तेऽरातिविह्वलाः॥५६॥

When the Moon becomes existant in the rear by that the steeds become tormented by luck, and harassed by the enemies, become afflicted by varied deformities and inauspicious omens.

भयेन व्याधिभिश्चार्ता ग्रासं नेच्छन्ति खादितुम्।
पराजयमतुष्टिं च स्वामिनोऽनर्थसङ्गतिम्॥५७॥
कुर्वन्त्यतो न बध्नीयात् कथञ्चिद् दक्षिणामुखान्।
पश्चिमाभिमुखानां च बद्धानां वाजिनां सदा॥५८॥

Out of fright tormented by diseases they do not desire the munching of grass and create an alliance of calamities for the Lord (along with) defeat and dissatisfaction. Therefore, one may not tie (the steeds) facing the southern quarter. And of the steeds tied as facing the western quarter.

उदेति पृष्ठतो भानुः पुरतोऽस्तं प्रयाति च।
न भवेद् विजयस्तेन भर्तुस्तत्पृष्ठवर्तिनः॥५९॥

The Sun rises from the rear or on the back and goes to the setting (horizon), from the front (or east). Of a master riding on the back of such ones, there may be no victory.

शक्रस्य पृष्ठवर्तित्वात् प्रातिलोम्याच्च भास्वतः।
कुप्यन्ति व्याधयस्तेषां तूर्णं देहविनाशनाः॥६०॥

Owing to rear existence of Indra and left order existence of the Sun, the ailments or maladies become effervescent of those (steeds) being of quick destruction of bodies.

तैस्ते ध्यायन्ति वेपन्ते जले त्रासं प्रयान्ति च।
यवसं नाभिनन्दन्ति क्षमां मुञ्चन्ति सर्वथा॥६१॥

By those they become of meditative moods or attentive, tremble and in water attain to consternation. They do not take to the feeding of grass (lit. they do not welcome the grass) and take leave of the ground invariably.

दिशोऽभिमुखमाग्नेय्या बध्यन्ते यदि वाजिनः।
व्यथन्ते रक्तपित्तोत्थैस्तदा रोगैरनेकधा॥६२॥

In case horses are tied facing the Southeast quarter (presided over by Agni)[1] they feel afflicted owing to diseases born of blood and bile manifoldly.

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1. V.S. Apte, p. 76.

जायन्ते स्वामिनो बन्धवधहृच्छोषदायिनः।
वाजिनां च भवेत् तत्र वह्निदाहकृतं भयम्।।६३।।

They become such as instrumental of bondage, death and heart infections or pulmonary infections of the steeds there may be the danger effected by fire burning.

भर्तुः पराजयो विघ्नः स्याच्च देहस्य संशयः।
नैर्ऋत्याः ककुभो वाहा बध्यन्ते संमुखं यदि।।६४।।

Of the master there may be the fear of defeat, hurdles or obstacles or impediments or physical harm. In case the horses are tied facing the south western quarter.

तदा न तेऽभिनन्दन्ति खादनं पानभोजने।
यथा यथा क्षितिं पादैर्दारयन्ति पुनः पुनः।।६५।।

Then they do not relish food taking, drinking and (even) ruminating. And as per serial order scratch or tear apart the ground time and again.

हेषन्ते वीक्ष्य बहुशो मनुष्यान् पक्षिणः पशून्।
भ्रमयन्ति च गात्राणि नैर्ऋतीं चाभितः स्थिताः।।६६।।

Having seen, men, birds and animals or cattle, they neigh along mainfoldly and rotate the limbs stationed in the south western quarter standing all around.

तथा तथैषां कुपिता नाशं कुर्वन्ति राक्षसाः।
बध्यन्ते यदि वाज्ञानाद् वायव्याभिमुखं हयाः।।६७।।

And likewise of these ones irate as such the demons, spell disaster. In case the horses are tied facing the Vāyavya (north western quarter).

तदा ते वातिकै रोगैः पीड्यन्ते प्रतिवासरम्।
चलः कायो भवेद् भर्तुः क्लेशश्चाश्वोपजीविनाम्।।६८।।

Then every day they become afflicted by rheumatic ailments (gouts). The body of the master may become fragile and trouble may creep in for those who subsist upon the horses.

नराणां च भवेन्मृत्युर्दुर्भिक्षप्रभवं भयम्।
ऐशान्यभिमुखं बद्धाः प्रणश्यन्ति तुरङ्गमाः।।६९।।

There may spell along death of men and a danger born of famine. The steeds tied in the Aiśānī (north eastern direction), become extinct.

सूर्योदयस्याभिमुखं बद्धानां चेदमादिशेत्।
निबध्यन्ते यदा वाहा ब्राह्मीं दिशमुपाश्रिताः।।७०।।

Of steeds tied facing the rising quarter of the sun such a norm one may ordain when (steeds) are tied taking recourse to the quarter of Brahmā (the direction early dawn hour) (may be eastern).

बध्यन्ते ते ग्रहैर्दिव्यैर्व्याधिभिश्च विचिन्तनाः।
कव्यहव्यक्रियास्तत्र भर्तुर्न विजयावहाः।।७१।।

They become enshrined by divine portents and over burdened by ailments. The rites of sacrificial norm and obsequial rites performed by the master do not bring in success.

द्विजानामुपतापाय जायन्ते तत्र वाजिनः।
अनुवंशं च शालायां स्थानमश्वस्य नेष्यते।।७२।।

Therein the horses become such as objects of torments for Dvijas (Brāhmaṇa, Kṣatriyas and Vaiśyas). In line with the diagonals[1] (ratters and laths fastened to the beams) in a Hall the stationing of a steed is not desired as such.

स्वामिनस्तदजीर्णाय स्यान्नाशाय च वाजिनाम्।
स्थाने प्रशस्ते तुरगान् सर्वथा वासयेदतः।।७३।।

That may be for the indigestion of the master and for the extinction of the steeds. Therefore, in an excellent spot one may make the steeds stay along.

न च धार्याः क्षणमपि रोगिणः कल्यसन्निधौ।
कल्यानामपि रोगाः स्युर्यतो रोगिसमाश्रयात्।।७४।।

Invariably (the steeds) should not be tolerated as staying closer to the healthy ones. Of the healthy ones the disease infection may creep in owing to taking closeness to the ailing ones.

हयागारस्य पूर्वेण कार्यं भेषजमन्दिरम्।
तस्यैव वामतः सर्वसंभारान् परिकल्पयेत्।।७५।।

To the east of the steeds' stable should be created the veterinary chamber and to the left of that all the equipments may be provided.

वाजिनां भेषजार्थाय भाण्डानि च विनिक्षिपेत्।
अगदानोषधीः स्नेहान् वर्तीश्च लवणानि च।।७६।।

And for the medical care of the steeds the regimens one may store as medicines or medicinal drugs (agadas), the medicinal herbs, the greasy substances or oils, varttis[2] (pads, bandages, wrappers and the like and salts or saline ingredients).

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[1] Varṁśa, P.K.Ācārya, p.491, EOHA.

[2] V.S. Apte, p. 494. वर्तिः।

भेषजागारसविधे कुर्याच्चारिष्टमन्दिरम्।
भवनं व्याधितानां च कार्यं वासाय वाजिनाम्।।७७।।

Closer to the steed stable one may create a lying in chamber (ariṣṭamandire) or a park having nimba (ariṣṭa) trees[1] as also a chamber meant for the living of steeds exposed to ailments or maladies.

सुगुप्तं तच्च कर्त्तव्यं पूर्वनिर्दिष्टवेश्मवत्।
संबद्धं च विधातव्यमेतद् वेश्मचतुष्टयम्।।७८।।

Secure as such that should be created like the chamber referred to earlier and connected with this should be created a square of chambers.

सुधाबन्धदृढैः कुड्यैः सप्राग्ग्रीवोच्चतोरणम्।
चत्वार्यपि विशालानि सुगमानि च कारयेत्
वेश्मस्वेवंविधेष्वश्वान् स्थापितान् परिपालयेत्।।७९।।

By wall stronger with the stuccoed enclosures equipped with lofty arched portals, one may create four wider promenade spots endowed with entrance halls. One may ennourish the steeds stationed in such types of chambers.

इति महाराजाधिराजश्रीभोजदेवविरचिते समराङ्गणसूत्रधारापरनाम्नि वास्तुशास्त्रे
अश्वशाला नाम त्रयस्त्रिंशोऽध्यायः।।३३।।

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CHAPTER 34

Practicable and impracticable materials

राज्ञां सेनापतीनां च वर्णिनामपि वेश्मसु।
यदि वा वास्तुकक्षासु सभादेवकुलेषु च।।१।।
शयनासनयानेषु भाजनाभरणेषु च।
छत्रध्वजपताकासु सर्वोपकरणेषु च।।२।।
अप्रयोज्यानि यानि स्युः प्रयोक्तव्यानि यानि च।
विस्तरात् तानि कथ्यन्ते हितार्थमथ देहिनाम्।।३।।

In the abodes of kings, the Army-in-Chiefs, the orders of society or scribes or writers, or religious students, or celibates (Brahmacārins) (Varṇinām)[2] even, or even within the architectural compartments or dwelling rooms, within consemblies or Royal Courts, and temples : within sitting and sleeping areas (Śayanāsana) or in furnitures[1] and vehicles, utensils and ornaments, canopies or Awnings (chattras) or parasols or parachutes, flags and buntings and in all the equipments employable and unemployable whichever are there, those in details are being dilated upon for the beneficence of the human beings.

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[1] Bṛhat Saṁhitā 53.87, pp. 483-484, Pt. I. M.R.K. Bhatta edition.

[2] V.S. Apte, p. 494.

पूर्वोक्तानां नृपादीनां यानि वेश्मसु केवलम्।
अप्रयोज्यानि तान्येव पूर्वमत्राभिदध्महे।।४।।

Of the kings and the like, referred to above, in the houses alone, whatever unemployable (are the materials) those we shall talk of to begin with.

तेषु नैव प्रयोक्तव्या: समस्ता अपि देवता:।
दैत्या ग्रहास्तथा तारा यक्षगन्धर्वराक्षसा:।।५।।

In them are not fit to be employed even all the gods, the demons, the comets and planets Yakṣas, Gandharvas and Rākṣasas.

पिशाचा: पितर: प्रेता: सिद्धविद्याधरोरगा:।
चारणा भूतसङ्घाश्च तेषां योषा: सुतास्तथा।।६।।

Piśācas, manes, the ghosts or evil spirits, Siddhas, Vidyādharas and Uragas (Nāgas), Cāraṇas, celestials singers or heavenly choristers[2] the groups of vampires, their wives and sons.

प्रतीहारा: प्रतीहार्यस्तेषामधिकृताश्च ये।
आयुधानि तदीयानि सर्वे चाप्सरसां गणा:।।७।।

The porters and portresses, and those who are their governors, their weapons, and all the groups of celestial dames or nymphs.

दीक्षितव्रतिपाषण्डिनास्तिका: क्षुत्प्रपीडिता:।
व्याधिबन्धनशस्त्राग्नितैलासृक्पङ्कपांसुभि:।।८।।
शूलज्वरादिभिश्चार्ता येऽन्येऽप्येवंविधा नरा:।
मत्तोन्मत्तजडक्लीबनग्नान्धबधिरादय:।।९।।

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[1] IASITBSOVM, Ch. III.7. Furniture and miscellaneous materials. A furniture dealing with pp. 728-736. M.R.K. Bhatta edition. शयनासनलक्षणम् Bṛhat Saṁhitā 79. Dr. D.N. Shukla in his समराङ्गणसूत्रधार Text pp. 168-171 and Hindi translation pp. 170-173 has this chapter also at No. 34. He gives the title as अप्रयोज्य-प्रयोज्यञ्च i.e. भवनभूषा. Hindi renderings are normally the same as interpreted here in English.

[2] Skt. Eng. Dict., V.S. Apte, p. 207.

Those consecrated or initiated (as for a religious ceremony)[1] vratis i.e. religious students or devotees or ascetics or institutors of sacrifices,[2] Pāṣaṇḍinas. Or Heretical sects or religious hypocrites, the atheists, those tormented by hunger, and those acrimonised by ailments, bondage or imprisonment, weapons, fire, oils blood, slime and dusts as also by pains and fever and those others who are also of such states, the intoxicated, the lunatics, the insensate or numskulls, imbeciles naked, blind, deaf and the like.

दोलाक्रीडाश्च नेष्यन्ते ग्रहणानि च दन्तिनाम्।
देवासुराद्याः सङ्ग्रामा विग्रहाश्च महीक्षिताम्।।१०।।

The hammock sports are not longed for, and the bondages of elephants; the wars of gods and demons; and the wars of the kings.

प्राणियुद्धविमर्दाश्च मृगया च न शस्यते।
रौद्रदीनाद्भुतत्रासबीभत्सकरुणा रसाः।।११।।

The stampedes resulting from the fights of human beings, and even hunting is not appreciated. Fury (Raudra) disgust (dina) wonder, fear, odium and pathos the sentiments.

न प्राणिषु प्रयोक्तव्या हास्यश्रृङ्गारवर्जिताः।
हस्त्यश्वरथयानानि विमानायतनानि च।।१२।।

Deserve not to be employed in case of men or human beings divested of Humour and Eroticism; the vehicles of elephants, horses and chariots, the aerial cars or seven storeyed buildings and shrines.

चण्डानलप्रदीप्तानि भवनानि वनानि च।
वृक्षाः पुष्पफलैर्हीना विहङ्गावासदूषिताः।।१३।।

The buildings smouldered by heavy fires, the trees having no flowers and fruits and rendered shabby by the nestling of birds.

एकद्विशाखा रूक्षाश्च भग्नाः शुष्काः सकोटराः।
कदम्बशाल्मलीशेलुतारक्षारलुकादयः(?)।।१४।।

Those (i.e. trees) having one or two branches, dried ones, or seared off, broken and sapless having hollows, Kadamba, Śālmali (silk cotton trees) Śelu (lasūḍa in Hindi) (Cordia Myra)[3] perfumed, caustic normed and luka (?) and the like.

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1. V.S. Apte, p. 252.
2. V.S. Apte, p. 542.
3. MW, p. 1088. वसन्तकुसुमः शेलुः फलेलुर्लेखशाटकः। विषघाती बहुवारः शीतः उद्दालकः सेलुः।। Nighaṇṭu śeṣa of Hema Candra I.119, p. 66, 1968. Bahuvāra, Śleṣmāntaka = Cordia Myra; sebestan;

भूतालयत्वान्नेष्यन्ते कटुकण्टकिनश्च ये।
गृध्रोलूका विहङ्गेषु कपोतश्येनवायसा:।।१५।।

And those which are thorny and bitter ones owing to the idea of being infested by the abodes of ghosts or vampires or evil spirits, having vultures, owls, among the birds pigeons, falcons or hawks and crows.

कङ्कश्चेति न शस्यन्ते खगा रात्रिचराश्च ये।
गजाश्वमहिषाश्चोष्ट्रा: मार्जारखरवानरा:।।१६।।

Herons and the like Such (trees) are not appreciated and those having birds prowling at night; those having elephants, horses, bisons, camels, cats, donkeys and monkeys.

सिंहो व्याघ्रस्तरक्षुश्च वराहमृगजम्बुका:।
तथा वनचरा ये च क्रव्यादा मृगपक्षिण:।।१७।।

Lion, tiger, hyena, boar, deer, and jackal and likewise which are forest prowlers, and carrion eaters or carnivorous beasts and birds.

गृहेष्वेते न कर्त्तव्या: शैलाटव्याश्रिताश्च ये।
अमीषां करणादर्थैराचार्यो विप्रमुच्यते।।१८।।

These deserve not to be displayed in houses and those that take refuge on mountains and forests. By the structuring of these ones, the Ācārya or the preceptor or owner too becomes deprived of riches.

व्याधिं घोरमवाप्नोति व्यसनं बन्धमेव च।
यत्र तत्र गृहस्वामी धनहानिं पराजयम्।।१९।।

The landlord or house owner, becomes exposed to contagious (lit. terrific) disease, a calamity or obstacles and at places and spot, the loss of wealth and defeat.

प्रवासं बन्धनं नाशं मृत्युं वा क्षिप्रमाप्नुयात्।
इत्युक्तान्यप्रशस्तानि गृहेषु गृहमेधिनाम्।।२०।।

Exile, imprisonment, destruction or death, he may attain quickly. This way have been spoken of the unlaudable norms in houses of the house owners or house-holders.

तत्र यानि प्रयोज्यानि कथ्यन्ते तान्यत: परम्।
यस्य यत्र भवेद् भक्तिर्या चास्य कुलदेवता।।२१।।

Therein which ones are employable, they are being talked of subsequently. Whosoever

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Lubhere/lusora, p. 171 आयुर्वेद का प्राण वनौषधिविज्ञान by.Brahmavarcasa published by Vedamata Gayatri Trust, Shantikunja, Haridwar.

may have the faith in which one and who may be his hereditary deity or tutelary deity.

हस्तक्लृप्तप्रमाणेन तान् कुर्वन् स्यान्न दोषभाक्।
तद्द्वारपार्श्वयोः कार्यौ प्रतीहारौ स्वलङ्कृतौ।।२२।।

Carving out those or painting those very ones, by the measure calculated in cubits, he may not be a victim of crime on the flanks or precincts of the gate of that one deserve to be created door keepers well adorned.

वेत्रदण्डव्यग्रकरौ खड्गकोशपरिच्छदौ।
रूपयौवनसम्पन्नौ विचित्राम्बरभूषणौ।।२३।।

Having hands occupied by cane-wands, having equipments of swords and bucklers (wielded) endowed with beauty and youth adorned by variegated costumes.

धात्री वामनिका कुब्जा सखीभिः परिवारिता।
विदूषकैः कञ्चुकिभिस्तुष्टैरनुगतास्तथा।।२४।।

A nurse or a progeny female, a hunch back female, surrounded by female chaperons, followed by jesters, chamberlains well acquiesced as such.

द्वारस्योभयतः कार्याः प्रतीहार्यो मनोरमाः।
निधयश्चानुरूपाश्च शङ्खाब्जोज्ज्वललक्षणाः।।२५।।

On the both sides of the door or gate deserve to be created attractive female door keepers or portresses treasure trove is of condign norm, having emblems of conches, lotuses being of radiant norm.

रत्नदीनारराशींश्च वहन्तो वदनोद्गतान्।
पद्मस्था(:) पूर्णकुम्भा वा रत्नवस्त्रविभूषिता(:)।।२६।।
वक्त्रैरूर्ध्वस्थितैः पुष्पफलपल्लवसम्भृतैः।
पूर्णकुम्भाङ्कुशच्छत्रश्रीवृक्षादर्शचामरैः।।२७।।
कार्याष्टमङ्गला द्वारे दामभिः शङ्खमत्स्ययोः।
द्वारमण्डलमध्यस्था स्नाप्यमाना गजोत्तमैः।।२८।।

Bearing the heaps of **Dinā̄ras** and gems, issued out of the mouths or even brimful ewers fixed on lotuses, decorated by gems and cloths. At the gate deserve to be created[1] horses with white faces tails, manes, breasts and hoofs, or collections of eight lucky things such as

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1. In verse 28 pāda I कार्या अष्ट मङ्गलाः द्वारे has been written as कार्याष्टमङ्गलाः द्वारे under exigency of metrical requirements मृगराजोवृषो नागः कलशो व्यजनं तथा वैजयन्ती तथा भेरी दीप इत्यष्टमङ्गलम्। According to others-
लोकेऽस्मिन् मङ्गलान्यष्टौ ब्राह्मणो मौर्हुताशवः। हिरण्यं सर्पिरादित्य आपो राजा तथाष्टमः।। V.S. Apte, p. 67.

Mṛgarāja i. e. lion, vṛṣa i.e. bull, nāga i.e. a serpent, Kalaśa i.e. an ewer and a fan likewise a flag and also a kettle drum and a lamp or even a Brāhmaṇa a cow, fire, gold, clarified butter, sun, waters and the king the eighth one - with the help of strings or wreaths of conches and fishes and equipped with fly-whisks, mirrors, Śrī Vṛkṣa (The Bilva tree or Aśvaltha or sacred fig tree or a curl of hair on the breast and forehead of a horse,[1] a parasol, a goad a brimful ewer, over shadowed by sprouts, fruits and flowers standing erect as well as aslant established within the orbit of the gate, being bathed by the excellent tuskers.

पद्मासना पद्महस्ता श्रीश्च कार्या स्वलङ्कृता।
वृषः सवत्सा धेनुर्वा सच्छत्रस्रग्विभूषणा।।२९।।

Having lotus seated, or lotus wielding hands Śrī i.e. Lakṣmī deserves to be carved out well decorated. A bull or a cow accompanied by a calf having ornamentation of a wreath and a nice umbrella.

फलभक्तैर्बहुविधैरा सहारार्थं निवेदितैः।
नानापुष्पफलैर्नम्रैः शालै स्तिर्यगवस्थितैः।।३०।।

By the Śāla trees having fruit segments of myriad norm allocated for food, stationed in a slanting posture bent along by many normed flowers and fruits.

चित्रा पत्रलता लेख्या बाह्याभ्यन्तरभित्तिषु।
हंसकारण्डचक्राह्वैर्बिसिनीपत्रवर्तिभिः।।३१।।
कुमारकैश्च क्रीडाद्भिर्युक्ता ललितबाहुभिः।
वासधाम्नि निवेश्यन्ते विचित्राभरणाम्बराः।।३२।।
रतिक्रीडापरा नार्यो नायकस्तु यदृच्छया।
आपाण्डुदेहच्छवयः स्वल्पचारुविभूषणाः।।३३।।

Variegated normed sprouted creepers deserve to be painted on the walls interior as well as exterior. Swans, ducks,[2] and ruddy geese, possessing lotus petals and stalks, accompanied by lads playing along, having lovely arms, are introduced within the pleasure chamber clad in costumes and of variegated ornaments, the ladies engaged in love sports and a Hero, in voluntary mood, having, grace of the physical frames thoroughly pallid hued or white hued, having few and lovely ornaments.

किञ्चित्प्रतनुभिर्गात्रैः कार्याः सुरतलालसाः।
प्रवृद्धशाखाविटपैः प्रचलारुणपल्लवैः।।३४।।

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1. V.S. Apte, p. 566.
2. कारण्डः – A sort of duck. MW, p. 274.

चम्पकाशोकपुन्नागनानाम्रतिलकादिभिः।
छायापुष्पफलोपेतैः वृक्षैरन्यैश्च भूषिताः॥३५॥
उद्यानभूमयः कार्याः कूजत्पिकमधुव्रताः।
ऋतवः फलपुष्पाद्यैः स्वैः स्वैश्चिह्नैरलङ्कृताः॥३६॥

(They) should be carved out in limbs of little slimness, eager for physical enjoyments. The garden avenues deserve to be carved out having cuckoos warbling and bees humming along, decorated by trees laden with flowers and fruits (conducive to) shade, (trees) such as Tilaka, Āmra of variety, the Nutmegs, (Puṁnāga) Aśoka and Campaka and others having sprouts red and swinging along and having branches and stalks or trunks grown up. The seasons bedecked by the symptoms of their individual norm owing to fruits and flowers.

मनोरमैर्विशिषैश्च खगैश्च समंयोचितैः।
कादम्बकुररक्रौञ्चहंससारसमेखलाः॥३७॥
तीरान्तोद्गतवानीरकेतकीषण्डमण्डिताः।
जलान्तलीनमत्स्यैश्च सञ्छन्ना नलिनीवनैः॥३८॥
लेख्याश्च गृहभित्तीनामधोभागेषु दीर्घिकाः।
फलैः समं सभक्षेक्षुमणिकाञ्चनभाजनाः॥३९॥

On the lower parts of the walls of the houses, deserve to be painted the oblong tanks covered all over by the fish lying covert inside the waters decorated by stalks of Ketakī, ratton reeds or cane sheaves overgrown on the shores, having central parts (endowed with) cranes and swans Krauñcas (curlews or herons),[1] ospreys and Kadambas (sweet in distinct noted swans having very cadaverous fledges)[2] the birds fascinating ones of specific norm and suited to the seasons equipped with fruits having vases of gold and gems having sugarcanes and edibles.

विन्यस्तपद्मिनीपत्राः सोत्पलाः पानभूमयः।
विचित्रातोद्यहस्ताश्च नृत्यगीतविचक्षणाः॥४०॥
मुदिता ललना लेख्याः प्रेक्षासङ्गीतभूमिषु।
प्रकल्प्याः पञ्जरस्थाश्च चकोरशुकसारिकाः॥४१॥

Having lotus leaves placed and having lotuses as well the taverns. Having hands holding varieties of musical instruments, skilled in dance and music, the jubilant ladies are to be painted within the premises of theatrical performances and musical concerts. Deserve to be carved out aviary lying or encaged Greek partridges, the parrots and starlings.

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1. V.S. Apte, p. 169.
2. कादम्बास्तु कलहंसाः पक्षैः स्युरति धूसरैः। Abhidhāna Cintāmaṇi IV.393, p. 319.

प्रहृष्टाः परपुष्टाश्च मयूराश्च सकुक्कुटाः।
इति यानि प्रदिष्टानि प्रयोक्तव्यानि वेश्मनि॥४२॥

Hilarious cuckoos and peacocks accompanied by the cocks or chantic leers, this way which have been pronounced as such, those deserve to be employed as such in a house.

तानि सर्वाणि शस्तानि सर्वोपकरणेष्वपि।
देवयोनिगणस्तद्वत् पुरुषाश्च विनिन्दिताः॥४३॥

All those salubrious as such, deserve to be employed in all the equipments. And that very way the groups of the breeds of divinities and men uncensured ones.

साक्रन्दाश्च न शस्यन्ते पीठशय्यासनादिषु।
पुरस्तात् कीर्तितान्यत्र प्रयोक्तव्यानि यानि च॥४४॥

Crying along are not belauded on the backs, couches and seats. Those illustrated earlier deserve to be employed elsewhere also.

तानि शस्तानि कक्षासु सभादेवकुलेषु च।
दिव्यमानुषसम्वद्धान्याख्यानाख्यायिकादिषु॥४५॥

Those are belauded in Court Halls or consemblies, within compartments or chambers and temples as also in (context) of anecdotes and legends dealing with divinities and human beings.

प्रोक्तानि तानि तावन्ति शुभान्यालेख्यकादिषु।
इति कथितमयोज्यं योजनीयं च बुद्धया
भवनशयनकक्षादेवधिष्ण्यादिकेषु।
विरचयति यथोक्तं निन्दितं वर्जयेद् यः
स भवति नृपतीनां शिल्पिनां चार्चनीयः॥४६॥

Have been illustrated those, of that extent, the auspicious ones in paintings or mural carvings. This way has been illustrated the non-employable and the employable in intellect. In a house, lounge or sleeping chamber, apartments, abodes of gods (i.e. temples) and the like as per enjoinment who may keep away the unemployable, he becomes an object of laudation for the kings and the Architect.

इति महाराजाधिराजश्रीभोजदेवविरचिते समराङ्गणसूत्रधारापरनाम्नि वास्तुशास्त्रे
अप्रयोज्यप्रयोज्यं नाम चतुस्त्रिंशोऽध्यायः॥३४॥

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CHAPTER 35

The Rite named the laying of Foundation Stones

अथ ब्रूमः शिलान्यासविधिमत्र यथागमम्।
तत्रोदगयने पुण्ये शुक्लपक्षे शुभेऽहनि।।१।।

Herein we now talk of the process of foundation stone laying as it has came off in serial order. Therein in Udagayana (the Sun's progress north of the equator half year from the winter to the summer solstice)[1] the sacred one, the bright fortnight and auspicious day.

स्थिरग्रहस्य दिवसे करणे च गुणान्विते।
तिष्येऽश्विनीषु रोहिण्यामुत्तरेष्वपि च त्रिषु।।२।।

On a day of steady planets and in the Karaṇa[2] (division of the day) (Karaṇas being eleven) endowed with merit, on the Tiṣya, Aśvinis and Rohiṇī as also in the three northern ones.

रेवत्यां श्रवणे हस्ते शिलाविन्यासमाचरेत्।
स्थिरस्य राशेरुदये सौम्यमित्रावलोकिते।।३।।

In the Revatī, and Śravaṇa hasta, one may take to the process of foundation stone lying on the growth of the steady zodiac well nuanced by sun and the moon.

सम्यङ्निमित्तशकुनस्वस्तिपुण्याहवाचिते।
हर्षोदये च मनसः कुर्याद् वास्तोर्निवेशनम्।।४।।

Well proclaimed by the auspicious day having ''hail'' (expression lauded) with omens and portents well prognosticated on the flare of the mental joy the plinth of the house may be laid.

भद्रः प्रकृत्या शास्त्रज्ञः शुचिः स्नातः समाहितः।
कर्मारभेत स्थपतिः कृतदेवार्चनक्रियः।।५।।

Nicely disposed, by nature or instinct, conversant with the theoretical science pure or chaste, bathed and well concentrated the Architect may initiate the undertaking having the rite of propitiation of deity performed.

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1. MW, p. 184.
2. V.S. Apte, p. 134. Dr. M.R.K. Bhatta in Bṛhat Saṁhitā I.10, II.15, V.18, XVII.1, XXIV.5, XLIII.12 (43.12) 96.1, XCIX.3.(99-3).103.13, pp. 12, 46, 205, 250, 346, 845, 874 and 899 has taken Karaṇa Pañcasiddhāntikā the astronomical treatise. He also took Karaṇa as a measure of time.

पूर्णां समामविकलां चतुरश्रामनिन्दिताम्।
शिलामाद्यां चये साध्वीं परीक्षेत विचक्षणः।।६।।

The skilled one may examine the initial stone as conducive to laying process commendable being square normed even shaped and not shoddy and complete in structure.

कुम्भाङ्कुशध्वजच्छत्रमत्स्यचामरतोरणैः।
दूर्वानागफलोष्णीषपुष्पस्वस्तिकवेदिभिः।।७।।
नन्द्यावर्तैः सचमरैः कूर्मपद्मनिशाकरैः।
वज्रैः प्रशस्तैः प्राकारैर्भूषिताः कर्मणो हिताः।।८।।

The houses decorated by walls cemented and excellent are beneficial equipped with (the textures) of Moon, lotus, tortoise, fly-whisks, of Nandhyāvartta types (i.e. a structure) with verandahs or balconies starting from the wall of the hall and going to the extremity from left to right and with a door on each side except in the west having vedis[1] (bearing) Svastika, floral turban, areca nuts, grass (designing) and arched gates having fly-whisks, fishes, parasols flags, goads and pitchers (painted or carved out).

दीर्घा ह्रस्वाल्पविषमाछाभाध्मातापरीक्षिता।
दिङ्मूढा चाङ्गहीना च सास्थ्यङ्गारा सशर्करा।।९।।
खण्डा दुःपक्वनिर्भिन्ना कृष्णा दोषभयावहा।
नृणां पशुतुरङ्गाणां पदाङ्काः स्वस्तिवृद्धये।।१०।।
क्रव्यान्मृगविहङ्गानां पादैः स्पृशस्तु वर्जयेत्।
नन्दाभद्राजयापूर्णाश्चतस्रः स्युरिमाः शिलाः।।११।।

One may evade the structure longer ones, smaller ones unevened or zigzag, unequal shade,[2] exploded and unexamined, quarter blind frameless, having charcoals or cinders and bones, engravelled fragmented, badly baked, patchy, dark, horror provoking owing to faults, for men, cattle and horses as per beauty of beneficence and also touched or imprinted by the foot parts of carrion eaters, beasts and vertebrates. These stone slabs or slate may be of four types, Nandābhadrā, Jayā and Pūrṇā.

वासिष्ठी काश्यपी तद्वद् भार्गव्याङ्गिरसीति ताः।
तत्र प्रागुत्तरे देशे संनिवेशस्य वास्तुनः।।१२।।

Vāsiṣṭhī and Kāśyapī like wise, Bhārgavī and Aṅgīrasī may be those introduced there in the eastern-northern region of the structure introduced as such.

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1. A hall for reading vedas, an altar, a stand, a pedestal, a bench, a courtyard etc.. (EOHA, p.573)
2. द्यामाधमातापरीक्षिता has onerously in छायाध्मातापरीक्षितं छाया seems to be correction.

नैर्ऋत्यां वा सकुसुमां समां गोचर्मसम्मिताम्।
वेदीं सगन्धकलशां चतुरश्रां प्रकल्पयेत्।।१३।।

Or in the south-western direction (Nairti) or one endowed with flowers of equal dimensions, equal in extent to the cow's hide one may create a raised dais or platform or an enclosure having scent and pitchers or scented ewers as such square normed.

आग्नेय्यामादितो नन्दां स्थापयेत् क्रमशः शिलाम्।
अकालमूलैरव्यङ्गैः सपद्मोत्पलपल्लवैः।।१४।।
सर्वौषधिहिरण्याद्यैर्हैमराजतमृन्मयैः।
कुम्भैस्ताम्रमयैश्चापि मन्त्रैस्तामभिषेचयेत्।।१५।।

In the south eastern quarter (Āgney) from the start, one may fix the Nandā slab in a serial order. By the pitchers having bottoms not dark, limbs undamaged and equipped with the petals of lotuses and lilies or red and white lotuses, moulded out of clay, silver and gold, having gold and medicinal herbs equipped as such, even made of copper, one may make the (raised dais) consecrated to the accompaniment of sacred chants.

तीर्थप्रस्रवणाम्भोभिः सरत्नाक्षतपङ्कजैः।
सुगन्धिभिः सपुण्याहमभिषेकं प्रयोजयेत्।।१६।।

By waters from springs and holy places, by lotuses unhusked rice accompanied by gems and with perfumes, one may bring to exercise the consecration bath on an auspicious day.

जाह्नवीयमुनारेवासरस्वत्यादिसम्भवैः(वम्)।
महानदीजलं शस्तं शुभतीर्थभवं तथा।।१७।।

And likewise sprung out of auspicious holy spots or fordable spots, the water of Mahānadī (or of a great river) and also born from Gaṅgā, Yamunā, Revā (Narmadā) and Sarasvatī are excellent ones.

तथाद्रिवनवेशन्तदेवायतनजानि च।
अ भिषेकार्थमम्भांसि यथालाभमुपाहरेत्।।१८।।

One may bring as per availability or benefit waters for the consecration ablution from a shrine of god, a tank or a pond (lying) within a forest or grove and a mountain.

मन्त्रेणानेन चैतासामभिषेकं समाचरेत्।
हिरण्यवर्णाः पावन्यः शुचयो दुरितच्छिदः।।१९।।
पुनन्तु शान्ताःश्रीमत्य आपो युष्मान्मधुच्युतः।
मन्त्रपूतेन पयसा स्नापयित्वा ततः शिलाम्।।२०।।

And with this sacred chant, of these i.e. the stone slabs, a bathing one may perform "gold coloured, sacred ones, pure ones, the obviators of sins," may sanctify you all the tranquil ones endowed with glory, the waters percolating down with honey or sweet fluid, then having made to get bathed by water sanctified by a sacred chant, the stone slab.

स्थपतिर्गन्धकल्केन मङ्गल्येनानुलेपयेत्।
हिमचन्दनपूर्णेन व्यवकीर्य सुगन्धिना।।२१।।

The Architect, with the suffusion of a perfume, of auspicious norm, may paste it having sprayed it over by a scent brimful with snow and sandal or snowy sandal or cool sandal.

तरसा छादयेदेनां सलाजैः पुष्पदामभिः।
धूपमाल्योपहारैश्च दधिमांसाक्षतादिभिः।।२२।।

Quickly he may cover it up with floral wreaths equipped with fried grains as also with gifts of incense and garlands and by such ones as curd, meat and unhusked rice.

पूजयेदिष्टकां देवीं वस्त्रयुग्मैश्च पुष्कलैः।
निवेशनान्ते नैर्ऋत्यां तदा विप्रानवस्थितान्।।२३।।

He may adore the goddess of cḥoice or goddess of bricks by costume pairs of scarfs pairs of abuṇdant norm and subsequently (he should adore) the Brāhmaṇas stationed in the southwestern (nairṛiyijām)[1] at the end of the accommodation.

समसंख्याञ् शुचीन् प्राज्ञानर्चयेद् दक्षिणाफलैः।
ओङ्कारस्वस्तिपुण्याहगीतवादित्रनिस्वनैः।।२४।।

To the intellectuals of the same counting, the chaste ones he may adore with the gift fruits and with the melodies of musical instruments and songs of the sacred day entailing "Hail" and "Oṁkāra" (recitations).

कर्ता जनितरोमाञ्चस्तेभ्यः कुर्यान्नमस्क्रियाम्।
निवेद्य वास्तोष्पतये भूतेभ्यश्च ततो बलिम्।।२५।।

The Architect (Karttā) having horripilation produced or bristled up may offer obeisance unto them. Having reported to the Vāstospati[2] (protector of the dwelling[1] or Indra or the

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1. V.S. Apte, p. 304.
2. A Vedic Deity supposed to preside over the foundation of a house. Name of Indra. V.S. Apte, p. 505. Abhidhāna Cintāmaṇi II.86, p.50 has it meaning Indra among the 42 names of Indra. MW, p. 949. Dr. Sūrya Kānta as per Taittirīya Saṁhitā III.4.10.1, p.135 takes it to man Lord of the dwelling gṛhasvāmī a householder, p. 590. Practical Vedic Dictionary Oxford University Press, Delhi, 1981.

householder or Lord of the dwelling) he may offer oblation or gift of offerings or offerings of gifts to the bhūtas the ghosts or vampires or sentient as well as insentient beings.

तासां चतसृणामन्याः कुर्यादुपशिलाः पृथक्।
प्राकारस्वस्तिकाङ्के द्वे तथा श्रीवत्सलक्षणा।।२६।।

Different from those four (stone slabs), he may keep separate some secondary or auxiliary or smaller slabs having the marks of Śrīvatsa (hairy circle)[2] and two marks of Prākārasvastikā (the Svastika mark and the wall mark).

नन्द्यावर्तस्तु पूर्णायां भवेदेको(दङ्को) यथाक्रमम्।
कर्णे प्राग्दक्षिणे नन्दां वास्तुनः स्थापयेदधः।।२७।।

On the full one there may be the Nandyāvartta[3] mark as per serial order or descending order. In the eastern southern corner of the house the Nandā (Śilā) he may adjust.

अन्याः क्रमेण भद्राद्याः कोणेष्वन्येषु च त्रिषु।
प्रतिष्ठापनमन्त्राश्च तासां चतसृणामपि।।२८।।

The other ones Bhadrā and the like may he adjust in other three corners of those from even the sacred chants marking (their) (adjustment) may be chanted.

चत्वार ऋषिभिर्गीताः शाश्वतारम्भदर्शनाः।
वीर्येणादिवराहस्य वेदार्यैस्त्वभिमन्त्रिताः(ताम्)।।२९।।

The four have been illustrated (lit. sung) by the Sages having the sight of perennial foundation by the prowess of the primeval Boar having been sanctified by the mantras of the Vedas.

वसिष्ठनन्दिनीं नन्दां प्राक् प्रतिष्ठापयाम्यहम्।
सुमुहूर्ते सुदिवसे सा त्वं नन्दे! निवेशिता।।३०।।

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1. On Ṛgveda VII.54.1-3. H.H. Wilson takes it as protector of the dwelling, p. 257-258, Pt. III. H.H. Wilson. Parimal Publication, Delhi.
2. Bṛhat Saṁhitā of Varāhamihira by M.R.K. Bhatta p. 557, 58.31. Pt. II has Śrīvatsa meaning a hairy circle or mark twain of Svastika type of a house having walls; Svastika having an entrance in the east and a continual western verandah at the ends where of two other verandahs begin and northern going from west to east and between the extremities of the latter having the fourth Nandyavartta is a structure with verandahs starting from the wall of the hall and going to the extremity from left to right and with a door on each side except in the west. Sambodhi XXII.1998-1999. L.D. Institute of Indology, Ahmedabad, p. 112-113.
3. Śrīvatsa- according to P.K.Ācārya means- a class of buildings, a kind of pavilion : a special mark on the image of Viṣṇu, p.543 (EOHA).

To begin with or in the east I make to establish Nandā the espoused one by Vasiṣṭha on an auspicious moment and day (saying) Oh Nandā! You stand adjusted.

आयुः कारयितुर्दीर्घं श्रियं चाग्र्यामिहावह।
भद्रासि सर्वतोभद्रा भद्रे! भद्रं विधीयताम्॥३१॥

You carry out the (idea) of long life of the one making to lay the foundation of the abode as also ensure his foremost glory or wealth. You are good one Oh Sarvatobhadrā! Ayi good one! Good may be spelled by you.

कश्यपस्य प्रियसुते! श्रीरस्तु गृहमेधिनः।
जये! विजयतां स्वामी गृहस्यास्य महात्मनः॥३२॥

Oh you dear daughter of Kaśyapa! There may be glory of the householder. Ayi Jayā! May the master, the great souled one of the household, be victorious.

आचन्द्रार्कं यशश्चास्य भूम्यामिह विरोहतु।
त्वयि सम्पूर्णचन्द्राभे! न्यस्तायां वास्तुनस्तले॥३३॥

Till the (existence) of the sun and the moon, may the repute of this one on the Earth rise on high. Oh you who are having beauty like that of the Full Moon! On your having been assorted over the roof of the abode.

भवत्येष गृहस्वामी पूर्णे! पूर्णमनोरथः।
इति मूलचयो(यं) मन्त्रैः कुर्यात् स्वस्तिकवाचनैः॥३४॥

Oh you full one (Pūrṇa)! This master of the house shall become one as having imaginations (lit. flights of mind) accomplished. This way (the architect) may lay the foundation layer with the chants bespeaking Svasti i.e. beneficence.

ताभिर्हिरण्यवर्णाभिः शिलाभिः सममद्भुतम्।
प्रागुदक्प्लवना धन्या न प्रत्यग्दक्षिणाप्लवा॥३५॥

By those gold coloured stone slabs or tiles render it wonderful. The one having declivity east northern blessed one and those having declivity west-southwards, they are not blessed ones.

इष्टकाश्चैत्यभवनप्राकारपुरकर्मसु।
विताने चितिविन्यासे चतुर्मुखनिकेतने॥३६॥

The tile normed (iṣṭakāḥ) or the desired ones, in sanctuaries, houses, walls, and town building works, in an awning or canopy, in the establishment of an oblong with quadrangular sides (a funeral pyre, a layer stalck or pile)[1] and in a house having four

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1. V.S. Apte, p. 208.

openings i.e. doors.

पुरोधाः शान्तिवेदीषु प्रतिमास्थापनेषु च।
याज्ञिकेन विधानेन क्रमशः स्थापयेच्छिलाः।।३७।।

The chaplain on the terraces of pacificatory rites and on the adjustment of images by a ritual of sacrificial norm, may adjust stone slabs or tiles in a serial order.

त्रैशोकौर्णास भासै(ख्यै)स्ताः सामभिः स महाव्रतैः।
गायत्र्युष्णिगनुष्टुब्भिर्बृहत्या च यथाक्रमम्।।३८।।

By "Traiśakaurṇabhāsas" i.e. by triple moded hard and soft paintings, to those by psalm of Sāmaveda and Mahāvrata chants[1] Gāyatrī, Anuṣṭubh, Uṣṇik and Bṛhatī as per due order.

चयान् समस्तांश्चिनुयाच्चतुरो विरमेत् ततः।
ज्ञात्वा भित्तिप्रमाणं च चितेश्चयचतुष्टयम्।।३९।।

One may pile up or fix the piles in entirety, being four (in number) and may stop these. And having realised the extent of the wall the square of quadrangular oblong piles subsequently.

समाप्यमादिकर्मैव कनिष्ठं च यथोत्तरम्।
प्रतिष्ठितास्ताः प्रथमं भूतले सुस्थिताः समाः।।४०।।

Deserves to be completed the preliminary task this way of the smallest extent as per subsequent norm. These fixed up to begin with on the surface of the ground well adjusted and levelled as such.

न चालयेच्चालने स्याद् गृहभर्तुर्महद् भयम्।
कम्पने च भयं विद्यादेतासां स्थिरतां पुनः।।४१।।

He may not make them flexible as in, flexibility they ensure great danger to the house master or landlord. In quaking one may understand a great danger. And of these, the steadiness again (one may establish as such).

स्थपतेर्गृहभर्तुश्च मङ्गल्लं परमं विदुः।
प्रागद्दक्षिणायां चलने गृहभर्तुर्महद् भयम्।।४२।।

(In that case of the Architect as well as the land owner, they declaim great auspiciousness. In their movement towards the East-southern direction, they ensue great danger to the landlord.

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[1] Mahāvrata festival referred to the Tāṇḍya Brāhmaṇa (V.5-1.9-21, p.155-157 by Cinnasvāmi Śāstrī and Kātyāyana-śrauta Sūtra (XIII.2.21-27, p.28-29).

भार्याविनाशो नैर्ऋत्यां शून्यं(?) भीतिर्मरुद्दिशि।
गुरोश्च भयमैशान्यामपचारेऽपि तद् भवेत्।।४३।।

Of the spouse the destruction in the Nairṛti quarter (south-western quarter) desolation and danger in the quarter of Vāyu[1] (the north western quarter). There is danger to the elder in the Aiśāna quarter i.e. (north-eastern quarter). In maladjustment also the same may happen.

प्रथमं स्थापितेनै(ताने)वं स्तम्भानपि न चालयेत्।
नोद्धरेत प्रणुद्याच्च विधिस्तुल्यो यतोऽनयोः।।४४।।

In case of preliminary foundation even this way one may not make move the pillars nor one may uproot them nor may accelerate them. This is the similar norm.

विन्यासं प्रथमं तस्मात् कुर्यात् सम्यक् समाहितः।
शिलानां स्थपतिस्तद्वत् स्तम्भानामपि सर्वथा।।४५।।

To begin with the carpenter or Architect nicely concentrated may lay the foundation of stone slabs or tiles properly and that very way of poles or pillars as columns.

द्वारप्राकारशालानां नगराणां च वेश्मनाम्।
तत्प्रमाणो विधिर्यस्मात् तस्मात् तत्रादृतो भवेत्।।४६।।

On account of which the structure of doors walls and rooms of the towns and houses or town buildings may become laudable.

एवं शिलान्यासविधानमेतद् यथावदस्माभिरिहोपदिष्टम्।
अस्मिन् कृते वेश्मसुरालयादि निष्पत्तिमभ्येति विनैव विघ्नम्।।४७।।

This way the methodology of the foundation laying of slabs has been illustrated by us as per requirement. This having been done, the accomplishment of temples and mansions becomes workable without any hurdle.

इति महाराजाधिराजश्रीभोजदेवविरचिते समराङ्गणसूत्रधारापरनाम्नि वास्तुशास्त्रे
शिलान्यासविधिर्नाम पञ्चस्त्रिंशोऽध्यायः।।३५।।

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[1] V.S. Apte, p. 502.

CHAPTER 36[1]

The offering of Bali to the Gods

इदानीमभिधास्यामो बलिरूपविधेः क्रमम्।[२]
येन येनार्चिता देवास्तुष्यन्ति समहेश्वराः॥१॥

Now we shall talk of the ardour of the system of the mode of worship whereby adored as such the gods accompanied by Maheśvara become gratified or propitiated.

मण्डलं वास्तुनो मध्ये गोमयेन प्रकल्पयेत्।
कलशं तत्र विन्यस्येत् सप्रसूनं सकाञ्चनम्॥२॥

A circle one may draw within the centre of the building with cow-dung and an ewer one may place accompanied by flowers and gold.

वास्तुदेवास्ततः कल्प्या यथास्थाननियोगतः।
सधुपैर्विविधैर्माल्यैरर्घ्यं पश्चान्निवेदयेत्॥३॥

The gods of the house then deserve to be painted (lit. drawn) as per exigency of the situation and the materials of worship or oblations meant for the gods with many types of garlands accompanied by incenses (perfumed substances black aloe woods and incenses such as incense of amber and the like), one may introduce subsequently.

अर्चयेद् विश्वकर्माणं माल्यैर्धूपैर्विलेपनैः।
भक्षैः फलैर्बहुविधैः पूजयेत् सुसमाहितः॥४॥

One may adore Viśvakarmā (The Divine Architect) with incenses, garlands and unguents and with edibles and fruits of many types one may adore or worship well concentrated.

आज्येन पयसा दध्ना पूजयेच्छिखिनं पुनः।
शालिगोधूममुद्गाद्यैर्धान्यैः पर्ज्जन्यमर्चयेत्॥५॥

With clarified butter, curd and milk, one may propitiate fire or god Kārttikeya[1] with

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1. बलिदानविधिः - This Chapter 36 occurs as Chapter 18, p.80-82 in Dr. D.N. Shukla's edition and Chapter 35 occurs as Chapter 20 in Dr. D.N. Shukla's text, pp. 81-83 and 85-88.
2. Matsya Purāṇa says the rite of Bali-pūjā before the construction वास्तूपशमनं कुर्यात्समिद्भिर्बलिकर्मणा। जीर्णोद्धारे तथोद्याने तथा गृहनिवेशने॥ वास्तूपशमनं कुर्यात्पूर्वमेव विचक्षणः। एकाशीतिपदं लिख्य वास्तुमध्ये च पृष्ठतः॥ होमस्त्रिमण्डले कार्यः कुण्डे हस्तप्रमाणके। यवैः कृष्णतिलैस्तद्वत्समिद्भिः क्षीरवृक्षजैः॥ पालाशैः खादिरैश्चापि मधुसर्पिः समन्वितैः। कुशदूर्वामयैर्वापि मधुसर्पिः समन्वितैः॥ कार्यस्तु पंचभिर्बिल्वैर्बिल्वबीजैरथापि वा। होमान्ते भक्ष्यभोज्यैस्तु वास्तुदेशे बलिं हरेत्॥ Matsya P. 68.3-8

rice, wheat and legume (Mudga) and the like, the cereals, one may adore Parjanya.

जयन्तं पूजयेदाम्रद्राक्षाखर्जूरिकादिभिः।
मालतीमल्लिकाभिश्च पूजयेत् त्रिदशाधिपम्।।६।।

To Jayanta one may adore with mango, grapes, dates and the like and to the Lord of gods one may adore with Mālatī and Mallikā (blossoms) and the like.

पुष्पै रक्तैस्तथा धूपै रक्तचन्दनलेपनैः।
ततः सूर्यं जगन्नाथं पूजयेल्लोकचक्षुषम्।।७।।

With red flowers and incenses, and with the red sandal unguents. To Sun, the Lord of the Universe, the very eyes of the people, one may adore.

जम्बीरैर्बीजपूरैश्च नारङ्गैः पीतकैः फलैः।
पूजयेत् सत्यनामानं देवं तेन स तुष्यति।।८।।

With lemons and citrons, oranges and succulent or esculent fruits one may adore Satya (Nārāyaṇa) named god. By that he gets gratified.

मत्स्यमांसैश्च तुष्यन्ति सर्वे रक्षःपुरोगमाः।
सितैः फलैर्नारिकेलैर्भृशश्च परितुष्यति।।९।।

By the meat of the fish become gratified all those headed by demons. By white fruits and cocoanuts Bhṛśa gets gratified.

गन्धधूपप्रयोगैश्च नभोनामानमर्चयेत्।
पुष्पैः सुगन्धिभिः शुक्लैर्मारुतः परितुष्यति।।१०।।

By the employment of perfumes and incense, one may adore Nabhas by name. By flowers redolent or scentful as such, Māruta gets gratified.

कृसरं मधुसंयुक्तं पूष्णे भक्त्या निवेदयेत्।
वितथं तु शुभैरन्यैर्मद्यमांसविवर्जितैः।।११।।

Kṛsara (a dish consisting of sesamum and grain) (a mixture of rice and peas with a few spices)[2] suffused with honey, one my offer to Pūṣan with devotion and to Vitatha one may gratify with other auspicious ones shorn of wine and meats.

पूजितस्तुष्टिमायाति विवस्वांश्च महामुनिः।
पुष्पैःसपुष्पकैस्तुष्टिमवाप्नोति गृहक्षतः।।१२।।

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1. Dr. D.N. Shukla translates Śikhinaṁ as Śikhi Kārttikeya the god on p. 81.
2. MW, p. 308.

Vivasvān, the great sage attains to satiety when worshipped and with flowers, equipped with sprouts or blossoms, attains to satiety gṛhakṣata.[1]

मत्स्यमांसयुतैर्भव्यैर्यमतुष्टिः सदा भवेत्।
पुन्नागागरुधूपेन गन्धर्वानर्चयेद् बुधः॥१३॥

The satiety of Yama may always be by the lovely ones equipped with the meat of fish. And by nutmeg, black aloe wood and incense the wise one may adore the Gandharvas.

मृगमांसयुतैर्भक्षैर्भृङ्गराजं च तर्पयेत्।
राजजम्बूफलैर्बिल्वैर्देवमभ्यर्चयेन्मृगम्॥१४॥

By the eatables equipped with venis on one may gratify the Bhṛṅgarāja. To the god Mṛga one may gratify with royal rose apple fruits and memeoses (Bilva fruits).

पायसैर्मधुसंयुक्तैर्मांसैर्भक्तैश्च शोभनैः।
कर्पूरसुरभिद्रव्यगर्भैः संपूजयेत् पितृन्॥१५॥

With rice porridges mixed with honey and with cooked rice and meat, of nice norm, suffused with camphor and scented ingredients one may adore the Pitṛs.

सपुष्पैर्मोदकैर्लाजैः पललैश्च विमिश्रितैः।
दौवारिकं प्रयत्नेन पूजयेद् विघ्नकारकम्॥१६॥

With fried grains and sweet balls flower decked, and with ground sesamum or sweet meat made of ground sesamum[2] well suffused, one may adore with effort Dauvārika the creator of obstacles or Dauvārika and Vighnakāraka.

अपूर्वैः शोभनैर्गन्धैर्धूपैर्माल्यैरनुत्तमैः।
पुष्पैः कण्टकजातीनां सुग्रीवं पूजयेत् सदा॥१७॥

With extraordinary fine perfumes and with incenses, garlands of mediocre norm with thorn species flowers, one may adore Sugrīva always.

सपुष्पैर्लाप(ज)कैर्भक्ष्यैर्दधियुक्तान्नपायसैः।
अर्चयत् पुष्पदन्तं तु यशोवीर्यान्वितं सुरम्॥१८॥

With fried grains equipped with flowers and the edibles such as rice porridges and foodstuffs mixed with curd, one may adore Puṣpadanta the god endowed with virility and fame.

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[1] The different parts of the body of Vāstunara have been enumerated in Bṛhat Saṁhitā 53.51-54, p.334, A.N. Jha edition and p. 470, M.R.K. Bhatta edition, Varāhamihira takes बृहत्क्षत (verse 53, pāda 1) in place of गृहक्षत of भोज।

[2] MW, p. 609 Palala.

मांसैश्च सूकरादीनां वैनतेयं सदार्चयेत्।
वरुणं च महासत्त्वं पूजयेद् धूपचन्दनैः॥१९॥

With porks and the like one may adore Vainateya (Garuḍa) perennially and Varuṇa of mighty spirit one may adore with incense and sandals.

राहुं च मांससंयुक्तैस्तर्पयेद् भक्ष्यभोजनैः।
रुधिरेण प्रदत्तेन तुष्टिमेति शनैश्चरः॥२०॥

To Rāhu one may gratify with meat-equipped edibles and victuals and Śanaiścara gets surfeit with blood poured down as such.

मांसेन तु क्षयस्तुष्टिं रोगाणामधिपो व्रजेत्।
मेदसा पूजयेद् रोगं सर्वलोकभयङ्करम्॥२१॥

Kṣaya the overlord of maladies may take to satisfaction by meat and to Roga one may worship with marrow the one causing danger to all the people.

वासुकिं क्षीरदानेन पूजयेत् सततं नरः।
पूर्ववत् पूजयेद् देवं विश्वकर्माणमीश्वरम्॥२२॥

To Vāsuki one may gratify with milk offering a person perennially. To Viśvakarman Īśvara (i.e. god) one may adore as earlier (ordained).

सितप्रसूनविन्यासैर्भल्लाटं पूजयेद् बुधः।
दधियुक्तेन चान्नेन सोमं सर्वत्र पूजयेत्॥२३॥

The wise one may adore Bhallāṭa by the assortment of white flowers and with food mixed with curd one may adore Soma regularly.

कुबेरं धूपदानेन पूजयेत् सततं नरः।
अदितिं च सुवर्णेन पद्मैरपि च पूजयेत्॥२४॥

To Kuber by the gift of incense, the person may adore always and to Aditi by gold and also by lotuses he may adore.

अर्कमन्दारमालाभिर्वृषभं च समर्चयेत्।
अन्येषामपि देवानामर्चनं धूपसाम्प्रतैः(?)॥२५॥

To Vṛṣabha one may adore with Sunflower, Mandāra wreaths and of other gods also the adoration suits by incense and the like.

सर्वपुष्पफलैश्चैषां कार्यं बुद्धिमता सदा।
इत्येते बलयः सर्वे शान्त्यर्थं परिकल्पिताः॥२६॥

With the flower and fruits of all kinds, of all these deserves to be done the adoration by the wise one. All these offerings are meant for the purpose of gratification.

शोधने कर्षणे भूमेः साधने रूपकल्पने।
गृहे प्रवेशने रम्ये तिथिमभ्युदयेषु च(?)।।२७।।

In the sweeping and tilling of the land and in polishing and moulding and in the entrance of the house, (one may take note of) the date as also during the developments.

स्कन्धावारनिवेशेषु पुरग्रामनिवेशने।
देवालयक्षितिपवेश्मनिवेशनेषु
प्रोक्तान् बलीन् प्रवितरेत् प्रयतः सुरेभ्यः।
प्रारम्भमन्यमपि वास्तुगतं चिकीर्षुः
कुर्वन्निमं विधिमभीप्सितभाजनं स्यात्।।२८।।

In the establishments of the army camp and in founding down of town, village (and the city), and in foundations of the temples, the palaces of kings, one may allocate offerings, the disciplined one, for the gods. And desirous of other allied foundation laying also, dealing with Architectural structures, taking to such a norm, one may be a receptacle of the cherished end.

इति महाराजाधिराजश्रीभोजदेवविरचिते समराङ्गणसूत्रधारापरनाम्नि वास्तुशास्त्रे
बलिदानविधिर्नाम षट्त्रिंशोऽध्यायः।।३६।।

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CHAPTER 37[1]

Kīlaka Sūtrapāta (the insertion of nails and threads)

वर्णानां यानि दारूणि कीलकार्थं नियोजयेत्।
इदानीं तानि वक्ष्यामि श्रेयःकीर्त्तिहिताय च।।१।।

The woods that are (utilised) (in the construction of houses) for the Varṇas (Brāhmaṇas, Kṣatriyas, Vaiśyas and Śūdras), those architect may utilise for the (carving out) of pegs (Kīlakas[2]). Now I shall talk of them for beneficence, fame and well being.

खदिरोदुम्बराश्वत्थशालशाकधवार्जुनाः।
अञ्जनः कदराशोकतिनिशारुणचन्दनाः।।२।।

Khadira (catchu) Udumbara (ūmara or gūlara)[3], Aśvattha (pippala), Śāla (Shorea Robusta), Śāka (The teak tree), Dhava (Anogisus Latifolia) and Arjuna (Terminelia

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1. D.N. Shukla's text has it as Chapter 31. Text pp. 89-94. Hindi translation pp. 90-95.
2. Bṛhat saṁhitā, III.7 amd 17, p.24,26 refers to tāmasakīlaka and kīlaka as dark shafts, the offspring of Rāhu on comets (ketus) appearing on the orb of the sun resulting in evil effects.
3. IASITBSOVM, p. 290.

Arjuna). Añjāna (collyrium) Kadara[1] (white catchu) Aśoka, Tiniśa[2] and red sandal.

शिरीषसर्जन्यग्रोधवेणव: कीलकर्मणि।
पुन्नामानो द्रुमा: शस्ता: स्त्रीनामानो विगर्हिता:।।३।।

Śirīṣa, Sarja, Nyagrodha (Indian Fig tree or Vaṭa) (Banyan tree)[3] and Veṇu (bamboo or cane or ratton) in the work of pegs the masculine named tees are excellent and the feminine named are abhorable.

अश्वत्थ: खदिरश्चैतौ विप्राणां वृद्धिकारकौ।
रक्तचन्दनवेणूत्थकीलौ क्षत्रस्य पूजितौ।।४।।

The Banyan and Catchu are salubrious for the buildings of the Brāhmaṇas and the pegs carved out of red sandal and bamboo are adored for the Kṣatriyas.

शाकश्च खदिरश्चेति सामन्तानां हिताविमौ।
कीलौ शालशिरीषोत्थौ वैश्यानां कीर्तितौ शुभौ।।५।।

The teak wood tree and the catechu these two are salubrious for the Sāmantās houses (i.e. subsidiary vassals houses). The pegs raised out of Śāla and Śirīṣa are deemed as auspicious for the (houses) of Vaiśyas.

शूद्रजातेस्तु तिनिशधवार्जुनसमुद्भवा:।
वैश्यवेश्मसु सौभाग्यकार्ये च स्युरशोकजा:।।६।।

For the (houses) of Śūdra caste, those born of Tiniśa, Bhava and Arjuna (are useful). Those carved out of Aśoka are the harbingers of fortune in the houses of Vaiśyas.

न्यग्रोधो वणिजां धाम्नि भूमिकर्मण्युदुम्बर:।
महामात्र(त्रा)श्ववैद्यानां कीला: सर्जार्जुना गृहे।।७।।

Nyagrodha or Vaṭa (i.e. Banyan) tree in the abode of the merchants or grocers, (is useful). In the house of Mahāmātras (elephant drivers or chief functionaries of the state) and the physicians of horses, Sarja and Arjuna (trees) are useful for pegs.

विप्राणां सर्ववर्णोत्था: क्षत्रियाणां त्रिवर्णजा:।
वर्णद्वयोक्ता वैश्यानां शूद्राणां स्वानुलोमत:।।८।।

For the houses of Brāhmaṇas (the pegs) carved out for all the castes, for those of Kṣatriyas those carved out for three castes and for those of the Vaiśyas those ordained for

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1. खदिरे स्याद्रक्तसार: कण्टकी दन्तधावन:। गायत्री बालपत्रश्च जिह्मशल्य क्षितिद्रुम:सिते तु तत्र कदर: कामुक: कुब्जकण्टक:। सोमवल्को नेमि वृक्ष: श्यामसार: पथिद्रुमा:। Nighaṇṭuśeṣa, I.64-65, p. 37 of Hemacandra.
2. तिनिशे चित्रकृद् नेमि र्वञ्जुलो रथसाधक:। Nighaṇṭuśeṣa I.89, p. 51.
3. IASITBSOVM, p. 286.

the two castes and for those of the Śūdras, as per right order caste arrangement.

प्रतिलोमा न कर्तव्याः कीलका भूतिमिच्छता।
प्रमाणान्यथ कीलानां निगद्यन्ते पृथक् पृथक्॥९॥

The left order castes' system the pegs deserve not to be created by one desiring affluence. Now the measurements of the pegs in due said order are being explained.

द्वात्रिंशदङ्गुलाः कीला विप्राणां स्युः शुभावहाः।
क्षत्रियाणां पुनश्चाष्टाविंशतयङ्गसम्मिताः॥१०॥

For the houses of Brāhmaṇas thirty two Aṅgulas i.e. 24 inches in size pegs may be ordainer of wellbeing and for the Kṣatriyas however, twenty eight i.e. twenty one inches in size the pegs stand ordained.

चतुर्विंशत्यङ्गुलाश्च वैश्यानां शुभदायिनः।
विंशत्याद्यङ्गुलैः कीलाः शूद्रजातेस्तु ते हिताः॥११॥

For the houses of Vaiśyas the pegs of twenty four i.e. 18 inches in size are the endowers of wellbeing. For the houses of the Śūdra caste, by twenty Aṅgulas i.e. fifteen inches in size the pegs are ordained as beneficial.

षडङ्गुलपरीणाहाः सर्वेष्वेते शुभावहाः।
ब्राह्मणाक्षत्रियविशां वेदाष्टश्रषडश्रयः॥१२॥

Those measuring six Aṅgulas i.e. 4.5 inches in size the pegs are good for all, the Brāhmaṇas, Kṣatriyas and Vaiśyas being octagonal or hexagonal in structure.

षडश्रयस्तु शुन्द्रस्य प्रकृतेस्तु यदृच्छया।
दार्भमौञ्जौर्णकार्पासं विप्रादीनां यथाक्रमम्॥१३॥

Hexagonal are for the houses of Śūdra (caste) and as per wanton will for those having a natural instinct. Those made of Darbha, Muñja grass, woollen and cotton fabric normed are ordained for the Brāhmaṇas and the like as per serial order.

अर्धपर्वपरीणाहं दृढं सूत्रं तु वर्तितम्।
अलाभे स्वस्य सूत्रस्य प्रोक्तादन्यतमं बुधः॥१४॥
गृह्णीयात् सूत्रमन्ये तु गृह्णीयुः स्वेच्छयैव ते।
इत्थं संभृत्य सम्भारान् गृहभर्ता शुभेऽहनि॥१५॥

A thread woven as such stout as such, having extent of a half coil, (one may acquire) and on non-availability of this one, the wise one may acquire a thread different from one talked of (above) and others may get the thread as per wanton will. This way having gathered the materials the land Lord on an auspicious day.

शुक्लपक्षे शुचिः स्नातः स्थपतिश्च सिताम्बरः।
गृहस्थाननिमित्तात् तु देवस्थानानि लक्षयेत्।।१६।।

On a bright fortnight, bathed and gone pure, and the Architect white costumed anticipating the evil omens may look for the householders and the abodes of gods i.e. temples.

कुसुमाक्षतमय्यश्च कर्त्तव्या गृहदेवताः।
आदौ स्थानानि शङ्कूनां परीक्षेत समन्ततः।।१७।।

The house deities or tutelary deities deserve to be created made of flowers and unhusked rice. To begin with the points of spikes one may examine or locate all around.

तेषु सर्वेषु कर्त्तव्यमर्चनं तु यथाविधि।
गृहस्य मध्ये सिक्त्वा तु निरूप्य ब्रह्मणः पदे।।१८।।

On all those deserves to be done the worship as per ritualistic norm. Having sprinkled in the centre of the house, having well tested at the abode of Brahmā.

गोमयेन समालिप्तां कुर्याद् वेदीं सुलक्षणाम्।
चतुरश्रां चतुर्द्वारामक्षतैः सुप्रतिष्ठिताम्।।१९।।

One may create a raised platform or a balcony well plastered with cow-dung being of good marks square normed, four gated, nicely sprayed over by unhusked rice.

तस्या मध्ये प्रतिष्ठाप्यः कुम्भो हैमोऽथ राजतः।
ताम्रको मृन्मयो वापि पूर्वालाभे परः परः।।२०।।

In the midst of that deserves to be assorted an ewer golden as well as of silver, a copper made or even a clay moulded the one the succeeding one adjustable in case of non-availability of the preceding one.

अकालमूलः सोऽव्यङ्गो जलपूर्णः स्वलङ्कृतः।
मणिरत्नप्रवालैश्च स्वर्णरूप्येण गर्भितः।।२१।।

The one not having a black bottom, undeformed, water filled, nicely embellished, by gems, jewels and corals having inside gold and silver.

प्रतिष्ठाप्या(प्याऽ)क्षतैः पुष्पफलबीजसमन्वितः।
श्वेतेन चन्दनेनैनं चर्चयित्वा समन्ततः।।२२।।

Deserves to be adjusted equipped with flowers and fruits and unhusked rice having plastered it with white sandal all over.

तस्योपरिष्ठाद् विन्यस्येत् क्षीरवृक्षस्य पल्लवम्।
सुगन्धिनाथ धूपेन धूपयित्वा चतुर्दिशम्।।२३।।

Over that may be assorted a leaf of Milk tree having perfumed it with the scented incense on all the sides.

वेष्टयेदहतेनैनं शुक्लवस्त्रेण सर्वतः।
वास्तुमध्ये यतो ब्रह्मा कुम्भरूपं(पः) स तिष्ठति॥२४॥

One may surround it or cover all over by a white spruce cloth because in the centre of the house (it may look like) Brahmā the ewer shaped one staying as such.

कुम्भस्योत्तरभागे तु कीलकान् स्थापयेद् बुधः।
कीलानष्टौ परीक्षेत स्थापयेच्च यथाविधि॥२५॥

The wise one may adjust nails on the northern part of the pitcher or reverse side of the pitcher. He may examine the 8 nails and may fix them in serial order or as per ordainment.

श्वेतचन्दनलिप्तांस्तान् श्वेतपुष्पैर्विभूषयेत्।
सालक्तकान् सुरभिणा धूपेन च सुधूपितान्॥२६॥

To them painted in white sandal he may adorn it with white flowers endowed with lacquer dye perfumed nicely with scented incense.

ऊर्णामयेन सूत्रेण त्रिवर्णेनाभिवेष्टयेत्।
मधुसर्पिर्दधिक्षीरैर्मूलभागेषु लेपयेत्॥२७॥

With a thread made of wool, of three colours he may wind round all over and may make them anointed at the root corners or bottom points with honey, ghee, curd and milk.

अर्चयेत् परशुं सूत्रमष्ठीलादीनि सर्वतः।
अथोपकरणान्यत्र धूपपुष्पाक्षतादिभिः॥२८॥

One may adore the axe, the thread and the round pebble or stone[1] and the like. And thereafter here, the materials with incense flowers and unhusked rice and the like.

ततः पूर्वोत्तरे वास्तोर्भागे सप्तर्चिषः पदे।
गोमयेन समालिप्ते कुशास्तरणमास्थितः॥२९॥

Thereafter in the eastern northern part of the house, on the place of fire,[2] well plastered by cow-dung squatted on a Kuśā mat.

अग्निकार्यं प्रकुर्वीत पुरोधाः शान्तिमेव च।
सांवत्सरः शुचिः स्नातः कृतस्नानः(?) समाहितः॥३०॥

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1. V.S. Apte, p. 67. अष्ठीला। MW. p.117, a ball or globe
2. V.S. Ape, p. 584. सप्तर्चिः।

One may take to the sacrificial performance the chaplain or priest as also the pacificatory rites (he may perform). The astrologer, pure as such, bathed having ablution performed, well concentrated.

शङ्कुना साधयेल्लग्नं सम्यक् तद्धटिकाथवा(?)।
रात्रिलग्नं तु नक्षत्रैर्मध्यास्तोदयसंश्रितैः॥३१॥

By a spike or the pin of a dial may accomplish the time of initiation or zodiac properly and the watch hour of that, the zodiac of the night by stars based on setting and rising in the middle or centre (of the Moon).

एवं संसाधयेल्लग्नं यदीच्छेत् सिद्धिमात्मनः।
पूजया तुष्टिकारिण्या पूजयेच्च पुरोहितम्॥३२॥

This way one may get the zodiac ascertained in case he may cherish his own accomplishment by adoration entailing satisfaction and may adore the chaplain.

अभ्यर्चिते यतस्तस्मिन् ब्रह्मा भवति पूजितः।
सांवत्सरस्य कर्तव्या ततः पूजा यथाविधि॥३३॥

Because on his having been adored, Brahmā becomes adored. And subsequently the adoration of the astrologer deserves to be done accordingly.

सांवत्सरेऽर्चिते यस्मात् पूजितः स्याद् बृहस्पतिः।
स्थपतिं पूजयेत् पश्चात् त्वष्टृतुष्टिचिकीर्षया॥३४॥

The astrologer having been adored whereby may be adored Bṛhaspati one may adore the Architect later on in order to offer satiety to Tvaṣṭā i.e. Viśvakarma.

तदधीनं यतः कर्म शुभं वा यदि वाशुभम्।
श्वेतचन्दनदिग्धांस्ताञ् श्वेतपुष्पैश्च पूजितान्॥३५॥

Because the (entire) task is dependent on that one whether being auspicious or unauspicious. To those (i.e. the materials) painted with white sandal and adored by white flowers.

सदशैरहतैर्वस्त्रैरङ्गुलीयैः प्रपूजयेत्।
परिकर्मकरा ये च तान् यथाशक्ति पूजयेत्॥३६॥

One may adore with cubit measuring mechanical contrivances or machines having nice costumes and not rough shod hemmed ones. And which ones are the polishers or architectural operators[1] those one may honour as per capacity.

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[1] V.S. Apte, p. 318.

हेम्ना वस्त्रादिदानैश्च वाग्भिर्वा परितोषयेत्।
यथा सुमनसस्ते स्युस्तथा कर्त्तव्यमादरात्।।३७।।

And may gratify them with gold, and by the bestowal of costumes or drapery and the like, or even by talks. The way they may become of concordant minds, that way should be acted with respect.

ततः स्थपतिराचम्य बलिकर्म समाचरेत्।
सूत्रपाते बलिं धीमान् सार्वभौतिकमाचरेत्।।३८।।

Then the Architect having sipped may take to the offering of offerings or worship materials. At the time of the plumbing process the wise one may act the way it may be salubrious for all.

तस्यालाभे बलिः कार्यो यो भवेत् सोऽभिधीयते।
विदधीत चरूञ् श्वेतरक्तपीतासितान् पृथक्।।३९।।

On non-availability of that the undertaking may be initiated the way it is enjoined as such and may place Carūs (the oblations of rice, barley and pulses boiled for presentation to the gods and the manes) white, yellow, red and white or black quite distinctly.

पायसं कृसरं क्षीरं निष्पावाञ् श्वेतमोदनम्।
पाविकादधिरूपांश्च पललोल्लापिकाघृतम्।।४०।।

The rice-milk porridge, and a mixture of rice and peas with a few spices[1] the milk, the winnowed and cleaned corns (Niṣpāva)[2] and white sweet balls the holy basil and the curd preparations palala (sweet meat prepared out of ground sesamum) and Ullāpikā (cakes)[3] and ghee.

दध्योदनं च संमिश्रं देवताभ्यो निवेदयेत्।
तिलैर्घृतेन सहितैर्देवमग्निं च पूजयेत्।।४१।।

The cooked rice and curd, mixed up one may offer to the gods with sesamums mixed with ghee, one may adore the god and fire.

ततश्च पायसं दध्ना ब्रह्मस्थाने निवेदयेत्।
ततश्चानुक्रमेणैव देवताभ्यो बलिं हरेत्।।४२।।

Thereafter the rice milk porridge along with curd one may offer at the temple of Brahmā and then in due order, one may offer oblation to the gods.

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1. Kṛsara. MW, p. 308.
2. V.S. Apte, p. 298.
3. Ibid., p. 219.

बलिकर्म यथान्यायं कृत्वा च द्विजवाचनम्।
स्वशाखीयाञ् शुचीन् प्राज्ञान् पूजयेद् दक्षिणाफलैः॥४३॥

And having offered adored as per logical move and the recitation of Brāhmaṇa one may honour with gift flowers the intellectuals honest ones belonging to the same branches or creeds as one self.

ओङ्कारस्वस्तिपुण्याहैर्गीतवादित्रनिस्वनैः।
ततो विप्रैः सह स्वामी कुर्यात् तस्य प्रदक्षिणम्॥४४॥

With Oṁkāra calls, Svasti (Vācana) and Puṇyāha (sacred day normed hymns), songs and music or musical instruments the landlord along with the Brāhmaṇas, may take to the circumambulation.

अक्षतान् प्रथमं कुम्भे दापयित्वा द्विजोत्तमैः।
ततो दक्षिणपूर्वेण गत्वा पुण्याहवाचकैः॥४५॥

To begin with having made to be offered to the excellent Brāhmaṇas the unhusked rice grain in a pitcher and then having gone to the south-east along with the reciters of the auspicious day hymns.

अहताम्बरसंवीतः शुचिः स्थपतिरासने।
निषद्य प्राङ्मुखः शङ्कुं धृत्वा दक्षिणपाणिना॥४६॥

Wrapped in an unwrinkled or spruce attire clean framed the architect having taken seat on a mat having face towards the East having held the spike with right hand.

पश्चादादाय वामेन प्रतिष्ठाप्य च भूतले।
मन्त्रानमूञ् जपन् वीरो हन्यात् परशुना ततः॥४७॥

Having taken it back wards with the left (hand) and having fixed it on the surface of the ground muttering those sacred chants the valiant one may strike then with an axe.

विशन्तु ते तलं नागा लोकपालास्तथैव च।
प्रतिष्ठन्तु गृहं चास्मिन्नायुर्वलकरं भवेत्॥४८॥

Those snakes or elephants may enter then the nether land the guardians of the universe likewise may establish the house that may become one as affording strength and longavity of life.

प्रहारान् सुस्थिरानष्टौ दद्यात् कीलस्य मूर्धनि।
हन्यमाने ततः कीले निमित्तान्युपलक्षयेत्॥४९॥

On the crest of the spike or nail, he may offer eight strong strokes of a stout norm. The nail then being stroked he may speculate over the omens.

गोविप्ररथनागाढ्याः कन्या नृपवरस्त्रियः।
शङ्खदुन्दुभिवंशानां तथा गीतस्य च ध्वनिः।।५०।।

Richer kine, the Brāhmaṇas, and elephants, and chariots, the girls and the coquettes of the kings and likewise the sound of the conches, kettle drums, and flutes as also of the song.

आविर्भवति यद्यस्मिन् हन्यमाने प्रभुस्तदा।
सततं सुखमाप्नोति शान्त्यैश्वर्यैश्च वर्धते।।५१।।

If gets into provenance herein, on its being stroked then the owner perennially attains happiness and peace and supremacy flourished along.

हतं क्षुतं विपन्नं वा निषेधः सूत्रकीलयोः।
पाषण्डिनां च सर्वेषां दर्शनं न सुखावहम्।।५२।।

Of the nail and the thread shattered, snivelled and crushed have a prohibition ensured and the appearance of heretical sects in all domains is not bliss endowing.

दृष्ट्वा शुभनिमित्तानि ततः शङ्कुं निवेशयेत्।
हन्यमानो यदा कीलो विशेद् भूमौ शनैः शनैः।।५३।।

Having located the auspicious omens, then alone one may fix the fulcrum or nail or spike stroked along when the nail may enter the ground gradually.

कर्मसिद्धिर्भवेत् तत्र गृहं रत्नपरिच्छदम्।
हन्यमानोऽपि न विशेद् धरित्रीं कीलको यदा।।५४।।

The accomplishment of the undertaking may then get ensured the house may become such as having equipage of jewels. And when stroked along the nail may not enter the earth as such.

न तत्र कर्मसिद्धिः स्यादनिमित्तं न लक्षयेत्।
एकेनापि प्रहारेण यत्र कीलो विशेन्महीम्।।५५।।

Therein may get ensured no success in the undertaking and one may anticipate the ominous ensigns. By a simple stroke, wherein the nail may get inserted into the ground.

न सिद्धिं याति तत्रौकः कृतं वा नोपभुज्यते।
आयस्याष्ठीलया हन्यान्न काष्ठेन कथञ्चन।।५६।।

The house then fails to get its cherished end and event the labour undertaken becomes unenjoyable. By a globular or round orbed stone or a hammer of Iron or steel one may strike (the nail) and never by a wooden one.

काष्ठेन ताडितः कीलो वह्निदोषकरो भवेत्।
अश्मना यदि ताड्येत तदा व्याधिं प्रयच्छति।।५७।।

The nail struck by a wooden (hammer) may spell the defects of fire and when one may strike with a stone, then it may spell disease.

ऐन्द्रीं प्रति नतः कीलो धनसम्मानकारकः।
आग्नेय्यां प्रणते कीले भवत्यग्निभयं महत्।।५८।।

The nail bent towards the quarter presided over by Indra (i.e. the East)[1] becomes an endower of wealth and repute. And on the nail gone bent into the south-eastern direction (Āgneyī) then impends a great fear of fire or incendiarisation.

याम्यायां मरणं राज्ञां दिशि राक्षसतो भयम्।
धननाशस्तु वारुण्यां वायव्यां रोगतो भयम्।।५९।।

In the southern quarter there happens to be the death of the kings and a danger from the demons. The loss of wealth in the western (vāruṇī) and in the Vāyavyāṁ (north-western[2]) there may be fear of or contagion of disease or epidemics.

सौम्यं सौम्यानते राजप्रसादायेशतो गतः।
कीलके कूर्चके जाते पुत्रपौत्रान्वयैर्गृहे।।६०।।

The nail converged towards the Saumya (may be northern) the house becomes pleasing and the nail gone over to Kūrcaka (the top spot or pinnacle) or attained to elevation (the king) attains to prosperity and supremacy in the Royal mansion along with sons and grandsons (in heredity).

परमामृद्धिमाप्नोति धनधान्यैश्च वर्धते।
हन्यमानो यदा यत्नात् कीलः कश्चिदपि स्फुटेत्।।६१।।

He attains to utmost glory and flourishes with wealth and corn. And when being struck with force or effort the nail may get burst.

नाशं विद्यात् तस्य पत्न्या ज्येष्ठस्य तनयस्य वा।
यदि भज्येत् कीलः स्वात् स्वामिनो जायते वधः।।६२।।

One may realise the anticipatory death of spouse of the eldest son. If the nail may break from the open space, then happens to be the murder of the owner.

यदा कीलः पतेद्धस्ताद् भ्रंशः स्यात् स्थपतेस्तदा।
हस्तभ्रष्टश्च(?) स भवेदष्ठीले हस्तविच्युते।।६३।।

If the nail may slip down from the hand, then the downfall of the architect may come about. The globular steel stone having fallen from the hand he may even become a pauper (hasta-bhaṣṭa) i.e. having hand emptied.

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[1] V.S. Apte, p. 124.
[2] Ibid., p. 502.

सुखेन हन्यमानश्चेत् कीलः स्वस्थो न जायते।
अष्टौ प्रहारानपरांस्तस्य दद्यात् तदा पुनः।।६४।।

If being stroked cosily the nail does not attain to juxta position and then one may offer eight strokes once again.

स्रग्गन्धधूपोपहारैः कुर्याच्च परिषेचनम्।
इदं साम महापुण्यं परिचिन्त्य समासतः।।६५।।

One may not take to the process of spraying by gifts of garlands perfumes and aromatic i.e. incense like substances. Having taken into account this passivity norm in brief as of great merit.

त्रैश्लोकं तु जपेद् विद्वान् यावच्छङ्क्व भिषेचनम्।
गत्वाथ नैर्ऋतीमाशां ततः शङ्कुं निवेशयेत्।।६६।।

the scholar may mutter the triplefold chant till such time the spraying gets on having gone to the south-western direction[1] then only he may insert the nail.

ऊर्णायवेन साम्नास्य सम्यक् स्नपनमाचरेत्।
वायोर्दिशं ततो गत्वा तत्र शङ्कुं निवेशयेत्।।६७।।

With the Ūrṇāyu Sāma (the pacificatory rite containing the woollen blanket) one may bathe it heavily. And having gone to the north west, he may insert the nail.

or

With woollen[2] blanket with the (muttering) of sacred chants, one may make to perform ablution quite adequately and then having gone to the direction governed by Vāyu (i.e. north-west) there one may insert the nail.

अभिषेकं महारत्नसाम्ना तस्य समाचरेत्।
अथैशानीं दिशं गत्वा शङ्कुं तस्यां निवेशयेत्।।६८।।

The bathing of that one may perform with the Mahāratna psalm. Then having gone over to the direction governed by Īśa (Aiśānī) i.e. the north Eastern one may insert the nail in that.

भाग्रेण साम्ना कुर्वीत प्राग्वत् तस्याभिषेचनम्।
ततोऽनु सूत्रं बध्नीयात् सव्यं द्विगुणवेष्टितम्।।६९।।

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1. V.S. Apte, p. 304. नैर्ऋतीम्।
2. P. 216. A Practical Vedic Dictionary by Dr. Sūrya Kānta 1981, Oxford University Press, Delhi.

With the Bhāgra psalm one may take to the act of ablution like the earlier norm. Then one may tie the thread having usual position when it hangs over the left shoulder entwined redoubled as such.

प्रदक्षिणं प्रसार्यैतदुक्तः शङ्कुक्रमो यथा।
म(ब)ध्यमानं यदा सूत्रं शङ्कुः किमपि मुञ्चति।।७०।।

Having spread it in a clockwise direction (Pradakṣiṇaṁ)[1] the way the order of the nail insertion stands as per earlier conception, when the thread is being tied, the nail, some how, takes leave of it.

तदा पुत्रवधं विद्याच्छिन्नं स्वस्वामिमृत्यवे।
तस्माद् यत्नः प्रकर्तव्यो यावत् सूत्रं प्रसार्यते।।७१।।
चतुर्णामपि बाहूनां पोषं(?)छिन्नं न दुष्यति।
सूत्रं प्रसार्य वितरेच्चरून् पूर्वं प्रकल्पितान्।।७२।।
स्वेषु स्वेषु ततः स्थानेष्वनेन विधिना बुधः।
शङ्कुस्थानेषु दातव्याः सिताद्याश्चरवः क्रमात्।।७३।।

Then one may anticipate the murder of a son and when cut asunder, it may be before the death of the landlord. Therefore, an effort should be done the moment the sacred thread is stretched (to see that) the optimum or juxta position of the four arms broken as such does not become faulty. And having stretched the thread, may spray the Carus[2] (the oblation of rice, pulse and presentable to gods and manes) cooked up earlier the wise one and may install in individual spots as such on the nail spots deserve to be offered white Carūs in serial order.

प्राग्दक्षिणस्या विदिशो मन्त्रं चेमं हृदा जपेत्।
मारुतानां च सर्वेषां मानवानां तथैव च।।७४।।

Within eastern-southern quarters, this sacred chant he may mutter down by heart for of all the Mārutas i.e. gods and likewise of the human beings.

बलिं तेषु प्रयच्छामि मन्त्रेण परिमन्त्रितम्।
रक्तं बलिमुपादाय नैर्ऋत्यभिमुखस्तथा।।७५।।

"I hereby offer oblation unto them having been well invoked by a sacred chant." Having taken the red oblation facing the Nairta quarter (the south-western quarter).

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[1] Bṛhat Saṁhitā 53.104, p. 488. वैरमपसण्यलिखिता प्रदक्षिणं सम्पदो विनिर्देश्याः। वाचः परुषः निष्ठीवितम् क्षुतं चाशुभं कथितम्।। p. 488 Pt. I. English Translation and Text by M.R.K. Bhatta, MLBD, Delhi. Reprint edition. प्रदक्षिणम् - In a clockwise direction.

[2] V.S. Apte, p. 204.

नैर्ऋत्यधिपतिश्चैव नैर्ऋत्यां ये च राक्षसाः।
बलिं तेषु प्रयच्छामि रक्तमोदनमुत्तमम्॥७६॥

The Lord of Nairta quarter and which ones are the demons in the south-western quarter, unto them I offer the oblation the excellent one comprising of red cooked rice.

कृष्णं बलिमुपादाय गत्वा च दिशमानिलीम्।
नमस्ते नागराजाय ये चान्ये तं समाश्रिताः॥७७॥

Having got hold of the black oblation and having gone over to the quarter north-western (the one prescribed over by Anila or Vāyu)[1] "obeisance be to you the Nāgarājā (the Lord of serpents) and all those parasites of that one."

बलिं तेषु प्रयच्छामि कृष्णमोदनमुत्तमम्।
बलिमुद्धृत्य हारिद्रमैशानीमाश्रयन् दिशम्॥७८॥

I offer oblation to them all excellent one having black cooked rice having taken out the oblation of turmeric colour, one may take to the quarter north-eastern one (Aiśāni).[2]

नमो रुद्रेषु सर्वेषु ये चान्ये तान् समाश्रिताः।
प्रयच्छामि बलिं तेषां हारिद्रौदनमुत्तमम्॥७९॥

Obeisance be to the Rudras and all others who are dependant on them and I offer oblation to them with rice and turmeric.

एवमेतान् बलीन् सर्वान् यथावत् प्रतिपादयेत्।
ततः कुम्भोदकं पुण्यं साम्ना दिव्येन मन्त्रयेत्॥८०॥

This way one may offer oblations to all those as per routine. Then one may sanctify with the divine psalm the sacred water in the ewer.

वामदेव्येन कुर्वीत प्रोक्षणं तेन वास्तुनः।
द्रुमा विप्रादीनामिति निगदिताः शङ्कुघटने
फलं यच्छङ्कोश्च स्फुटमिह निमित्तानि बहुशः।
तथा सूत्राताने विधिरनु च मन्त्रैः प्रतिदिशं
बलिः कीलेषूक्तस्त्रिदशपरितोषाय विधिवत्॥८१॥

By that Vāmadevya (a chant offered to Vamadeva, the god of death) or by the deity

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1. V.S. Apte, p. 502.
2. Ibid., p. 124.

having period of 3 hours or eighth part of the day's tenure, one may arrange to take to the act of water dipping or water sprinkling of the house. In the carving out of the nail the trees have been allocated as those of Brāhmaṇas and others. The fruit of the nail herein is quite apparent as per omens of fabulous norm. Likewise in the matter of stretching the thread is the process as per sequel to the muttering of sacred chants in every quarter. The offering of oblation or worship unto the nails or pegs has been talked of for the sake of pleasure of the gods.

इति महाराजाधिराजश्रीभोजदेवविरचिते समराङ्गणसूत्रधारापरनाम्नि वास्तुशास्त्रे
कीलकसूत्रपातो नाम सप्तत्रिंशोऽध्याय:।।३७।।

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CHAPTER 38

Vāstusaṁsthāna mātṛkā[1]

इदानीमभिधास्यामो वास्तुसंस्थानमातृकाम्।
निवासहेतवे सम्यक् सर्वकर्मोपजीविनाम्।।१।।

Now I shall take to the dilation upon the measurement of the site of the house i.e. site plan of the house meant for the purpose of abiding for all those who take to the subsistence on professional segregation.

चतुरश्रं समं साचि दीर्घं वृत्तं च शम्बुकम्।
शकटाक्षभगादर्शवज्रकन्थाकृतीनि च(?)।।२।।

Square typed, levelled one or plain one, oblique structured longer one roundish or globular or circular, a bivalve shelled.[2] Of the types of Śakatākṣa, Bhagādarśa Vajra and Kanthā shaped as such.

छिन्नकर्णं विकर्णं च शङ्खाभं क्षुरसन्निभम्।
शक्त्याननं कूर्मपृष्ठं सदंशं व्यजनाकृति।।३।।

Chinnakarṇa and Vikarṇa of the shade of a conch, of the shape of a razor, having shape of a missile, having shape of the back of a tortoise, nipper shaped and fans shaped.

शरावस्वस्तिकाकारं मृदङ्गपणवोपमम्।
विशर्करं कबन्धाभं यवमध्यसमाकृति।।४।।

Having shape of a cup, Svastika, Mṛdaṅga and Paṇava shaped, ungravelled, torso shaped and having shape of the likening of a Yava madhya (i.e. the centre of barley).

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[1] The sources of the plan layout of a building.

[2] V.S. Apte, p. 548. MW, p. 1055.

उत्सङ्गरा(ग)जदन्ताभे तथा परशुसन्निभम्।
विस्त्रावितं च श्वभ्रं च प्रलम्बं च विवाहिकम्।।५।।
त्रिकुष्टं पञ्चकुष्टं च परिच्छिन्नं तथापरम्।
दिक्स्वस्तिकाभं श्रीवृक्षं वर्धमानसमाननम्।।६।।

Of the shape of an elevation, an Ivory plank, an axe typed the slumped one creviced one ditched one, hung along and Vivāhika the oṇe carried out. Trikṛṣṭa, Pañcakṛṣṭa and another one Paricchinna, Dikṣvastikābha, Śrīvṛkṣa, having face similar to that of vardhamāna.

एणीपदं नरपदं चत्वारिंशत् समासतः।
क्षेत्राण्युक्तान्यथामीषां विनियोगो विधीयते।।७।।

Eṇīpada, Narapada forty (in number) in brief the Kṣetras (fields or venues or sites or avenues of those have been spoken of and their disposal now is being arranged.

चतुरश्रे समे राजा शय्याकारे पुरोहिताः।
दीर्घे कुमारकाः सेनापतिर्वृत्तायते वसेत्।।८।।

On the square shaped the king, and on a conch typed the chaplain, on an enlongated one the princes and an army-in-chief may abide on a extensive round or globular site.

वसेयुः शम्बुकाकारे सर्वे वाहाः सुखार्थिनः।
अन्तःपुरं सद्म समे वाणिजाः शकटाकृतौ।।९।।

All the vehicles may abide on a (venue) of the shape of a bivalve shell cherishing comfort as such. The harem should be on a level ground or of a square dimensioned field and the traders on one having shape of a cart.

वेश्यास्तु भगसंस्थाने दर्पणाभे सुवर्णकृत्।
संस्थानतो वज्रसमे जना नगरगोष्ठिकाः।।१०।।

The harlots on an institution having amorous environments (Bhaga Saṁsthāna)[1] and a gold moulder on one having shape of a mirror. The persons belonging in the metro politician councils on one having similarity with Vajra (i.e. thunderbolt) from the institutional part of view.

वसेयु शङ्खसंस्थाने क्षेत्रे पुत्राभिलाषिणः।
छिन्नकर्णे महामात्रा विकर्णे मृगलुब्धकाः।।११।।

Those desirous of progeny may live on a spot having institutional structure of a conch.

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[1] V.S. Apte, p. 398.

The elephant drivers or high state officers[1] and on a Vikarṇa the hunters of beasts or fowlers.

शङ्खाभे चैकदृश्वानो गणाचार्याः क्षुरोपमे।
व्रता(जा)ध्यक्षः शक्तिमुखे कूर्मपृष्ठे तु मालिकाः॥१२॥

On a couch shaped philosophers and the guild masters on one having similarity of a razor. The heads of the cow pens or stables or equerries or studs, on spots having shapes of the opening of a missile and the gardeners on one having back of a tortoise shape.[2]

सदंशे सौचिका वाजिपोषिका व्यजनोपमे।
तक्षाणश्च शरावाभे स्वस्तिके वन्दिमागधाः॥१३॥

On a nippers shaped the tailors and the horse breeders on one having shape of the likeness of a fan : the carpenters or architects on one having the framework of a cup and in a Svasti shaped the bards and minstrels.

पणवाभे मृदङ्गाभे वेणुतूर्यादिवादकाः।
विशकरि तु रथिनः कबन्धप्रतिमे पुनः॥१४॥

Those playing on musical instruments such as flutes, or clarinets and clarions on an ungravelled site the chariot drivers or chariot fighters again on one shaped like a torso or headless trunk.

नीचाः श्वपाकाश्च यवप्रतिमे धान्यजीविनः।
उत्सङ्गे श्रमणा हस्त्यारोहिणो रा(ग)जदन्तके॥१५॥

The lowly beings, the Śvapākas (i.e. the Cāṇḍālas) (lit. dog cookers) and those subsisting on corns or cereals and pulses, on one having similarity to barleys the wandering mendicants (the Buddhist and Jain mendicants) on a lap normed and the elephant riders on a tusk-shaped.

परशुप्रतिमे क्षेत्रे बन्धनागारिणो जनाः।
विस्राविणि सुराकाराः श्वभ्राभे कर्मकारिणः॥१६॥

On a spot of the shape of an axe, the people having or managing abodes in prisons or jails or Jailors on an inundating spot, the liquor distillers, or tavern keepers, and the workers or labourers on a pit shaped.

युगले नापिताः स्वाविवाहव्ये(?)कोशरक्षिणः।

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[1] Kauṭilyamarthaśāstram II.5.5, p. 46. KAŚ. I 1960 edition. R. P. Kangle, University of Bombay. KAŚ. II, p. 84, 1963 edition. (VSA, p.431)

[2] V.S. Apte, p. 122. एकदृश्वानः।

त्रिकुष्टे पञ्चकुष्टे च वसेयुर्वह्निजीविनः।।१७।।

The barbers on a pair normed and keepers of the treasury or Directors of Royal exchequer in spots thoroughly safer from outrage (स्वाधिकारयुक्ते) or (स्वारक्षणगुप्ते). Those subsisting upon fire on Trikuṣṭas or Pañcakṛṣṭas may live.

समन्ततः परिच्छन्ने सर्वे मानोपजीविनः।
दिक्स्वस्तिके तु चैत्यानि कुर्याद् वासांश्च सर्वशः।।१८।।

In covering all over all those subsisting upon measurements and sanctuaries in the Diksvastikas, one may create abodes all around.

श्रीवृक्षप्रतिमे वृक्षान् यज्ञवाटांश्च कारयेत्।
वर्धमानाकृतिमुखेऽप्येतानेव प्रकल्पयेत्।।१९।।

On a spot of the shape of Śrīvṛkṣa (the Bilva tree or Aśvatha or sacred fig tree or a curl of hair on the breasts and forehead of a horse)[1] one may cause to be built the trees and sacrificial pavilions and at the opening of the shape like that of Vardhamāna also such a thing he may arrange.

एणीपदे तु गणिकाश्चौरान् नरपदोपमे।
इत्युक्ताः शुभदा वासाः सर्वकर्मोपजीविनाम्।।२०।।

On Eṇī-pada (doe-paw shaped) the harlots and thieves on the one having similarity with Nara pada (the foot of a man). This way have been illustrated the bliss affording abodes of all those subsisting upon avocations.

कर्मोपजीविजनवासनिमित्तमेताः
क्षेत्राकृतीराभिहिताः प्रविमृश्य तेषाम्।
वेश्मानि कारयति यः स्थपतिर्यथाव-
न्मान्यः स कस्य न भवेदिह भूमिपृष्ठे।।२१।।

These structures of the sites have been illustrated having thought over all those for the sake of residence of all the professional persons and the way an Architect carves out houses, the honourable one that one how possibly may not be on the surface of the Earth.

इति महाराजाधिराजश्रीभोजदेवविरचिते समराङ्गणसूत्रधारापरनाम्नि वास्तुशास्त्रे
वास्तुसंस्थानमातृका नामाष्टात्रिंशोऽध्यायः।।३८।।

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[1] V.S. Apte, p. 566.

CHAPTER 39

The defects and merits of doors or qualities and disqualification's of doors and gates

गृहाण्युक्तानि सर्वेषामेव कर्मोपजीविनाम्।
वर्णिनां च गृहस्थानां कथ्यन्तेऽतः परं यथा।।१।।

The houses have been described of all those subsisting upon avocations? Those of orders of society (varṇins)[1], the house holders are being dilated upon now.

भल्लाटे धनदे यद्वा चरके पृथिवीधरे।
ब्राह्मणस्य भवेद् वेश्म माहेन्द्रद्वारमुत्तमम्।।२।।

On Bhallāṭa and Dhanada or Caraka and Pṛthvidhara, (the gods occupying the limbs of the Vāstunara or house god having body constitution as house site)[2] the house of a Brāhmaṇa may be established having door occupied by Mahendra (i.e. Indra) being the excellent one.

माहेन्द्रेऽर्केऽथ सत्ये वा आर्यके वा निकेतनम्।
कार्यं गृहक्षतद्वारं क्षत्रियस्य शुभावहम्।।३।।

On Māhendra, Arka, Satya or Āryaka the house deserves to be built of a Kṣatriya having gate occupied by gṛhakṣata[3] offering beneficence.

याम्ये वैवस्वते वापि गान्धर्वेऽथ गृहक्षते।
वैश्यस्य भवनं कार्यं द्वारं पुष्पाह्वये शुभम्।।४।।

On the Yāmya, Vaivasvata even, on Gāndharva and Gṛhakṣata, the house of Vaiśya deserves to be built with gate occupied by Puṣpāhvaya being auspicious.

वारुणे पौष्पदन्ते वा यद्वा मैत्रेऽथवासुरे।
शूद्रस्य सदनं कार्यं भल्लाटद्वारमुत्तमम्।।५।।

On Varuṇa or Puṣpadanta[4] on Maitra or Āsira, the house of a Śūdra is to be built having Bhallāṭa occupied gate as best one.

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[1] Painters, scribers or writers or clerk, religious students, Brahmacarin. V.S. Apte, p. 494.

[2] Sambodhi Vol-XXI, 1998-999. p. 115, L.D. Institute of Indology, Ahmedabad. Dr. N.M. Kansara and IASITBSOVM, p. 389, Ajay Mitra Śāstri.

[3] बृहत्क्षत of Varāhamihira 53.44.53 pp. 467-470. M.R.K. Bhatta edition and pp. 332 and 334 Ạchyutanand Jha edition.

[4] Kusumadanta of Varāhamihira 53.44, p. 467.

विप्राणां प्राङ्मुखं वास्तु गृहं स्याद् दक्षिणामुखम्।
वर्धते धनधान्येन पुत्रपौत्रैश्च नित्यशः।।६।।

Of Brāhmaṇas the building facing the East and the residence may be such as facing the south. He flourishes with wealth and corn and with sons and grandsons perennially.

दक्षिणाभिमुखं वास्तु भवनं पश्चिमामुखम्।
क्षत्रियस्य धनं धान्यं विक्रमश्चेह वर्धते।।७।।

The building having gate facing the south and residence facing the west, of a Kṣatriya wherein the wealth, corn and valour develop.

वास्तुनः पश्चिमं द्वारं भवनस्योत्तरामुखम्।
तत्रैधते धनैर्धान्यैः पुत्रपश्वादिभिश्च विट्।।८।।

The western gate of the building and that of the residence facing the north flourishes therein a Vaiśya in wealth, corn, sons and cattle.

वास्तु स्यादुत्तरद्वारं गृहं पूर्वामुखं तथा।
शूद्रस्य कर्मवृत्तिस्तु धनधान्यैर्विवर्धते।।९।।

The building having gate northwards and residence eastward, wherein the professional subsistence of a Śūdra develops in wealth and corn.

एकस्यामपि शालायां चत्वारः संप्रकीर्तिताः।
निवेश्यद्वारभागाश्च कथ्यन्ते च शुभाशुभाः।।१०।।

In a single room, four parts of the entrance gates illustrated as such are being described deemed as auspicious as well as inauspicious.[1]

उत्सङ्गो हीनबाहुश्च पूर्णबाहुस्तथापरः।
प्रत्यक्षायश्चतुर्थश्च निवेशः परिकीर्तितः।।११।।

Utsaṅga, Hiirabāhu, Pūrṇabāhuḥ a different one and Pratyakṣāya the fourth one a house in named as such.

उत्सङ्ग एवदीक्षाभ्यां(?)द्वाराणां वास्तुवेश्मनोः।
स सौभाग्यप्रजावृद्धिधनधान्यजयप्रदः।।१२।।

Utsaṅga by the initiation of the gates of the building and residence, becomes a source of gifting of affluence, increase of progeny, wealth corn and victory.

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1. मानाधिके राजभयं न्यूने तस्करतो भवेत्। द्वारोपरि च यद्वारं तदन्तकमुखं स्मृतम्।।
अध्वनो मध्यदेशे तु अधिको यस्य विस्तरः। वज्रं तु सङ्कटं मध्ये सद्यो भर्त्तुर्विनाशनम्।। Matsya P. 255,16-17

यत्र प्रवेशतो वास्तु(?)गृहं भवति वामतः।
तद्धीनबाहुकं वास्तु निन्दितं वास्तुचिन्तकैः॥१३॥

Wherein from the entrance the building having residence is situated on the left, that is the Hinabāhuka building abhorred by those contemplating on the science of Architecture.

तस्मिन् वसन्नल्पवित्तः स्वल्पमित्रोऽल्पबान्धवः।
स्त्रीजितश्च भवेन्नित्यं विविधव्याधिपीडितः॥१४॥

Residing in that, one i.e. a person may become scant in wealth, having paucity of friends and kins folk, henpecked one (lit. won over by women), and tormented by many ailments perennially.

वास्तुप्रवेशतो यत् तु गृहं दक्षिणतो भवेत्।
प्रदक्षिणप्रवेशत्वात् तद् विद्यात् पूर्णबाहुकम्॥१५॥

From the entrance of the building the house that may be in the south or on the right, owing to having the idea of a clockwise ingress, may be called Pūrṇa bāhuka.

तत्र पुत्रांश्च पौत्रांश्च धनधान्यसुखानि च।
प्राप्नुवन्ति नरा नित्यं वसन्तो वास्तुनि ध्रुवम्॥१६॥

Therein the men attain constantly, the sons and grandsons, wealth and corn, comforts along with while living in that house.

गृहपृष्ठं समाश्रित्य वास्तुद्वारं यदा भवेत्।
प्रत्यक्षायस्त्वसौ निन्द्यो वामावर्तप्रवेशवत्॥१७॥

Having taken recourse to the roof of the house, when a gate of the building may happen to be, the Pratyakṣaya one that (house) is detestable like the entrance in the left side enclosure.

ब्राह्मणो निवसेन्मुख्ये द्विनाम्नि क्षत्रियो वसेत्।
वितथे निवसेद् वैश्यः शूद्रः सुग्रीवनामनि॥१८॥
एते वैशेषिकाः सर्वे वर्णानामनुपूर्वशः।
वास्तुद्वारनिवेशाश्च वासैः सह निरूपिताः॥१९॥

The Brāhmaṇa may reside in the Mukhya and Kṣatriya in one named Dvī, and in Vītatha the Vaiśya may stay and Śūdra in one named Sugrīva. This way all the specified establishments of the doors of the buildings in light of the descending order of the orders of society have been illustrated in lining with their residential (facilities).

यथोत्तरमथोच्यन्ते वर्णानां गृहकल्पनाः।
शूद्रविट्क्षत्रियाणां च राज्ञां च जयकाङ्क्षिणाम्॥२०॥

Now subsequently are being illustrated the structures of the residential sites of the orders of society (including those of), Śūdras, Vaiśya, Kṣatriya and of the kings cherishing victory or conquests.

सार्धत्रिभूमि शूद्राणां वेश्म कुर्याद् विभूतये।
अतोऽधिकतरं यत् स्यात् तत् करोति कुलक्षयम्।।२१।।

Having three and a half storeys, the building may be of the Śūdras created as such for prosperity. The one that may be exceeding such a limit, that may be the cause of the defunction of the lineage.

वैश्यस्य वर्धयेद् गेहमर्धपञ्चमभूमिकम्।
अतिप्रमाणे तत्रास्य धनबन्धुपरिक्षयः।।२२।।

Of the Vaiśya the residence, one may extend to this extent of five and half storeys. In case of its going beyond this limit, there may be the defucntion of the relatives of this one, as also of wealth.

क्षत्रियस्य गृहं कुर्यादर्धषष्ठतलं परम्।
सम्पद्बलसमृद्ध्यै तदतिरिक्तं तु तच्छिदे।।२३।।

The residence of a Kṣatriya one may create as having six and a half-storeyed structure. That may be for the enrichment of wealth or property and powers or capacities. The one being otherwise brings an otherwise extent i.e. destruction.

परं विप्रस्य भवनमर्धसप्तमभूमिकम्।
स्वाध्यायाचारभोगार्थमत्युच्चं तु भयावहम्।।२४।।

The house of a Brāhmaṇa is of the height of seven storeys salubrious for studies, character development and enjoyments and one being higher is fright endowing or dangerous.

यजन्ते राजसूयाद्यैः क्रतुभिर्येऽवनीश्वराः।
तलैरर्धाष्टमैस्तेषां कारयेद् भवनोत्तमम्।।२५।।

The kings who take to the performance of sacrifices such as ''Rājasūya'' and the like, their by eight and half for floors, a residence (one may make to be built) as the excellent one.

आहर्तनिकयज्ञानां राजा राजाधिपश्च यः।
तस्याप्यर्धाष्टमतलं भवनं सन्निवेशयेत्।।२६।।

The organiser of many Yajñas (sacrifices), the king and the overlord of the kings, of that one even a house of eight and half storeys one may establish as such of excellent[1] norm

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[1] GOSE, 39.26 pāda 3 - अतलम् seems to be an error for अतुलम् or Atalaṁ may mean roofless or covered all over.

(atulaṁ).

वाजपेयेन वा यष्टा यो द्विजः स्यात् समाहितः।
गवां कोटिप्रदो यो वा सोऽपि तस्मिन् भवेद्यु(द)भीः॥२७॥

A Brāhmaṇa who is the sacrificer of a Vājapeya (sacrifice) well concentrated or controlled one, or who may be a bestower of a crore of kine he too, may be such as having no dangers.

यथाप्रमाणनिर्दिष्टे वसन्तस्ते नृपादयः।
प्राप्नुवन्ति परामृद्धिमवृद्धिं तु विपर्यये॥२८॥

Abiding in the house indicated as per dimensions, the kings and the like, attain to utmost prosperity but loss in case of a reversed one.

सपीठतलकं वेश्म मानतः संप्रकीर्तितम्।
साधारणेन हस्तेन परं शूद्रस्य विंशतिः॥२९॥

The house having floors and roofs has been well-illustrated in measurement or dimensions. By a simple cubit in twenty (enumerations) is the best one for a Śūdra.

चत्वारिंशद् विशः षष्टिः क्षत्रियस्य प्रशस्यते।
अशीतिर्द्विजमुख्यस्य शतहस्ता महीपतेः॥३०॥

Of a Vaiśya of forty cubits and of a Kṣatriya sixty cubits, eighty cubits for a Brāhmaṇa of great stature and hundred cubits for a Lord of the Earth i.e. the King.

नातः परं नृणामूर्ध्वप्रमाणं शस्तमुच्यते।
देवदानवदैत्यानां पिशाचोरगरक्षसाम्॥३१॥

Beyond this extent for men, of greater elevation stands unlaudable declared as such of Devas, Dānavas, Daityas, Piśācas, Uragas (Nāgas) and Rākṣasas.

सिद्धगन्धर्वयक्षाणां विधातव्यमतोऽधिकम्।
एकभौमादधो नैव गृहं शूद्रस्य विद्यते॥३२॥

Of Siddhas, Gandharvas and Yakṣas is to be created as one even going beyond this (extent or measurement) of a Śūdra the house is nto existent as one having storey less than one.

वैश्यस्य भवनं कार्यमधो नान्य(ध्य)र्धभूमिकात्।
द्विभूमिकादधः कार्यं क्षत्रियस्य न मन्दिरम्॥३३॥

Of a Vaiśya the bhavana or house deserves to be created as one having an additional half of a storey reduced. Of a Kṣatriya the house may not be such as having storeys less than two storeys.

सार्धद्विभौमाद् विप्रस्य त्रितलादपि भूपतेः।
हीनप्रमाणादमुतो गृहं यत् कुशिल्पिना स्याद् विहितं कथञ्चित्।
भर्तुर्भिये सिद्धिविनाशनं तत् प्रशस्तशीलादिविपर्ययाय।।३४।।

Not less than two and a half storeys the house of a Brāhmaṇa, may be and that of a Lord of the Earth i.e. the king, less than three floors. From this normed dimensions the house that may be, built as such by an architect of depraved outlook somehow, that may be for the danger of the owner, a demolisher of successful trends and for the reversal of fame and conduct.

गुणदोषान् प्रवक्ष्यामि द्वाराणां सर्ववास्तुषु।
सुस्थितं चतुरश्रं च कान्तं स्वद्रव्ययोजितम्।।३५।।

In all the buildings I shall dilate upon the merits and demerits of the doors well laid down. Square normed may be beautiful or gorgeous combined with personal materials.

ऋजु स्वकीयदिग्भागे न ह्रस्वं न तथोच्चकैः।
नाल्पं न कुब्जं नाप्यनि(?)पिण्डितं न बहिर्गतम्।।३६।।

Straight one within the personal range of the direction neither short nor high, neither dingy nor hunch backed, neither unrounded nor protruding outside.

नाध्मातं न कृशं मध्ये गतं नान्तरकुक्षिषु।
न विद्रुतं न संक्षिप्तं यत् तत् स्याद् द्वारमृद्धिदम्।।३७।।

Neither bloated or inflated nor enleaned, neither positioned in the centre nor gone within the crevices, neither eulogated nor encroached which may be there, that door may be an afforder of prosperity.

पदस्य द्वादशे भागे पदमध्यात् प्रदक्षिणम्।
स्थापितं वृद्धिमायाति द्वारं पुष्टिं करोति च।।३८।।

On the twelfth portion of the land and in the clockwise direction of the ground floor, established one affords growth to the door and affords strength.

रथ्याचत्वरशृङ्गाटवापीकूपाह(?)कुम्भकैः।
कुड्यकोणतरुस्तम्भैर्भवनस्यन्दनादिभिः।।३९।।
यद् विद्धं भवनद्वारं तच्छुभाय न जायते।
द्वारं द्वारे प्रविष्टं च कर्तव्यं वितनेतन(?)।।४०।।

The door that becomes crowded by the domestic chariots poles, trees, angular structures or angular walls or walls, Kumbhakas wells, oblong tanks, squares, quadrangles and streets, that one does not become salubrious as such. On every door there should be made no overlapping.

पेद्यां प्रवेशयेन्नैकामन्यद्वारे कदाचन।
द्वारं प्रवेशयेत् पेद्यां नारोहणगवाक्षयोः।।४१।।

Within the passage no door may be created nor one may create a door within a door within the staircase and window no door may be created as such.

पक्षद्वारस्य वा नैकां कथञ्चिदपि बुद्धिमान्।
न बाह्यगान्तरे द्वारे प्रविष्टं कारयेत् क्वचित्।।४२।।

The wise architect may not create any passage within a side door, nor within a door ranging on the outer side, no any addition may be made.

विहितं हि तथा तत् स्याद् बहुदोषकरं सदा।
तोरणं गोपुरद्वारमट्टो येषां गृहे भवेत्।।४३।।

Having been clear that way may be highly injurious. An arched portal, a watch tower gate an apartment at the roof[1] may there be in whose house.

गृहाणां मौलिकद्वारं श्रोत्रे चैतान् प्रवेशयेत्।
द्वारं द्वारस्य कर्त्तव्यमुपर्युपरि भूमिषु।।४४।।

The principal gate of the houses one may introduce at the flank (Śrotra ear) and on the storeys the door deserves to be created one above the other.

प्रदक्षिणेन वा कार्यं कार्यं नापरथा पुनः।।४५।।

A door should be created in a clockwise order and not in an otherwise norm.

उपर्युपरि भूमीनां मुखं कुर्यात् प्रदक्षिणम्।
नापसव्येन कुर्वीत द्वारमारोहणानि च।।४६।।

Over and above the storeys the opening may be clockwise. By any other way the door and staircases may not be created.

यस्यां भित्तौ कृतं पूर्वं तस्यामुपरि कारयेत्।
तथान्यभित्तौ तद्द्वारं विधातव्यं प्रदक्षिणम्।।४७।।

On whichever wall a door is created earlier or the first one, on that very one may be created a door (in the upper storey) and likewise at another wall the door should be created clockwise.

न मध्ये सद्मनो द्वारं कुर्यादेव पदस्य च।
न स्थूले(?) न पदे नापि सिरापाते तदिष्यते।।४८।।

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[1] V.S. Apte, p. 8.

Neither in the centre of the house nor at the centre of the pedestal a door should be created. Neither on the thickset flank nor on the footpath and nor even on the sloppy land, a door may be created.

निरंशावस्थितैर्द्रव्यैस्तिर्यक् का(क्रा)न्तैश्च मन्दिरे।
मर्मवेधो न दोषाय द्वारवेधोऽथवा क्वचित्।।४९।।

The obstruction blockade of a vital point or vulnerable spot is not for a blot in a house by materials having no particles or even obliquely levelled as such.

यवनाट्टालकच्छाया पुरदैवकुलस्य च।
न प्रवेश्या गृहद्वारे रश्मयः सोमसूर्ययोः।।५०।।

The shade of the watchtower of a Yavana and that of the temple of the town, deserve not to be reflected over the door of a house as also the rays of Moon and the Sun.

न प्राकारेण कुड्येन न विटङ्केन वा पुनः।
अन्तर्हितानि दुष्यन्ति द्वारमर्माणि कुत्रचित्।।५१।।

Neither through a rampart, nor through a wall or a dovecot an aviary or a loftiest point a pinnacle on an elevation[1] (viṭaṅka) screened or obstructed as such get damaged the door's vulnerable spots somewhere.

अत्युच्चे स्याद् भयं राज्ञो निम्ने तस्करतो भयम्।
कुलपीडा भवेत् कुब्जे बहिर्याते पराभवः।।५२।।

On a (door) being highly lofty there is danger to a king and on being lower one there is danger from the thieves. In case of a door being hunch backed there may be trouble to the family and in case of one hanging outwards, a defamation.

आध्मातेऽत्यन्तदारिद्र्यं कृशमध्ये क्षयो नृणाम्।
रथ्याविद्धे भवेद् रोगो मरणं चत्वरेण च।।५३।।

In case of one gone bloated or swollen, absolute penury is the outcome and in case of one having centre enleaned, the demolition of human beings. Having obstruction within the lane there may ensue disease and one within the square obstruction may cause death.

शृङ्गाटकेन वैधव्यं दुहितृणां प्रजायते।
वाप्या कूपेन वा विद्धे स्यादतीसारतो भयम्।।५४।।

The quadrangle having obstruction (the door) results in the widowhood of the daughters. In case of an oblong tank, having obstruction (for the door), or in case of a well, there may be a danger of dysentery.

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[1] V.S. Apte, p. 509.

कोणान्मृत्युभयं दद्याद् वृक्षै रोगभयं भवेत्।
स्तम्भेन म्रियते स्वामी भ्रमेणार्थो न तिष्ठति।।५५।।

By an obstruction from a corner or angular spot, (the door) may afford danger of death and having obstruction by trees there may lurk the danger of disease. By a pillar's obstruction, the owner dies and by an obstruction by a revolving spot, wealth fails to get steadiness.

प्रणालेन महद् दुःखं महाभीतिर्महाकलिः।
तस्मात् सर्वप्रयत्नेन द्वारवेधं विवर्जयेत्।।५६।।

An obstruction by a sluice or water courses (the door) gives absolute grief, terrific fright and heavy strife or dispute. Therefore, by all efforts one may evade the obstruction to a door.

यस्याग्रतः पृष्ठतश्च द्वारे भित्त्योर्द्वयोरपि।
अन्योन्यं भिद्यते यस्मिन्नैकगत्याश्रिते उभे।।५७।।

In front of which one and in the backside of which one, at the gate as well as on both the walls there are mutual obstructions or clashes and in which both converge on to each other.

वास्तु तद् भिन्नदेहाख्यं भिन्नस्वामिविधायकम्।
न तत्र जायते वृद्धिः स्थापितस्य न कस्यचित्।।५८।।

That house is named as Bhinnadeha, the one becomes an instrument of disputed ownership. Therein no progress develops of anyone even when steadied normally.

गृहकुक्षौ कृतं द्वारं सर्वरोगभयङ्करम्।
पूर्वद्वारं तु माहेन्द्रं प्रशस्तं सर्वकामदम्।।५९।।

A door created within the abdominal portion of a house becomes dangerous having all disease infected. The door in the front or east,[1] (called) Māhendra is laudable and granter of all desires.

गृहक्षतं तु विहितं दक्षिणेन शुभावहम्।
गन्धर्वमथवा तत्र कर्त्तव्यं श्रेयसे त(स)दा।।६०।।

The gṛhakṣata is stipulated in the right side (having door) or in southern direction as harbinger of goodness. The Gandharva one therein (having a door) therein, fit to be created is always salubrious.

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[1] प्रागुत्तरेण लीनं तु दक्षिणापरयाश्रितम्। पुरस्यापरदिग्भागे पूर्वद्वारं प्रकल्पयेत्।।
पूर्वेण चापरं द्वारं माहेन्द्रं दक्षिणोत्तरम्। द्वारं विभज्य पूर्वं तु एकविंशतिभागिकम् Matsya P. 253.4-5

पश्चमेन प्रशस्तं स्यात् पुष्पदन्तं जयावहम्।
भल्लाटमुत्तरे द्वारं प्रशस्तं स्याद् गृहेशितुः॥६१॥

To the West Side (a door) created known as Puṣpadanta is excellent and victory endower. The door in the north of Bhallāta may be excellent for the house owner.

एकाशीतिपदे तस्मिश्चतुरश्रपदेऽपि वा।
द्वारोऽप्य(प)दगास्तासां ब्रूमोवह्न्यादितः फलम्॥६२॥

In case of eighty-squared one, and the one being of a square form and a door that has no square spots, we shall talk of the fruit starting from the fire impact or incendriasation.

हुताशभीतिः स्त्रीजन्म भूत्यर्थः प्रियता नृपे।
क्रोधे चानृतता(?) पुंसः क्रौर्यं स्यात् पूर्ववत् क्रमात्॥६३॥

The danger of fire, the birth of a female, prosperity in motives and fondness for a king. In a Krodha (house gate) there is falsehood, in a man and cruelty may there be in due order as per earlier notion.

सुतापि(प्ति)प्रैष्यनीचत्वे भक्षयानसुतर्द्धिकृत्।
रौद्रं कृतघ्नमवसं याम्यतः सुतवीर्यहृत्(?)॥६४॥

In case of lowerness of Praiṣya there is the obtainment of a son being one endower of prosperity for a son, a vehicle and food. The gate in a Raudra is destroyer of work done protection less and a wrester of virility of a son when laid in the south (Yāmya).

सुतोपपीडा रिपुवृद्धिरर्थसुतानवाप्तिस्तनयार्थसम्पत्।
स्वाप्तिर्नृशंसाद् भयमर्थनाश उक्तः क्रमादित्यपरोन्मुखेषु॥६५॥

In case of those not facing the quarters there is trouble for a son, the growth of enemies, the non-obtainment of sun and wealth, the prosperity of wealth for a son and gain of wealth and a danger from a cruel man, and the loss of wealth has been dilated upon serially.

बन्धव्यसत्वे(?) रिपुवृद्धिरर्थसुताप्तिरग्र्या गुणसम्पदश्च।
सुतार्थलब्धिर्द्विषयात्मजेन दोषास्त्रिया नैर्ऋतदिङ्मुखेषु॥६६॥

Bondage and injury in spirit the rise of the enemy, the gain of a son and wealth and the affluences of merits the gain of son's wealth, antipathy unto a son, these faults creep in the Nairta created door (south western quarter - Nairta).

गुणाश्च दोषाश्च यथावदेते निरूपिता द्वारसमाश्रिता ये।
तान् शिल्पविच्छास्त्रविदां वरिष्ठो विज्ञाय पूज्यत्वमुपैति लोके॥६७॥

Merits and demerits as per sequence these ones, have been referred to in case of a door having incumbency accordingly. To those the architect the foremost among the artisans having understood, attains an honour in the world.

इति महाराजाधिराजश्रीभोजदेवविरचिते समराङ्गणसूत्रधारापरनाम्नि वास्तुशास्त्रे
द्वारगुणदोषो नाम एकोनचत्वारिंशोऽध्यायः॥३९॥

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CHAPTER 40

The Measurement of a Pedestal or Basement[1]

देवानां मनुजानां च पीठमानमथोच्यते।
पीठं कनीयो भागं च सार्धभागं तु मध्यमम्॥१॥

Now the measurement of the pedestal or basement or seat of the gods and men is being talked of Pīṭha or seat or pedestal is one being a lower spot or basis region and the one increased by half is the middle one or centre.

द्विभागमुत्तमं तत् स्यादेषा पीठसमुच्छ्रितिः।
महेश्वरस्य विष्णोश्च ब्रह्मणश्चोत्तमं भवेत्॥२॥

The one having two portions is the excellent one. This is the height of the Pīṭha or basement or pedestal. Of Maheśvara i.e. Śiva and Viṣṇu and of Brahmā this may be the best.

इतरेषां च देवानां कर्त्तव्यं तन्न धीमता।
ईश्वरस्य यथाकामं पीठं कार्यं विचक्षणैः॥३॥

Of the other gods by the wise one that deserves not to be created. As per desire of the god the pedestal or seat should be created by the skilled ones.

यस्मिन् स्थाने विधातव्यो ब्रह्मा विष्णुस्तथैव च।
ईश्वरः सर्वतः कार्यो न दोषस्तत्र विद्यते॥४॥

On a spot wherein Brahmā is to be installed, that very way should be done in case of Viṣṇu. Īśvara or Śiva deserves to be installed on all spots. There is no harm accrued as such.

इतरेषां तु देवानां पीठं भागं समुच्छ्रितम्।
यस्य येन विभागेन वास्तुमानं विधीयते॥५॥

Of other gods, the seat or pedestal region or portion is elevated. By which subdivision of which one, the measurement of the house or temple is calculated.

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[1] Matsya P. describes about pedestal in chapter 262.

तस्य तेनैव भागेन पीठोच्छ्रायो विधीयते।
मनुजानां च पीठानि वेश्मनां देवपीठकैः।।६।।
तुल्यानि कुर्यादुपरि कृता वृद्धिकराः सुराः।
पुरमध्ये तु कर्त्तव्यं ब्रह्मणो गृहमुत्तमम्।।७।।

Of that one by that very subdivision, is accomplished the measurement of the seat or pedestal. The pedestal of men's houses equal to those of the pedestals of gods one may create. The gods installed overhead are prosperity giving. The excellent temple of Brahma should be created in the centre of the town.

चतुर्मुखं च तत् कार्यं यथा पश्यति तत् पुरम्।
अधिकं सर्ववेश्मभ्यस्तथा राजगृहादपि।।८।।

The four faced one or the one having face in four directions that should be created or installed so that the town may have a look at that, exceeding the dimension of all the temples and even exceeding the dimension of royal palace.

राजवेश्माधिकमपि शस्यतेऽन्यसुरालयात्।
पञ्चमो लोकपालानां राजा श्रेष्ठतमो यतः।।९।।

The royal palace being of greater dimension is excellent deemed as such in comparison to a different abode of god (i.e. temple) because, the fifth of the quarter guardians is the excellent one, the king.

एवमेतानि देवानां पीठान्युक्तान्यशेषतः।
चातुवर्ण्यस्य पीठानि ब्रूमो विप्राद्यनुक्रमात्।।१०।।

This way have been illustrated wholesomely the pedestals of the gods. Of the four orders of society we now talk of the pedestals in descending order.

षट्त्रिंशदङ्गुलोत्सेधं पीठं विप्रस्य शस्यते।
इतरेषां तु वर्णानां ह्रस्वं स्याच्चतुरङ्गुलम्।।११।।

The pedestal for the house of a Brāhmaṇais appreciated as one having elevation of the extent of thirty six cubits (Aṅgulas) of other castes it may be reduced by four Aṅgulas i.e. 32 cubits.

चातुर्वर्ण्यस्य पीठानि भुङ्क्ते विप्रो गृहाणि च।
त्रयाणां क्षत्रियो वैश्यो द्वयोः शूद्रः क्रमात् स्वकम्।।१२।।

A Brāhmaṇa enjoys the pedestal of the four castes as well as the abodes, the Kṣatriya enjoys that of the three, Vaiśya of the two and the Śūdra in due order enjoys his own.

एवं विभागं पीठानां स्थपतिः परिकल्पयेत्।

हितं कारयितुर्वाञ्छन् नृपतेश्च समृद्धये॥१३॥

This way the Architect may establish the distribution of the pedestals looking for the benefit of one who gets a building built as also for the prosperity of the king.

प्रमाणे स्थापिता देवाः पूजार्हाश्च भवन्ति हि।
प्रमाणं पीठानामिदमभिहितं ब्रह्ममुरजि-
त्पुरारीणामत्रापरदिविषदां यच्च नियतम्।
ततो विप्रादीनामपि निगदितं यत् तदखिलं
यथौचित्यायोज्यं श्रियमभिलषद्भिः स्थपतिभिः॥१४॥

The gods installed in a measure proper become fit for worship. The measurement of the pedetals this particular has been spoken of Brahmā, Viṣṇu and Maheśa (Prahmāsurajit Purāṇa) and also of other divinities determined as such. Then likewise of the Brāhmaṇas and others has been illustrated the one being in entirety fit to be calculated on per suitability by the Architects cherishing glory.

इति महाराजाधिराजश्रीभोजदेवविरचिते समराङ्गणसूत्रधारापरनाम्नि वास्तुशास्त्रे
पीठमानं नाम चत्वारिंशोऽध्यायः॥४०॥

* * *

CHAPTER 41

Cayavidhih - The edifice laying[1]

इदानीमभिधीयन्ते चयस्येह गुणागुणाः।
सुविभक्तः समश्चास्श्चतुरश्रश्चयः शुभः॥१॥

Now are being illustrated the merits and demerits of an edifice having mounds of earth raised to form the foundations of the building. An edifice is auspicious being square normed levelled normed and equally or nicely paralleled (lit. distributed or smooth or uniform).

असंभ्रान्तमसन्दिग्धमविनाश्यन्यवर्हितम्।
अनुत्तममनुद्वृत्तमकुब्जं न च पीडितम्॥२॥
समानखण्डमृज्वन्तमन्तरङ्गं तथैव च।
सुपार्श्वं सन्धिसुश्लिष्टं सुप्रतिष्ठं सुसन्धि च॥३॥
अजिह्मं चेति चेयस्य गुणा विंशतिरित्यमी।

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[1] V.S. Apte, p. 203. चयः। A mound of earth raised to form the foundation of a building Edifice - stacked wood. चयविधिः form the chapter 33 in Dr. D.N. Shukla's edition (Text p.105-107).

एतेषां वैपरीत्येन दोषाणामपि विंशतिः।।४।।

A Saṁbhrānta (non rotative) i.e. unshaky, not unstuccoed (a Saṁdigdham - Saṁ+ diḥ + kta), indestructible, unshagged or serrated by others, not very elevated, nor even humpy, unhunched and not compressed having similar segments, having straight corners and limbs secure nice flanked, well knit in joints, nicely established and having well knit joints unobliqued, are the pre-requisites (lit. merits) of a foundation laying spot twenty (in number). By the reverse order of these there is twenty enumeration of the demerits or defeats.

दक्षिणं तु यदा कुड्यं विचिनोति बहिर्मुखम्।
तदा व्याधिभयं विद्यान्मृत्युदण्डं च निर्दिशेत्।।५।।

When the wall being southwards becomes inlaid having opening outside then a danger of disease one may anticipate and may indicate a capital punishment or death penalty.

पश्चिमं तु यदा कुड्यं विचिन्वन्ति बहिर्मुखम्।
धनहानिं तदा विद्याद् दस्युभ्यश्च भयं भवेत्।।६।।

And when the wall is westward (the architects) inlay having opening outside, then one may anticipate the loss of property and there may be danger from the robbers.

उत्तरं तु यदा कुड्यं विचिनोति बहिर्मुखम्।
कर्तारं स्वामिनं वापि व्यसनं प्रापयेत् तदा।।७।।

A wall when it is in the north, one inlays having opening on the outer flank, then it may make the Architect as well as the owner entertain a calamity.

प्राच्यं बहिर्मुखं कुड्यं चिनोति स्थपतिर्यदा।
राजदण्डभयं तत्र निर्देष्टव्यं विचक्षणैः।।८।।

The eastward, eternal opening endowed one the wall when an architect inlays, there lurks the danger from the royal tribe, may be declared as such by the expert ones.

एतदेव फलं ब्रूयात् पतिते दलिते तथा।
यस्य प्राग्दक्षिणः कर्णः प्रवर्तेत बहिर्मुखः।।९।।

This much one may declare the fruit in case of a dingy and pounded foundation laying spot. Whose, verily, is the corner east-southwards, may converge having opening outwards.

स्यात् तत्राग्निभयं घोरं गृहभर्तुश्च संशयः।
गच्छेद् बहिर्मुखः कर्णो यदा दक्षिणपश्चिमः।।१०।।

May there be a danger of incendriasation of a.terrific norm and may there be the risk involved in case of a house owner. When having opening in the exterior, a corner may there be, converged south-westwards, therein.

कलहोपद्रवस्तत्र स्याद् भार्यायाश्च संशयः।
पश्चिमोत्तरकर्णे तु सम्प्रयाते बहिर्मुखे।।११।।

Dispute and turmoil therein may come about, and may there be an involvement of risk for the spouse. The west-northwards corner having an opening on the exterior established as such.

पशुवाहनपुत्राणां संशयस्तत्र जायते।
प्रागुत्तरो यदा कर्णः प्रचीयेत बहिर्मुखः।।१२।।

Therein ensues the risk involved for the cattle, vehicles and sons. East-northwards a corner when becomes inlaid having opening in the exterior.

गुरूणां संशयस्तत्र गोवृषादेश्च जायते।
विशालं यदि जायेत सर्वबाहुषु चिन्वतः।।१३।।

That may involve therein a risk for the elders as also for the kine and bulls. And broader one when may it assume a form, while inlaying in all the outskirts (lit. arms).

कर्णिकासमसंस्थानं तद् भवेन्मल्लिकाकृति।
न तादृशो भवेदायस्तत्र यादृग् व्ययो भवेत्।।१४।।

Having institution similar to a Karṇīkā (a pericarp) that may become of the shape of Mallikā (A shuttle) a lamp-stand or an earthern vessel.[1] The income may not ensue of that norm the way may ensue the expenditure.

चयस्य तस्य दोषेण गृह(ही)क्षीणः पलायते।
चिन्वतो यदि संक्षिप्तमत्यर्थं तत्र जायते।।१५।।

By the defection of that foundation laid spot, the householder encrippled as such or rendered hunks as such or debilitated as such, becomes fugitive. In case of one lying down it becomes contracted to the extreme.

ब्रह्मसंज्ञं तदुद्दिष्टं तत्र राजभयं भवेत्।
विस्तृतं यदि बाह्येषु संक्षिप्तं चैव मध्यतः।।१६।।

Then a regnal calamity known as Brahma, declared as such becomes in vogue. In case contracted in the centre and vivacious in the exteriors.

तनुमध्यं तदुद्दिष्टं तत्र विद्यात् क्षुधो भयम्।
उच्छ्रितं यदि कर्णेषु परिहीणं च मध्यतः।।१७।।

Tanumadhya that declared as such or slender waisted declared as such that entails the danger of hunger. In case elevated in the flanks and vacuous at the centre.

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[1] V.S. Apte, p. 428. MW, p. 793.

निर्णतं नाम तद् विद्यात् तत्र चौरभयं भवेत्।
कर्णेषु परिहीणं चेदुच्छ्रितं चापि मध्यत:।।१८।।

Nirṇata one that may be declared as such and there may be a danger from the thieves. In case vacuous at the flanks or corners and elevated even at the centre.

कूर्मोन्नतमिति ज्ञेयं सर्वदोषभयावहम्।
विषमोन्नतकर्णेषु निर्दिशेद् द्रविणक्षयम्।।१९।।

Then Kūrmonnation (having the elevation of a tortoise), that may be named as such as one harbinger of all types of dangers. The one having corners or flanks uneven and bulged out, may indicate the loss of property.

प्राज्यान्नपानं तद् विद्यात् समेषु विहितेषु च।
इत्येते चीयमानस्य गुणदोषा: प्रकीर्तिता:।।२०।।

One may declare that as Prājyānnapāna in case of levelled and well polished (foundation layings). This way the merits and defects of a house being such as having foundation stones laid down, have been illustrated.

तस्मात् सर्वप्रयत्नेन चयकर्म प्रयोजयेत्।
उदकेन समं नीत्वा सम्यङ्निश्चयकारणम्।।२१।।

Therefore, with all efforts, one may employ the work of piling or foundation laying having carried out with water levelled as such being the cause of proper determination.

तत्रा(स्मा)दृते न चान्यत् स्यान्निश्चयार्थं चयस्य च।
तस्माज्जलेन वलयं गृह्णीयात् पूर्वमादृत:।।२२।।

Without that there may not become reasonable the determination of the real norm of foundation laying. Therefore, by water one may create a circle or make a circulation honoured as such quite in advance.

तत: सुताडिते सूत्रे चयं कुर्याद् विचक्षण:।
द्विगुणां क्षेत्रमानस्य रज्जुं कृत्वा तदन्तयो:।।२३।।

Then on a nicely rubbed thread, the skilled one may lay the foundation or piling having wrapped a rope between them or on their corners, redoubled in size than the measurement of the area.

याऽसौ(?)कार्यौ ततस्तस्यां पादोनक्षेत्रमानत:।
दद्यान्निरिच्छनं कीलौ क्षेत्रगर्भान्तगामिनौ।।२४।।

Then by the measurement of the area less by a quarter, within that one may insert two nails having marked knots in the measures lining going down into the extremity of the centre.

निधायाया:(य)सकौ तस्या: प्रान्तस्थौ योजयेत् तयो:।
निरञ्छनाभिकृष्टायां पादोनक्षेत्रसंमितम्।।२५।।

Having placed the metallic ones on the two corners of that one may unite or combine them. In all round drawn space, having marked knots in the measuring lining[1] measuring to the extent of an area less by a quarter or square.

भुजगत्या भवेद् रज्जुस्तस्यामिष्टानुमानत:।
चिह्नं दद्यात् स कर्ण: स्यादेवं दोषान् प्रसाधयेत्।।२६।।

Therein by the desired measurement, one may wrap the rope by the movement of the arm. Marking may he accord whereby this way the Karṇa or flank or one side of the (wall) may get well composed and may one remove all the disruptions.

भूरि नाच्छादनं दद्यान्न भिन्द्यात् तत्र चेष्टका:।
विषमस्था: कुठारेण च्छित्त्वा ता: कल्पयेत् समा:।।२७।।

The plastering or coverage with mud or cement he may not employ too much and may not even break the bricks too much of them. When inserted unevenly he may adjust them as pruned by an axe or one may chisel them equally.

यथा न च स्पृशेत् सूत्रं विचिन्वीत तथा बुध:।
कुड्ये च सादिमध्यान्ते दृष्टिमेकां निपातयेत्।।२८।।

The way it may not touch the thread that way the wise one may line up the bricks. Then on the wall he may pinion gaze at the beginning, middle and the extreme corner (regarding its levelling).

यदा सर्वपरिक्रान्तं तलं चोद्घाटितं भवेत्।
तदा नैकत्र कुर्वीत पर्यायेण विचक्षण:।।२९।।

When the surface may become well opened apart thoroughly paved as such, then gradually the wise one may take to piling or insertion of bricks or plastering on all spots and not on one side.

उद्घाटनं स्तराणां(?) तु यदीच्छेत् सिद्धिमात्मन:।
तत्र तत्र चयं कुर्याद् यदि संविद्धकं हितम्।।३०।।

The opening apart of the levels if one may desire as one's own accomplishment, then one may take to plastering on such and other spots in case a compact lining is desired.

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[1] V.S. Apte, p. 291 निरिच्छ MW, p. 552. निरञ्छनम् make knots in the measuring lining.

दुर्वहं हि भवेत् तेन तस्मात् तत् परिवर्जयेत्।
उपरिष्ठात् समं पार्श्वे भुजं कुर्याद् विचक्षणः।।३१।।

Difficult of bearing if the lining may become then that he may evade. From the above levelled one and on the flank the skilled one may create a side flank.

समन्ताद् रुचकच्छिन्नश्चयो भित्तिषु पूजितः।
तस्मात् प्रयत्नः कर्तव्यश्चयकर्मणि नित्यशः।।३२।।

All around carved out gracefully the plastering or lining of bricks becomes laudable. Therefore an effort should be made invariably in laying the foundations admirably.

इति भाषितरूपितमाचरतश्चयकर्म यथाविधि शिल्पिकृतम्।
भवतीह यशो भुवने विततं गृहभर्तृरपि प्रचुरो विभवः।।३३।।

This way well assumed, superimposed and thoroughly raised along or sprayed along the brick lining lined by the artisan as per methodologies entails fame in the Universe spread as such and becomes instrumental in the benefit or prosperity of the house owner.

इति महाराजाधिराजश्रीभोजदेवविरचिते समराङ्गणसूत्रधारापरनाम्नि वास्तुशास्त्रे
चयविधिर्नामैकचत्वारिंशोऽध्यायः।।४१।।

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CHAPTER 42[1]

The Ritual of Propitiatory Rites

इदानीमभिधास्यामो विधानं शान्तिकर्मणः।
यथावदिष्ट्वा दिक्पालान् हुत्वा शान्तीर्यथाक्रमम्।।१।।

Now we shall talk about the arrangements for the propitiatory rites.. Having offered sacrifices for the gods as per routine and offered oblations as per ritual, for the Pacificatory Rites.

स्नपयेत् क़र्णिकां कुम्भैः सहिरण्यैर्विचक्षणः।
सर्वगन्धानुलिप्तां च माल्यदामविभूषिताम्।।२।।

(The Architect) may make to bathe the Karṇikā (the flanked corners) with ewers and with gold, the skilled one.

कृतमाल्यानिवसितां(?) मूले च मधुलेपिताम्।

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1. This chapter is at No. 39 in Dr. D.N. Shukla's edition, (p.194-198).

दोषप्रशमनार्थाय तां मूलेषु निखातयेत्॥३॥

Having rendered it clad in costumes and garlands and plastered at the root with honey for the obviation of defects, he may dig it up at the roots.

मधुकुम्भमरिष्टं च शेवालं च विधानवित्।
वाचयित्वा तु विप्रेन्द्रान् कृतपुण्याहमङ्गलान्॥४॥

The one knowing the procedure, may (adore) the honey ewer [1]ariṣṭa and Śevāla (the aquatic plant) and having made the Brāhmaṇa lords mutter sacred chants having the auspicious rite of the sacred day performed.

स्थापयेत् कर्णिकाः सर्वाः स्थपतिः प्रयतः शुचिः।
एतेन विधिना कर्म चातुर्वर्ण्यस्य कारयेत्॥५॥

May assort the architect all the Karṇikās (well) controlled and clean framed. In this manner he may make the working of the dealings pertaining to the four orders of society.

कर्णिका रोपिता यत्र पुनरुत्पाट्य रोप्यते।
न तन्निष्पद्यते वेश्म स्वामी चात्र विनश्यति॥६॥

Where the Karṇikā[2] is assorted or superimposed (there) again it is superimposed again having been uprooted as such that house is not commended for being constructed as the house owner there gets ruined.

निखातं तु यदा दारु च्छिद्यते ताड्यते पुनः।
तन्नाशो धनधान्यस्य स्वामिनश्चात्र सर्वथा॥७॥

Dug out the wood when cut out is again stroked then there ensues the ruin of wealth and corn as also of the master.

वल्लीनिपीडितं दारु प्रवेशे चेन्निखन्यते।
आशीविषभयं घोरं तस्मिन्नुत्पातलक्षणम्॥८॥

Compressed within the creepers the wood is inserted in the opening then a terrific fear of venomous snakes becomes the mark of a ravageous turmoil.

उत्थाने कर्णिका रक्ष्या सर्वसत्त्वाभिधर्षणात्।
नवे कर्मण्यशकुना मृगव्यालसरीसृपाः॥९॥

The Karṇikā or cornice deserves to be guarded at the very eruption against the dragging by all types of beings. In a fresh undertaking being ominous having beasts or deer, serpents and crawling rodents (getting emergent).

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[1] Ariṣṭa - The lying in chamber, spirituous liquor; butter milk. V.S. Apte, p. 50.

[2] Karṇikā- generally implies a crowning projection and resembles the cornice i.e., the crowning or upper portion of the entablature, EOHA, P.K.Ācārya, p.118.

कर्णिकामधिरोहन्ति दोषांस्तत्र वदेदमून्।
कृतापीडां परिहतां यद्यारोहन्ति वायसा:।।१०।।

On a Karṇikā crop up defects which one may illustrate, if ravens or crows ride on it when evaded and uncompressed.

गृहिणस्तत् प्रवास: स्यादन्नं पानं च हीयते।
मयूरे तद्गृहं राजा हरेत् पञ्चाब्दत: परम्।।११।।

Therein the exile of a master may ensue and a paucity of food and drinks may crop up when peacock rides on it then the king confiscates that house after five years.

वराङ्गे जायते व्याधि: कोकिलैर्द्व्यब्दत: परम्।
काकोलैस्त्रीणि वर्षाणि जायते सुमहद् भयम्।।१२।।

In Varāṅga gets generated a disease by the cuckoos (mounted upon) after two years and Kākolas (ravens, snakes boars, potters),[1] there ensues great danger for three years.

शुके स्यु: कलहाद्यानि न च निष्पद्यते गृहम्।
कुक्कुटेऽग्निभयं विद्याद् राजतो वा महद् भयम्।।१३।।

(On riding along) of a parrot there may ensue disputes and wrangles and the house never gets completed and on soaring aloft of a cock there ensues the danger of fire and may even be there the great danger from the king.

सारिकायां तु दौ:शील्यं स्त्रीणां गृहपतेस्तथा।
सर्परूपेत(तु)विघ्नेन गृहं निष्ठां न गच्छति।।१४।।

On a starling (riding on) misconduct prevails in women as well as in the landlord or householder. By the obstacle in the form of a snake, the house may not attain to a basic foundation.

स्त्रीपुंसयो: कुलिङ्गे तु जायते पापकारिता।
पारावते तु जायेते स्त्रीपुंसौ गुरुतल्पगौ।।१५।।

Of men and women in Kuliṅga (a bird in general; a sparrow)[2] (riding on) there ensues sinister tendency. The pigeon (riding on) they get generated men and women having the norm of spoiling the bed of elders.

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[1] V.S. Apte, p. 141.

[2] V.S. Apte, p. 155, MW, p.286- a mouse, a fork tailed strike, a sparrow.

विडाले तु कुलं दासैः सह रोगैर्निपीड्यते।
ज्वलनो वा जलं वापि हस्ती वा हन्ति तद्गृहम्।।१६।।

The tom cat (predominating) the lineage is tormented by diseases in company of the servants fire, water or even an elephant destroys that house.

आरण्यैः शकुनैरेतत् स्याद् वर्षाद् धर्षणे फलम्।
यूनां च जायते मृत्युर्मध्वासङ्गे धनक्षयः।।१७।।

By the (predominance) of sylvan birds spraying forth, within the span of one year, the demise of young people becomes the outcome or the loss of wealth by liquor addiction.

दुःस्वप्नदर्शनं घूके बालानां मरणं तथा।
त्रस्तभीते निलीने तु राजा शून्यं हरेद् गृहम्।।१८।।

An owl (appearing as such) results in the inception of bad dreams and the death of children. In the event of the lying incognito of one terrified or fled in fear, the king confiscate, the house having been reduced for an empty abode or wilderness.

यदा त्वग्रे प्रदृश्येत धूम्रः कर्णगतोऽपि वा।
अग्निर्दहति तत् क्षिप्रं विद्युद् वा हन्ति मन्दिरम्।।१९।।

When may come to the fore, visible as such the camel[1] or even gone over the flanks, the fire burns that quickly that house or lightning scorches as such.

यत्रारोहति गृध्रस्तद् द्विजाङ्घ्रिस्पृष्टमाचरेत्।
कृत्वा हलशतैः कृष्टं ततो बीजानि वापयेत्।।२०।।

Whereon rides a vulture that one may make to come into impact of the foot of a Brāhmaṇa and having got it ploughed by hundreds of ploughshares, may subsequently arrange the sowing of seeds.

गावश्चात्र प्रदुह्येरञ् शान्तिकानि च कारयेत्।
मेघेऽभिवृष्टे भूयोऽपि तत्र कुर्वीत मन्दिरम्।।२१।।

The kine then may be got milked and the pacificatory rites may be got performed and on cloud rained forth profusely therein one may erect the building thereon.

येषु येषु गृहाङ्गेषु मधुनः सञ्चयो भवेत्।
तस्याङ्गस्य वधं ब्रूयात् प्रेषिण्यां चाप्युपद्रवम्।।२२।।

In whichever parts of the house, there may be heaping of honey, the part of that may be given a truncation and a turmoil may be anticipated in the commencement ceremony (preṣaṇī).

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[1] V.S. Apte, p. 274. धूम्रकः। MW p. 518.

तस्माद्धेतोः शिखाग्रेषु मुकुटान् प्रणिधापयेत्।
यावन्न रोपयेत् सौम्यं तावद् रक्षेत् समन्ततः॥२३॥

Therefore, on that account, on the tips of the pinnacles, one may arrange the adjustments of diadems till such time it may not yield a good result and till that time, a security may be entertained.

अभिलीनं तु शकुनैर्नहि किञ्चित् प्रशस्यते।
तस्मात् प्रयत्नतो रक्षेदुत्पातात् प्रागुदीरितात्॥२४॥

Hovered over by the birds (a building foundation) is not belauded to any extent. Therefore, with effort one may safeguard it against the calamity foreboded earlier.

भङ्गे गृहाणां दारूणां शान्तिहोमोऽथ कथ्यते।
इन्द्रकीलो महाकूटः पृष्ठवंशोत्तरौ धरौ॥२५॥

On the breakage of the woods of the house, the pacificatory sacrificial offering stands enjoined. Indrakila (banner of Indra or a rock)[1] Mahākūṭa (a big block), the basements having on the other side the back boned cane reeds or bamboos.

प्रग्रहो(?)ऽलिन्दपादौ वा स्वामिनं घ्नन्त्युपद्रवाः।
तुलास्थपत्यः(?) कूटं वा वेदिका कर्णपालिका॥२६॥

The rope, the balcony foundations (getting space), the calamities come into kill the owner. The beam architraves, the debris, (Kūṭa) the terrace and the flank guard.

नेत्रं कपोतपालिश्च हनप्रविष्टं कुटुम्बिनी(?)।
अन्वग्राः पक्षि (क्ष)वंशाश्च मल्लकाः सकुमारकाः॥२७॥

The ventilation, and the caves Hana Praviṣṭa the projection on the lower side, (kill) a housewife. Anvagras, Pakṣavaṁśas, Mallakas along with Kumārakas.

गोपानस्यो मृगाल्यश्च स्थपिताः स्वकुमारिकाः(?)।
परिघा द्वारपक्षाश्च भ्रातरं घ्नन्त्युपद्रवाः॥२८॥

Gopānasis (the bamboo frame work of a thatch)[2] Mṛgālīs adjusted as such Svakumārikās, Parighas (latches), the door panels, endowed with turmoils kill a brother.

संयुक्तं सङ्ग्रहो हन्ति निकृष्टांश्चाधरो धरः।
स्थौण्यानि प्रतिमोको वा हन्युरिष्टन् परिच्छदान्॥२९॥

The lower basement kills the lower one, the logging as well kills the combinations. The

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1. V.S. Apte, p. 94.
2. MW, p. 368.

plumb lines or pegs or the opposite supports may destroy the desired motives.

उद(प)धिर्भगिनीं हन्यादथवा परिचारकान्।
पुंसां पुन्नामभिर्द्रव्यैः स्त्रीणां स्त्रीन(नाम)भिर्भवेत्।।३०।।

Upadhiḥ (pledge) may kill a sister or the attendants. Of men a baptism may be by masculine gnomon and of women by feminine gnomons.

उपघातो हतैर्नित्यं द्रव्याणां तु नपुंसकैः।
भूलिका स्त्रीविनाशाय गृहनाशाय वेधनम्।।३१।।

By the eunuchs killed as such there may be the loss of riches Bhūlikā (Earth or clay or mud) is instrumental in the loss of a woman and an obsruction is meant to destroy the house.

कीला वा सन्धिपालिर्वा मित्रनाशाय दुष्यति।
नवे गृहे नवं दारु क्रियमाणमथो कृतम्।।३२।।

Kilā (wedge) or Sandhipāli (the series of knots) becomes defective entailing loss of a friend. In a new building a new wood being created or employed as such do the same.

आयोज्यमानं युक्तं वा न्यूनसंवत्सरं स्थितम्।
भज्यते देहनाशाय स्फुटत्यथ विभज्यते।।३३।।

Being incorporated or incorporated having standing of few years gets split up entailing the loss of body, gets torn as under or becomes divided.

गृहं ब्राह्मणसात् कृत्वा रत्नैरालिख्य चापरम्।
नवैर्वस्त्रैः परिच्छाद्य पुनर्भिद्यानि(?)कारयेत्।।३४।।

Having made over the house to a Brāhmaṇa and having inlaid the other one with gems, having wrapped in fresh raiments once again one may get created the excisions.

दग्धे भिन्ने प्रचलिते विनते विद्युता हते।
विरूढे दलिते सन्ने सर्वत्रौषधिभिः स्मृताः।।३५।।
शान्त्यो विविधं हुत्वा ब्राह्मणान् स्वस्ति वाच्य वा।
स्थूणिका भज्यते यस्य कीर्त्तिस्तस्योपहन्यते।।३६।।

In case of one burnt, rent asunder, quaked, bent low sruck by lightning, overgrown, crushed, sunk down, all over reminisced by medicinal herbs, pacificatory rites having been endowed with oblations manifoldly, gets proclaimed ''Hail'' to the Brāhmaṇas, an anvil of which one gets broken his repute becomes extinct.

चन्द्रसूर्यौ यजेत् तत्र ततः शाम्यति पातकम्।
तद्विधं वृक्षमानीय पुनस्तां प्रति कारयेत्।।३७।।

He may offer sacrificial offerings to Sun and Moon. Therein and then his sin becomes obviated. A tree of that type having brought again towards that one may divert attention.

एवं कृते सुखी स स्यात् कीर्त्तिश्चायुर्ध्रुवा भवेत्।
मल्लको भज्यते यस्य पौरुषं तस्य हन्यते।।३८।।

This way having been done, he may become happy and repute and age may become stable. Whose Mallaka[1] (a lamp stand, an oil vessel, a lamp vessel, a lamp, a cup made out of a cocoanut shell, a flower, a kind of Jasmine) gets broken of that one, gets demolished masculine instinct.

इष्टानभसनक्षत्रं(?) प्रायश्चित्तं समाचरेत्।
तद्विधं वृक्षमानीय प्रति कुर्वीत् मल्लकम्।।३९।।
एवं कृत्वा सुखी स स्याद् बलं चास्याभिवर्धते।
पृष्ठवंशस्य भङ्गेन गृही बन्धमवाप्नुयात्।।४०।।

Therefore one may take to atonement as per favourability of the desired planet. Having created a cup or lamp stand or lamp vessel. This way having been acted upon one may get happiness and the strength becomes augmented and on the bondage of a back reed of the house owner may getting visioned.

राजराजं यजेत् तत्र प्रायश्चित्तं तथाचरेत्।
सुखी भवति तत् कृत्वा सर्वतश्चाभिवर्धते।।४१।।

Therein he may offer sacrifice to Rājārāja (i.e. Kubera) and may take to atonement. Having done that he becomes happy and attains growth or prosperity all around.

सर्वेषु स्वस्ति वाच्याश्च ब्राह्मणा दक्षिणाक्षतैः।
वारणो भज्यते यस्तु ज्येष्ठं पुत्रं स वाज्य(बाध)ते।।४२।।

In all the Brāhmaṇas deserve to be proclaimed ''Hail'' by the unhusked rice as gift endowments. An ornament on the Arch[2] wherein becomes broken or a grill wherein gets broken that creates problem for the eldest son.

पृथ्वीधरं यजेत् तत्र प्रायश्चित्तं तथाचरेत्।
तद्विधं वृक्षमानीय पुनस्तं प्रति कारयेत्।।४३।।

He may offer sacrifice for Pṛthvīdhara and may take to atonement. Having brought a tree of that type, once again towards that he may arrange an adoration.

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1. V.S. Apte, p. 428.
2. MW, p. 944.

सुखी भवति कृत्वैवं पुत्रैश्चापि विवर्धते।
संग्रहो भज्यते यस्तु कुलज्येष्ठं स वार्ध(बाध)ते।।४४।।

He becomes happy having done so and prospers along with sons wherein a Saṁgraha[1] (a store room) crumbles down, and that creates trouble for the eldest one among the house members.

पितृन् देवान् यजेत् तत्र प्रायश्चित्तं तथाचरेत्।
सुखी भवति कृत्वैवं प्रीयन्ते पितरस्तथा।।४५।।

Unto manes and gods there he may offer sacrifice and may take to atonement. Having done this way he becomes happy. Then the manes become gratified.

स्थूण्यं तु भज्यते यस्य तनयस्तस्य बाध्यते।
देवानेव यजेत् तत्र प्रायश्चित्तं तथाचरेत्।।४६।।
तद्विधं वृक्षमानीय तत् स्थौण्यं प्रति कारयेत्।
सुखी भवति कृत्वैवं पुत्रैश्चापि विवर्धते।।४७।।

That which gets broken in the poles, of that one the son becomes troubled as such. He may offer sacrifice to gods therein and may take to atonement. Having brought a tree of that norm then towards the pole he may arrange a diversion. Having done so he becomes happy and grows along with sons.

उपधी व्यथते यत्र तत्रामात्यो विनश्यति।
यजेत वासवं तत्र प्रायश्चित्तं तथाचरेत्।।४८।।

Wherein an enclosure[2] becomes broken therein a minister gets his doom. He may offer sacrifice to vāsave (Indra) and may take to atonement there.

आनीय तद्विधं वृक्षमुपधिं प्रति कारयेत्।
एवं कृते भवेत् सौख्यममात्यैश्च विवर्धते।।४९।।

Having brought that type of tree may arrange support towards that. Having been done so there may ensue comfort and with ministers (the king) flourishes.

कायस्तु व्यथते यस्य प्रेष्यस्तस्योपहन्यते।
यक्षं तत्र यजेद् देवं प्रायश्चित्तं तथाचरेत्।।५०।।

Whose body becomes encrippled or encumbered the attendant of that one becomes closely demolished or whose government office becomes Jeopardised his subordinate becomes encrippled. There he may offer sacrifice to Yakṣa the god and may take to atonement.

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[1] V.S. Apte, p. 577. संग्रहः।

[2] उपधिः- a part of the wheel between nave and the circumference on the wheel itself, VSA, p.110, MW, p.199.

तद्विधं काष्ठमानीय कायं तं प्रति कारयेत्।
एवं कृते सुखी स स्यात् प्रेष्यैरपि विवर्धते।।५१।।

Having brought that type of timber, the Government office or frame work he may converge towards that. This way having been done, there may ensue comfort and he may flourish with the attendants.

तुला तु व्यथते यस्य व्यथतेऽस्य कुटुम्बिनी।
यजेत मेदिनीं तत्र प्रायश्चित्तं तथाचरेत्।।५२।।

Whose beam becomes damaged, his spouse becomes in sore straits. He may offer sacrifice to the earth and may take to atonement.

तद्विधं वृक्षमानीय स्थापयेत् तां स्वलङ्कृताम्।
ततस्त्वन्याः क्रियाः पश्यन् कारयेन्मतिमान् नरः।।५३।।

Having brought that type of tree, he may render that (beam) well ornamented. Then looking at other activities the wise man may arrange the (fixation) of the beam.

वधूमिव नवैर्वस्त्रैः प्रतिच्छाद्य स्वलङ्कृताम्।
ब्राह्मणान् वाचयेत् स्वस्ति ततस्तां प्रति कारयेत्।।५४।।

Having nicely decorated with fresh clothes like a newly wedded woman, and having veiled, he may call ''Hail'' from the Brāhmaṇas and may arrange its (fixation) towards that.

सुखी भवति कृत्वैवं धनैर्नित्यं विवर्धते।
कर्णिकास्वान्तरस्थूणामालापादोऽथ भज्यते।।५५।।

Becomes endowed with bliss having done so and flourishes always with riches. In Karṇikās the pole and the square of wreaths becomes shattered.

तद्गृही दुःखमाप्नोति तस्मिन्नुत्पातलक्षणे।
आनीय स्थपतिं तत्र प्रज्ञावन्तं बहुश्रुतम्।।५६।।

The house owner of that house attains to grief and therein the marks of horrible scenes get ensued, having brought the architect therein endowed with intelligence and well read.

तत्र वास्तुविभागेन यो देवः स्याद् विनिश्चितः।
तस्मै देवाय जुहुयात् प्रायश्चित्तं च कारयेत्।।५७।।

Therein as per division of the house, whatever god may stand determined or allocated, unto that god, a sacrificial offering may be offered and may arrange an atonement.

सुखी भवति कृत्वैवं सर्वतश्चाभिवर्धते।
युगं तु व्यथते यत्र तत्र स्यात् पशुपीडनम्।।५८।।

Becomes happy having done so and flourishes all around. The yoke wherein becomes obstructed, there may ensue a trouble to the animal or cattle.

यजेत तस्मिन्नीशानं प्रायश्चित्तं च कारयेत्।
तद्विधं वृक्षमानीय युगं तत् प्रति कारयेत्।।५९।।

May offer sacrifice there to Īśāna (i.e. Śiva) and may take to atonement. Having brought a tree of the same norm, the yoke he may arrange to be created towards that or from out of that.

एवं कृते सुखं तस्य पशुवृद्धिश्च जायते।
तुलयो अगयोर्वापि(?) पादो यस्य प्रभज्यते।।६०।।

This way having been done, happiness ensues unto him and a growth or prosperity of cattle becomes entailed. And the beams or even the vanguard yoke of which one gets broken as also the basement or square.

आयुर्हानिर्भवेत् तत्र बलदेवं प्रपूजयेत्।
प्रायश्चित्तं ततः कृत्वा पुनस्तं प्रति कारयेत्।।६१।।

The loss of Age there may ensue. He may propitiate Baladeva therein and having taken to atonement, again one may (fix) the beam and the like there.

सुखी भवति कृत्वैवं कुटुम्बी शान्तिकं च तत्।
द्वाराङ्गं यस्य माहेन्द्रं हिंस्यते नवकर्मणि।।६२।।

Becomes happy having done like this and the house holder of that one attains to pacification. The door panel of which being in the Māhendra (i.e. Eastern one) gets damaged in whose fresh undertaking.

इन्द्रं तत्र यजेद् देवं प्रायश्चित्तं तथाचरेत्।
गृहक्षतस्य द्वाराङ्गे पूजयेद् यममेव तत्(म)।।६३।।

He may offer sacrifice to the god Indra and may take to atonement. On the door panel of Gṛhakṣata he may propitiate Yama alone.

पुष्पदन्तस्य द्वाराङ्गे वरुणं तत्र पूजयेत्।
द्वाराङ्गं यस्य भल्लाटं हिंस्यते नवकर्मणि।।६४।।

On the panel of the door of Puṣpadanta he may propitiate Varuṇa there. The Dvāraṅga or door panel of which one is Bhallāṭa gets damaged in initial undertaking.

सोमं तत्र यजेद् देवं प्रायश्चित्तं समाचरेत्।
सुखी भवति कृत्वैवं कुटुम्बी शान्तिकं च तत्॥६५॥

He may offer sacrifice to god Soma (i.e. Moon) and may take to atonement. Happy becomes the Head of the family and pacification gets assumed therein.

स्थूणाराजस्य यस्याग्रं वक्रं दक्षिणतो भवेत्।
शरीरं व्यथते तत्र प्रतिसंवत्सरं स्थिरम्॥६६॥

The tip of the Sthūṇārāja (a principal pole) wherein may be encurved and towards the south may it exist, the body gets bruised therein every year being steady.

पृष्ठतो दीर्घशोकः स्यादुत्तरेण धनक्षयः।
पूर्वतो राजदण्डः स्यात् तस्मात् तद् ऋजु शस्यते॥६७॥

From the rear it may be of long-standing grief and (when) in the north, the destitution of wealth ensues. In the East, a Royal punishment may come off. Therefore, that is belauded as being straight or erect normed.

चत्वार्यङ्गानि हिंस्यन्ते शरीरा ये च वेश्मनः।
तुला वा पृष्ठवंशो वा धारण्यां(णी)चोत्तराम्बरः॥६८॥

And all the four limbs of which house get damaged being of the frame work[1] or even a beam, the back bone Dhāraṇī and Uttarāmbara (supporting architrave and the opposite covering).

उक्तांस्तत्र बलीन् कुर्यात् प्रायश्चित्तं तथाचरेत्।
एवं धन्यं शिवं पुष्टिप्रजावृद्धिकरं भवेत्॥६९॥

He may take to offerings of proclaimed norm and may take to atonement. This way it may become blessed, auspicious and endower of strength and growth to the progeny.

इत्थं निमित्तानि गृहाश्रितानि ज्ञात्वा प्रदृष्टाञ् शकुनांश्च सर्वान्।
शान्तिं प्रकुर्वन् पृथगुक्तरूपां प्राप्नोति कीर्त्तिं सुखमर्थमायुः॥७०॥

This way the omens pertaining to a building having undertaken and having located all the omens observed as such, taking to pacificatory rite separately having been narrated in frame work, one gets repute, happiness and age.

इति महाराजाधिराजश्रीभोजदेवविरचिते समराङ्गणसूत्रधारापरनाम्नि वास्तुशास्त्रे
शान्तिकर्मविधिर्नाम द्विचत्वारिंशोऽध्यायः।

* * *

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[1] चत्वार्यङ्गानि हिंस्यन्ते शरीराणि ये च वेश्मनः - under metrical exigency Neuter Plural ending in ā in place of āni in Vedic grammar has been retained.

CHAPTER 43

The Fruit of the damage in a door

यदत्र नवकर्मोक्तं तद् यज्ञेषु गृहेषु च।
ज्ञेयं ग्रामे पुरे वापि नगरे पत्तने तथा।।१।।

The all that here has been illustrated as the basical undertaking that verily, in sacrifices and houses, in a village in a town and a city and pattana deserves to be known likewise.

संस्थानमाकृतिर्मानं ह्रासवृद्धी च बाहुषु।
एकमेव विजानीयात् सर्वत्रैव विचक्षण:।।२।।

Plinth or Instrumental basement, the structure, the measurement and increase and decrease in flanks, in a single extent may understand everywhere the skilled one.

यूपस्यैव निमित्तानि दारुकर्मणि निर्दिशेत्।
पातं पते विजानीयात् तक्षणं तक्षणेन च।।३।।

In the wood work entailing the good omens for a sacrificial post (Yūpa)[1] or a trophy one may detail forth. The degeneration may be understood by degeneration and chiselling by the act of chiselling.

यूपोच्छ्रायमिव ब्रूयाद् दारूणामपि चोच्छ्रयम्।
भङ्गेन भङ्गो निर्दि(र्दे)श्य: समाधिश्च समाधिना।।४।।

Like the height of the sacrificial post one may enunciate as also the height of the timbers. The breakage is to be understood by breakage and the concentration by adjusted concentration.

नवकर्मणि यत् स्निग्धं सुगन्धि प्रियदर्शनम्।
गम्येहरं(?)मनुष्याणां धन्यं तदभिनिर्दिशेत्।।५।।

In the fresh undertaking whatever stands compact, redolent and good looking, fascinating one in tangibility for men that one may declare as blessed.

पुरं वा यदि वा ग्रामो गृहं वा यदि निष्प्रभम्।
आयासबहुलं तद्धि तादृशैर्लक्षणैर्भवेत्।।६।।

A town or a village or a house, if may look as listless or shorn of radiance, that may be deemed as affluent in exertions by those symptoms or monks.

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[1] V.S. Apte, p. 459 usually made of bamboo or khadira wood to which the viction is fastened at the time of immolation.

परिध्वस्तोपमं रूक्षं नवकर्मणि यद् भवेत्।
भ्रमं रोगं च शोकं च तस्मिन् वेश्मनि निर्दिशेत्।।७।।

In initial undertaking which may have a structure shattered and roughshod, one may declare the delusion, disease, grief or sorrow in that house.

जनेन च यदाकीर्णं निश्छायमिव लक्ष(क्ष्य)ते।
कुटुम्बी तत्र षणमासान् नात्र जीवेन्न संशयः।।८।।

Crowded by men that may be and looks as if having no shelter or shade, the house holder therein fails to keep alone in this for six months, there is no doubt herein.

यच्छून्यमप्यशून्याभं वेश्म वा यदि वा पुरम्।
सर्वकामगुणैर्युक्तं धनं(न्यं) तदभिनिर्दिशेत्।।९।।

Which one even though desolate looks like being undesolate, the house or a town, endowed with all the merits yielding all ends, that one may declare as blessed.

पूर्वो नगरभागश्चेद् रम्यः स्यात् प्रियदर्शनः।
प्रियभार्या मनःस्वास्थ्यं धनं धान्यं च भूपतेः।।१०।।

The frontal part of the town, may be fascinating and good looking therein the beloved wife, the health of mind or mental health wealth and crops are ensured for a king.

पूर्वदक्षिणभागश्चेत् पुरस्य प्रियदर्शनः।
महद् यशस्तदाप्नोति राजा हेम च पुष्कलम्।।११।।

The Eastern Southern part of the town if is good looking, then the king obtains exorbitant fame, and fabulous gold.

पुरस्य दक्षिणो भागो यदा रम्यस्तदा भवेत्।
राज्ञः सेनापतिप्राप्तिर्धनं धान्यं च पुष्कलम्।।१२।।

The southern part of the town, if may be fascinating their becomes the attainment of the army-in-chief of the king wealth and crops in abundance.

रमणीयो यदा भागः पुरदक्षिणपश्चिमः।
अर्थसंपत् तदा राज्ञः प्रजावृद्धिश्च जायते।।१३।।

If the south western part of the town is fascinating then for the king the affluence of wealth and prosperity of progeny becomes in vogue.

पुरपश्चिमभागेन रमणीयेन पार्थिवः।
पुत्रबान्धवधान्याढ्यः संप्राप्नोत्युन्नतिं पराम्।।१४।।

By the western part of the town, or capital, being fascinating as such, the king becomes rich in sons, kinsmen, and crops and attains to height of eclat.

पश्चिमोत्तरभागे तु रमणीये नराधिपः।
प्रेष्यैः पुत्रैर्वाहनैश्च वृद्धिमेत्युत्तरोत्तराम्।।१५।।

In the fascinating western northern part the overlord of men i.e. the king attains to prosperity by attendants or entourage, sons, vehicles becoming swollen one after another.

उत्तरे रमणीये तु पुरभागे नरेश्वरः।
शत्रून् विजयते सर्वान् वर्धते च पुरोहितः।।१६।।

In the northern one and fascinating one, the portion of the town, the Lord of men, vanquishes the foes in entirety and the chaplain flourishes or and he flourishes when stationed at the vanguard or highest position (puraḥ hitaḥ from dhā to bear PPP).

यदि पूर्वोत्तरो भागः पुरस्य प्रियदर्शनः।
यत्राभ्युत्तरमानन्दं क्षिप्रं राज्ञो विनिर्दिशेत्।।१७।।

When the Eastern northern part of the capital is good looking, then there verily[1], a joy of a subsequent increase for the king one may indicate.

निष्पन्नस्य पुरादेर्यो भागो न स्यान्मनोरमः।
तस्य तस्यैव भागस्य परिहाणिं विनिर्दिशेत्।।१८।।

Of a town and the like having attained to accomplishment whichever part may not be such as fascinating for the mind of that same part of that capital a damage impending as such one may predict.

नवे यदि पुरद्वारे कपाटं प्रविशीर्यते।
स्त्रीनामधेयमन्यद् वा स्त्रीनाशं तद् विनिर्दिशेत्।।१९।।

In case at a new door the panel becomes patchy or torn apart then one may calculate the demolition of some thing feminine nomenclatured or even a destruction of the woman herself.

देवागारे पुरद्वारे प्राकाराट्टालकेषु च।
हस्तिशालाश्वशालासु रथशालास्त(स्व)थापि वा।।२०।।
कोष्ठागारायुधागारे निमित्तं तु शुभाशुभम्।
यदि किञ्चित् प्रदृश्येत राज्ञस्तदभिनिर्दिशेत्।।२१।।

In an abode of god i.e. temple, over an arched portal of a capital, over a rampart or on a watch tower or a tower on a parapet[1] in elephant studs and horse stables or equeries[2] and also in the chariots stationing abode, in granaries, or magazines[3] and arsenals[4] or armoury[5] an omen good or bad if any may be visible, that same one may report to the king.

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[1] Dr. D.N. Shukla's edition, p. 178 verse 17 pāda 3 has तत्राभ्युर्त्तरमानन्दनम् for यत्राभ्युत्तरमानन्दम् of GOSE, p. 243, verse 17.

भङ्गो यत्रोर्ध्ववंशस्य तत्र राजा विनश्यति।
अर्गलापीलिकाकुञ्चीभङ्गे च नवकर्मणि।।२२।।

Where there may be the collapse of the upper lintel[6] there the king attains to doom. And in a new construction, on the breakage of a latch or bolt a lock and the key.

ग्रामे नश्यन्ति चैतानि तदा ग्रामो विनश्यति।
द्वि(दि)गुत्थितं तु राष्ट्राणां गृहार्थेषु कुटुम्बिनाम्।।२३।।

In a village when these get lost or destroyed the village itself goes to the doom; An eruption in the quarters of the Rāṣṭrās or countries, (whatever) is in auspicious the same is inauspicious for the house holders in matter of house hold chores or finances.

नवकर्मणि यत्किञ्चिद् भज्यते यदि वा नमेत्।
वि(ध्व)स्ते वा स्फुटे वापि कुटुम्बिमरणं ध्रुवम्।।२४।।

In a fresh construction whatever gets broken or whatever gives way or gets bent down, in case of a collapse or explosion, the death of the house holder becomes certain.

फलं सर्वनिमित्तेषु शुभं वा यदि वाशुभम्।
संवत्सरं परं ग्राह्यं नवकर्मकृते गृहे।।२५।।

The fruit in all the omens, good or bad, may be reckoned as lasting for one year in case of a house having been constructed quite a new.

परिसंवत्सरान्ते च पुराणमिति निर्दिशेत्।
तुम्बिका भज्यते यत्र नवकर्मणि निष्ठिते।।२६।।

At the end of one year (if undamaged or having no fruit good or bad) then it may be declared as old. In the event of a tumbikā (a gourd or a globular pole tapering like a gourd) getting broken, wherein then be in new construction.

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1. Kauṭilyamarthaśāstram (KAŚ) Pt. I Glossary p, 4. R.P. Kangle ed. 1960. University of Bombay. Text II.3.10, 11-12; X.1.1, XIII.3.47. pp. 36, 233 and 262.
2. Equerry - मन्दुरा, अश्ववाजिशाला अश्वपालः। Eng. Skt. Dict., V.S. Apte, p. 139.
3. KAŚ Pt. I, p. 63, Pt. II, p. 139. R.P. Kangle, Ed. 1963. University of Bombay. II.15.1 कोष्ठामाराध्यक्षः।
4. Eng. Skt. Dict., V.S. Apte, p. 20.
5. KAŚ Pt. I, II.18.1, p. 68, Pt. II, p. 150. R.P. Kangle editions.
6. Lintel - द्वाराग्रकाष्ठं द्वारोर्ध्व Eng. Skt. Dict., V.S. Apte, p. 263.

श्रेष्ठा तु महिला तत्र षड्भिर्मासैर्विनश्यति।
एवमेव नवं यस्य सदनं तु विनश्यति॥२७॥

The eldest women therein within six months gets her doom. This very way, whose newly constructed building collapses.

प्रेष्यदासादिविश्वासात् तद् विनाशयति ध्रुवम्।
पृष्ठवंशो नवो यस्य नवकर्मणि भिद्यते॥२८॥

Under confidence of the couriers, servants and the like, that spells disaster as per certainty. The back side beam or architrave of which one a new construction becomes crevices.

कुटुम्बी म्रियते तत्र गृहं संवत्सरात् परम्।
प्रेष्याश्चात्र विनश्यन्ति दीर्यमाणे विशेषतः॥२९॥

The house holder dies therein and the house after a year becomes destroyed. The couriers or lackeys or those working on errand or the maid servants therein get bedoomed in the event of its getting fractured specifically.

लुमासु भिद्यमानासु कन्यामरणमादिशेत्।
मुण्डकेषु विनष्टेषु सुहृदस्य विनश्यति॥३०॥

The Lumās[1] (pent roof) getting broken entail the subsequent death of a maiden. The Muṇḍakas (the polished sanctum sanctuaries) or top rooms[2] becoming defunct, a friend of this one (i.e. the house owner or the king) loses life.

अनुपूर्वेषु भिन्नेषु पुत्राणां मरणं ध्रुवम्।
विपत्तौ मुण्डगोधानां माता तस्य विनश्यति॥३१॥

On the collapsing of Anupūrvas or the trailing beams the demise of sons becomes certain. In the event of the attack of iguanas having crests shaven or bald the mother of that one loses life.

नागपाशकभङ्गे तु भृत्यानां मरणं भवेत्।
कपाटे भ्रातृमरणमर्गलायां स्त्रिया वधः॥३२॥

On the breakage of the Nāgapāśakas (a sort of magical noose used in battle to entail glean enemy or noose of the weapon of Varuṇa)[3] or coitus, there may ensue the death of

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[1] Lupā- a rafter used for making roof, Prāsāda Śikhara, p.153 by R.P.Kulkarni. Also- a sloping and projecting member of the entablature and representing a continued pent roof (EOHA, p.482).

[2] EOHA, p. 463.

[3] V.S. Apte, p. 283.

Digitized by Aryą Samaj Foundation Chennai and eGangotri

servants and on the collapse of a panel, the death of a brother and on the breakage of a latch the murder of a lady becomes (certain).

सुतस्य चार्गलापार्श्वे विनष्टे मरणं भवेत्।
द्वारबन्धे विनष्टे तु शीघ्रं कुर्यात् कुलक्षयम्।।३३।।

Of a son on the destruction of the side of a latch becomes certain and on the demolition of the door bondage it may quickly spell disaster for the family.

इन्द्रकीलो दृढो यस्य भङ्गमायाति मूलतः।
सपुत्रपशुवर्गस्य तस्य ब्रूयात् कुलक्षतिम्।।३४।।

The banner of Indra (Indrakīla) or a cross beam or a bolt[1] of which one strong as such, when gets on to a breakage at the root, in the event of that one, one may talk of the harm to the family along with the stock of sons and cattle.

तोरणं भज्यते यस्य द्रव्यं तस्य विनश्यति।
गृहभर्तुश्च मरणं त्रिदशैरवधारयेत्।।३५।।

Whose arched portal gets broken, the property of that one gets lost and the death of the lord of the house becomes (certain) within thirteen (days).

वास्तुमध्ये विनष्टे तु कुलवृद्धो विनश्यति।
सोपानं भिद्यते यत्र नवकर्मणि निष्ठिते।।३६।।

The central part of the building getting collapsed, the aged person of a family loses life and the staircase wherein gets collapsed on the initiation of a new construction.

तस्य प्रेष्याश्च गावश्च हिरण्यं च विनश्यति।
वेदिका भज्यते यस्या भार्या तस्य विनश्यति।।३७।।

The maid servants or couriers, the kine, and the gold (i.e. currency) of that one gets bedoomed and whose enclosed pavilion or enclosure becomes broken, his spouse gets her life lost.

गवाक्षस्तु विनश्येत पट्टस्तम्भोऽपि वा दृढः।
गजशुण्डाथ भिन्नोऽश्वः कपोताल्यथवा नवा।।३८।।

In case gavākṣa or window may get shattered, or even a strong Puṭṭastambha (A supporting pole) may break down, the elephant trunk[2] or a horse or an architrave may collapse or even a new dove cot or an eaves, may break down.

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[1] MW, p. 166.

[2] Gaja- a type of oval building, EOHA, p.152. गजशुण्डा may mean the trunk of the frontal part of the oval building.

स्थपनीपट्टिकाश्चैव स्त्रीविनाशं तदादिशेत्।
विटङ्कस्य तुलाया वा भङ्गे जाते कथञ्चन॥३९॥

And even a plinth normed pedestal may break down, then it may indicate the loss of a woman. An aviary or a pinnacle or a loftiest point or an elevation of a beam when given way.

शालास्तम्भस्य वा नाशे भार्या तस्य विनश्यति।
स्तम्भशीर्ष यदि भ्रश्येत् स्फुटेत् स्तम्भोऽपि वा दृढः॥४०॥

Or even at the collapse of a rampart pole, the wife of that one (i.e. the owner of the house) meets her doom A stambhaśirṣa i.e. the top of a pole where may get broken or even the pillar may explode along.

भज्यते प्रतिमोको वा स्वामिनस्तु वधो भवेत्।
भङ्गे तु भङ्गवाहिन्याः कुलवृद्धवधो भवेत्॥४१॥

And if a Pratimoka (a frontal column) gets broken there may effect the murder of the master and on the shattering of the Bhaṅgavāhinī[1] a water sluice or channel may entail, the death of a lineage lord.

आकाशतलके पुत्राः प्रतिच्छिन्ने कुटुम्बिनः।
विनष्टे च विनश्यन्ति षड्भिर्मासैर्न संशयः॥४२॥

And an ākāśatalaka i.e. a sky scraping pinnacle or a sanctum sanctorum having a hole the sons of the family head, meet their doom within six months; there is no doubt in it.

प्रासादमण्डले भग्ने भग्नासु वलभीषु च।
भार्या कुटुम्बिनस्तस्य नाशमायात्यसंशयः॥४३॥

The palace circumference having given way as also the roofs becoming collapsed, the wife of the head of the family meets doom undoubtedly.

प्रलीनो वा विलीनो वा प्रासादो यस्य भज्यते।
प्रलीने भृत्यमृत्युः स्याद् विलीने तु धनक्षयः॥४४॥

Dilapidated or perished a house of which one gets collapsed, in case of the dilapidated one the death of the servant and in case of the perished one, the loss of wealth becomes the outcome.

मिश्रे विनष्टे प्रासादे हीयन्ते सर्ववृद्धयः।
मरणं वा भवेत् तत्र कुष्ठव्याधिं च निर्दिशेत्॥४५॥

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[1] Bhaṅga according to P.K.Ācārya, p.406 (EOHA) is a pose in which an image is installed.

The Miśra house getting collapsed entails the loss of all properties and there may be a death coming about or the disease of leprosy one may predict.

येषु स्थानेषु भङ्गो वा विनतिर्वा प्रकीर्तिता।
उपद्रुतिर्विघातो वा तेषां फलमपीरितम्।।४६।।

In which spots there stands predicted the breakage or collapse melting away or explosion their fruit also stands declared here.

स्निग्धानि यदि दृश्यन्ते तानि दार्ढ्यान्वितानि च।
धनमायुश्च हर्षं च पूर्वोक्तानां तदादिशेत्।।४७।।

In case these strike as compact and endowed with strength, the wealth, the age and joy for all those declared earlier the one may declare or predict.

कर्णिकाभ्यन्तरी स्थूणा शालापादोऽथ हीयते।
यदि तद् दुःखमाप्नोति गृहभर्ता न संशयः।।४८।।

The pole in the interior of the Karṇikā as also the basement or plinth of the room if weigh down, then the (owner) attains to grief, there is no doubt in it.

संप्रधार्य च मेधावी बलाबलमतन्द्रितः।
निर्दिशन् बलमाप्नोति धनमायुर्यशस्तथा।।४९।।

The wise one having discriminated pros and cons (lit. benefit and loss or strength and weakness) free of lassitude, indicating as such, the importance or benefit attains wealth, age and fame likewise.

एवमादिकनिमित्तसूचितं संप्रधार्य मतिमान् बलाबलम्।
स्पष्टमादिशति योऽत्र शास्त्रवित् कीर्त्तिवित्त+ध(भव) नानि सोऽश्नुते।।५०।।

This way and the like, having weighed the benefit and loss as premonished by the omens or auspicious marks, the wise one, which one declares the reality, being an expert in technical science, enjoys fame, wealth and buildings.

इति महाराजाधिराजश्रीभोजदेवविरचिते समराङ्गणसूत्रधारापरनाम्नि वास्तुशास्त्रे
द्वारभङ्गफलं नाम त्रिचत्वारिंशोऽध्यायः।।

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CHAPTER 44

The definition of an Architect[1]

स्थापत्यमुच्यतेऽस्माभिरिदानीं प्रक्रमागतम्।
ज्ञातेन येन ज्ञायन्ते स्थपतीनां गुणागुणाः।।१।।

Now Architecture is being dilated upon by us, come upon as in due order (for expatiation), by which one having been understood, the qualities and disqualification of the architects stand located.

शास्त्रं कर्म तथा प्रज्ञा शीलं च क्रिययान्वितम्।
लक्ष्यलक्षणयुक्तार्थशास्त्रनिष्ठो नरो भवेत्।।२।।

The treatise or scripture, the practical as pect practial science and its theory and practice the intelligence and good conduct or honesty endowed with practicability, the target or the motive and the specific marks equipped purpose, the person may become well groomed in scientific lore.

सामुद्रं गणितं चैव ज्योतिषं छन्द एव च।
सिराज्ञानं तथा शिल्पं यन्त्रकर्मविधिस्तथा।।३।।

Palmistry[2] (a mark or spot on the body) and mathematics, Astrology and prosody the knowledge of sirās (i.e. arteries, veins or nerves buckets or bailing vessels[3] or lines which cross each other like veins) and like the craft or mechanical art and the art of implementing the working of mechanical contrivances.

एतान्यङ्गानि जानीयाद् वास्तुशास्त्रस्य बुद्धिमान्।
शास्त्रानुसारेणाभ्युद्य लक्षणानि च लक्षयेत्।।४।।

These components the wise one may know of the Science of Architecture. Having spoken as per theory of the theoretical treatise he may mark out the pre-requisites.

प्रसिद्धशास्त्रदृशन्तैर्वास्तुज्ञानं प्रसाधयेत्।
वास्तुनः ससिरावंशैर्मर्मवेधैः सुनिश्चितैः।।५।।

By the popular instances of the theoretical knowledge he may accomplish the knowledge of the science of Architecture by the vein like corpuscles of the building and by the obstruction of the vulnerable spots nicely determined.

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1. This chapter is at No. 8 in Dr. D.N. Shukla's edition pp. 33-34. Text and pp. 35-36. Hindi Translation.
2. V.S. Apte, p. 599. MW, p. 1206 a work on Palmistry by Durlabharājā.
3. V.S.Apte, p. 604.

वास्तुद्वारक्षणान् भूय: सर्वान् जानाति शास्त्रत:।
यस्तु शास्त्रमविज्ञाय प्रयोक्ता स्थपतिर्भवेत्।।६।।

He who knows in absolute theory all the happy aspects of the openings of the buildings in amplitude or substantiation, (he may be belauded) and he who takes to practising without having understood the theoretical works and may assume the office of an Architect.

हन्तव्य: स स्वयं राज्ञा मृत्युवद् राजहिंसक:।
मिथ्याज्ञानादहङ्कारी शास्त्रे चैवाकृतश्रम:।।७।।

He deserves to be killed by the king himself the one killer or murderer of the Royal status being a death in corporal form being a murderer of the king. Owing to manipulated or pretentious or fake knowledge having labour not undertaken in the theoretical norm of the literary treatise or scientific text.

अकालमृत्युर्लोकस्य विचरेद् वसुधातले।
यस्तु केवलशास्त्रज्ञ: कर्मस्वपरिनिष्ठित:।।८।।

May haunt along the untimely death on the surface of the soil and he who may alone be an expert in the theoretical norm, and is not a skilled one or well trained in practical aspect.

स मुह्यति क्रियाकाले दृष्ट्वा भीरुरिवाहवम्।
केवलं कर्म यो वेत्ति शास्त्रार्थं नाधिगच्छति।।९।।

He faints at the time of practical observances like a coward fainting on seeing the battlefield. And one who is alone expert in practical aspect and fails to assimilate the sense of the theoretical treatise.

सोऽचक्षुरिव नीयेत विवशोऽन्येन वर्त्मसु।
कर्म वास्तुविधे: स्थानं मानमुन्मानमेव च।।१०।।

That one like an eyeless man, helpless as such may be led away to stray paths by another one. The work proper of the designing of a house, its plot, measurement and elevation or size measure or price.

क्षेत्रजाति(नि) च कर्माणि लुमालेखाच(श्च)तुर्दश।
चत्वा(तु)रो गण्डिकाच्छेदान् वृत्तच्छेदेषु सप्तसु।।११।।

The designing emanating from the area or plot and the linings of and carvings of fourteen types, to four Gaṇḍdīkācchedas in seven circular holes (one may create).

सुश्लिष्टं सन्धिसन्धानैरधरोत्तरसंयुतम्।
बाह्यरेखान्वितं शुद्धं यो जानाति स कर्मवित्।।१२।।

Well knit by the plugging of joints, endowed with the adjustment of lower and upper parts, he who understands the polished one having out a lining well adjusted or glued.

शास्त्रकर्मसमर्थोऽपि स्थपतिः प्रज्ञया विना।
फलेयुः कर्मभिरन्याभिः(?) स्यान्निर्मद इव द्विपः॥१३॥

Even capable of taking to the task of theoretical aspect, an architect within the application of mind, desirous of fruits by other norm of actions, may be one like a tusker rutless as such.

प्रत्युत्पन्नमतिर्यः स्याद् वाहतः(कः) स्थपतिस्तथा।
कर्मकाले न मुह्येत् स प्रज्ञानेनोपबृंहितः॥१४॥

That very way an Architect may be of a resourceful intellect as one taking to the task skilfully. At the time of practical work he may not get unnerved thoroughly impregnated by knowledge.

अप्रज्ञेयं दुरालोकं गूढार्थं बहुविस्तरम्।
प्रज्ञापोतं समारुह्य प्राज्ञो वास्तुनिरं(?) तरेत्॥१५॥

Fit not to be gauged difficult of visibility, having essence inscrutable, and highly detailed one, having mounted on to the ship of intellect, the wise one may ferry across the ocean of Architecture (lit. treasure of Architecture).

ज्ञानवांश्च तथा वाग्मी कर्मस्वपि च निष्ठितः।
एवं युक्तोऽपि न श्रेयान् यदि शीलविवर्जितः॥१६॥

One endowed with knowledge and an orator or one given to disquisitioning and well groomed in undertakings (an architect) this way equipped even may not be an appreciated one when shorn of good demeanour .

रोषाद् द्वेषात् तथा लोभान्मोहाद् रागात् तथैव च।
अन्यचिन्त्यत्वमायाति दुःशीलानामविक्षयात्(?)॥१७॥

Out of ire, antipathy and greed infatuation and passion that very way, owing to the non-erasability of the misconducted ones he becomes a cause of anxiety for others.

शीलवान् पूजितो लोके शीलवान् साधुसम्मतः।
शीलवान् सर्वकर्मार्हः शीलवान् प्रियदर्शनः॥१८॥

The conducted one i.e. a chaste or honest one becomes adored in the world, well respected by the suave. The good charactered one, is fit for the personal liabilities and also one having visibility agreeable.

शीलाधाने परं यत्नमाधि (ति)ष्ठेत् स्थपतिः सदा।
ततः कर्माणि सिध्यन्ति जनयन्ति शुभानि च॥१९॥

In maintaining character the architect may take to marathon perseverance invariably. Then along the undertakings assume success and create auspicious omens.

तथाचाष्टविधं कर्म ज्ञेयं स्थपतिना सदा।
आलेख्यं लेख्यजातं च दारुकर्म चयस्तथा।।२०।।

Likewise eight moded task deserves to be understood by the Architect perennially. Ālekhya (painting), lekhyajāta or lepakarma i.e. plastering, the wood work and caya i.e. placing of mounds of Earth raised to form the foundation of a building or wood stocking or edifice creating or earth laying.[1]

पाषाणसिद्धहेम्नां च शिल्पं कर्म तथैव च।
एभिर्गुणैः समायुक्तः स्थपतिर्याति पूज्यताम्।।२१।।

Stone work, mercury, minerals or ores or metallic substances, gold carving and chiselling works likewise, by these crafts (lit. qualities) endowed as such, an architect attains to laudation.

स्थापत्यमङ्गैरिदमष्टभिर्यश्चतुर्विधं वेत्ति विशुद्धबुद्धिः।
स शिल्पिनां संसदि लब्धपूजः परां प्रतिष्ठां लभते चिरायुः।।२२।।

By these eight components who understands this science of architecture of four varieties (i.e. theory, practice, intelligence and honesty) the pure intellected one, that (architect) attains to utmost repute long enduring one having popularity acquired among the assemblage of Architects or artisans.

इति महाराजाधिराजश्रीभोजदेवविरचिते समराङ्गणसूत्रधारापरनाम्नि वास्तुशास्त्रे
स्थपतिलक्षणं नाम चतुश्चत्वारिंशोऽध्यायः।।

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1. V.S. Apte, p. 203 on Cayaḥ. MW, p. 394. चुनाई in Hindi. Dr. D.N. Shukla, p. 36.

CHAPTER 45

The definition of Eight Components[1]

प्रोक्तं चतुर्धा स्थापत्यं वास्तुतत्त्वस्य सिद्धये।
ब्रूमस्तदेव चेदानीमङ्गैः संयुक्तमष्टभिः॥१॥

For the sake of success of the factual norm of Architecture or building construction, the science of Architecture has been talked of as four-fold. That same we dilate upon now having been equipped with eight components.

तेष्वङ्गं प्रथमं प्रोक्तं वास्तुपुंसो विकल्पना।
पुरस्य विनिवेशस्तु द्वितीयं द्वारकर्म च॥२॥

Among them the first component is talked of as the creation of the Vāstupumān or Vāstunara. The second is the site laying of the town as also the door lining.

रथ्याविभागः प्राकारनिवेशोऽट्टालकस्य च।
विनिवेशः प्रतोलीनां विभागस्थानकानि च॥३॥

The lane divisioning the introduction of a rampart, as also that of the watch towers, the construction of the turrets on the parapets[2] as also the spots of distribution or segregating segments.

प्रासादश्च तृतीयं स्याच्चतुर्थं तु ध्वजोच्छ्रितिः।
पञ्चमं नृपतेर्वेश्म स्थानान्तरविभक्ति च॥४॥

The palace may be the third one and fourth the raising aloft of a flag or a sanctum sanctorum the fifth one the royal apartment and the division of the intermediary spots.

चातुर्वण्यविभागश्च गृहभागश्च षष्ठकम्।
सप्तमं यजमानस्य शालायां मानमीरितम्॥५॥

The segregation of the four orders of society and the apportioning of the house as the sixth one and seventh being the measurement of the apartment of the Yajumāna (A host, patron, a rich man or head of the family).[3]

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[1] Dr. D.N. Shukla's text as chapter 9 pp. 35-38, Text. Translation in Hindi, pp. 37-41.

[2] Pratolī according to P.K.Ācārya, p.337 (EOHA) is a gateway sometimes provided with a flight of steps; a small turret; the main road of a town. Also see Kauṭilyamarthaśāstraṁ Pt. I by R.P. Kangle. Glossary p. 53. Text II.3.11, p. 36.

[3] V.S. Apte, p. 451, a person who performs a regular sacrifice and pays its expenses or a person who employs a priest or priests to sacrifice for him. (Hence a host, patron, a milkmen or the head of a family.

यज्ञवेदीप्रमाणं च कोटिहोमविधिस्तथा।
अष्टमं राजशिबिरनिवेशो दुर्गकर्म च॥६॥

The extent of the sacrificial altar and the rite of Koṭihama (A kind of sacrificial offering, the eighth is the establishment of the royal cantonment and the fort systematisation.

यो वेत्त्यङ्गान्यमून्यष्टौ सोऽत्र स्थपतिसत्तमः।
यशो मानं स लभते पूज्यते च नराधिपैः॥७॥

He who knows these eight components he, verily, here becomes an architect of the highest order. He attains fame and honour and is belauded by the overlords of men i.e. the Kings.

अशास्त्रज्ञमकर्मज्ञं स्थपतिं यः प्रयोजयेत्।
न तस्य वास्तु सिध्येत सिद्धमप्यसुखावहम्॥८॥

He who may employ an architect not conversant with theory and practice his construction may not be successful and even if successful may not be bliss endowing.

तस्मात् कर्म च शास्त्रं च यो वेत्ति द्वितयं नरः।
अष्टाङ्गमपि यो वेत्ति स राज्ञः स्थपतिर्भवेत्॥९॥

Therefore, the practice and theory the brace as such which person knows, and who also knows the eight componented organisation, he may become the Architect (designate) of a King.

अङ्गानि पूर्वमुक्तानि वास्तुशास्त्रोक्तविस्तरात्।
तेषु प्रासादिकं यत् तद् वक्ष्यामोऽग्रे सविस्तरम्॥१०॥

The components having been detailed above owing to the expansion of the Science of Architecture; among them that may deal with the palaces, that shall be detailed as such ahead.

अथाङ्गं सप्तमं ब्रूमो यत् तद् यज्ञेषु युज्यते।
विनिविष्टे पुरे पूर्वं क्लृप्तेषु सुरधामसु॥११॥

Therefore, we shall talk of the seventh component that very one that is employed in sacrifices within a town well established or inhabited and in temples talked of earlier.

दिशि दक्षिणपूर्वस्यां यज्ञार्थं मापयेद् भुवम्।
निवेशं तत्र कुर्वीत चतुरश्रं समन्ततः॥१२॥

In the quarter south-eastern one may make the measurement of ground or land, done for the purpose of a sacrifice. Therein an enclosure one may create as square normed all over.

आयामेन विधातव्यो हस्ताष्टादशविस्तृतः।
पूर्वद्वारं विधातव्यमादित्यस्य पदे बुधैः॥१३॥

In length it deserves to be created to the breadth of Eighteen cubits. The Eastern or opening gate deserves to be created at the stepping stone of the Sun; by the wise ones.

तस्य पश्चिभागे तु यजमानकुटी भवेत्।
षोडशायामविस्तारा प्राङ्मुखी सा प्रशस्यते।।१४।।

On the rear portion of that one may be the hut or compartment of the Yajamāna (the host). Having breadth of sixteen āyāmas or cubits length, that one is belauded as having face towards the East.

यजमानकुटीद्वारे देवता या च कीर्तिता।
ततः प्रभृति पूर्वेण प्राग्वंशं परिकल्पयेत्।।१५।।

On the door of the compartment of the yajamāna or host the god that stands illustrated right from that by the east, one may create the Prāgvaṁśa (a kind of sacrificial room having its columns turned towards the east).[1]

वेदिमध्ये स्थितं तत् स्यान्मानं वेद्याश्च शस्यते।
पूर्वापरेण षट्त्रिंशत् कर्त्तव्याः प्रक्रमा बुधैः।।१६।।

That may exist as in the centre of the Vedī (the enclosed pavilion) and the measurement of the Vedī or enclosed pavilion is deemed as excellent. By the frontal and rear spot, thirty six deserve to be created Prakramas[2] (the paces considered as measure of distance) or a measure of distance the length of which is stated at 2, 3 or 3 1/2 padas also at more or less)[3] by the experts (lit. wise ones).

एकत्रिंशत् कुटीभागे मध्येऽष्टादश कल्पयेत्।
प्रक्रमाः स्युः शिरस्थाने विंशतिश्चतुरुत्तरा।।१७।।

In the portion of the cottage normed thatch, thirty-one and in the centre he may create eighteen Prakramas and on the head side twenty added by four.

पुरुषस्य शिरस्तत्र प्राग्वंशे तु प्रतिष्ठितम्।
तस्मात् पूर्वोत्तरं ज्ञेयं सर्वयज्ञेषु पूजितम्।।१८।।

The head of the puruṣa therein is deemed as stationed as the Prāgvaṁśa (the sacrificial room having columns turned towards east). On that account, in all the sacrifices the East-north may be recognised as adored as such.

वेद्यन्तरं तु कर्त्तव्यं शकटं येन गच्छति।
तस्मादुत्तरवेदी या कार्या प्रत्युत्तरेण तु।।१९।।

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1. V.S. Apte, p. 375.
2. V.S. Apte, p. 351.
3. MW, p. 655.

The space between the Vedī or enclosed pavilion may be such as having the passage of a cart allowed. Therefore, the Uttara Vedī (which is the subsequent or adjoining Vedī, that may be created towards the north.

द्विहस्तायामविस्तारो होमचेष्ठः कृतोऽत्र हि।
प्राग्दक्षिणेन संस्थानं यजमानस्य शस्यते।।२०।।

Having area of two-cubit length herein the sacrificial abode may there be. The site for the Yajamāna is appreciated as being on the east south.

कटिमात्रं सदा कार्यं नाभिमात्रमथापि वा।
ततोऽधिकेन दुर्भिक्षमनावृष्टिश्च जायते।।२१।।

Having extent of a waist's (length) and even of a navel's length invariably. By an excess of that one, a famine or drought results as such.

एषा यज्ञक्रिया प्रोक्ता कोटिहोमोऽथ वक्ष्यते।
पुरस्याभ्यन्तरे भागे हुताशस्य पदे तथा।।२२।।

This stand declaimed the sacrificial abode's construction or structure. Now Koṭi home[1] is being dilated upon within the interior spot of the town and on the spot meant for fire.

तस्मिन् स्थाने विधातव्यः कोटिहोमः सदा पुरे।
लक्षहोमश्च कर्तव्यो नित्यो नैमित्तिकोऽपि वा।।२३।।

On that spot deserves to be created the Koṭi homa established in the town. And the Lakṣa homa (A particular sacrifice offered to the planets)[2] deserves to be created as perennial and endowed with omens.

अथ भूमिवशात् स्थानं कदाचिन्नैव लभ्यते।
सर्वतो ब्रह्मणः स्थानाद्धोमस्थानं निवेशयेत्।।२४।।

Under exigency of a land, the plot becomes unaquairable normally. On all sides of the seat of Brahman, one may create the Homa venue.

ऐशानीं दिशमाश्रित्य ब्राह्मणैर्वेदपारगैः।
पुरश्चरणतत्त्वज्ञैः षट्कर्मनिरतैः सदा।।२५।।

Having resorted to the Aiśānī quarter (north eastern)[3] by the Brāhmaṇas gone beyond the study of Vedas, the knowers of the reality of Puraścaraṇa.[4] (The Preparatory Rites) and

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1. MW, p. 312.
2. MW, p. 892.
3. V.S. Apte, p. 124.
4. MW, p. 634. Preparatory rites.

engaged in Ṣaṭkarma[1]. (The six acts enjoined on a Brāhmaṇa) invariably.

नित्यं शान्तिपरैर्विप्रै राजा तु विजयी भवेत्।
नोपसर्गास्तु जायन्ते न च लक्ष्मीः पुरं त्यजेत्।।२६।।

Perennially by Brāhmaṇas engaged in Pacification, a King may become victorious. Neither the misfortunes take emanation nor the glory may take leave of the capital.

अनावृष्टिभयं नास्ति सुभिक्षं जायते सदा।
उक्तं याज्ञिकमङ्गं तु सर्वाङ्गेभ्यः प्रशस्यते।।२७।।

Drought danger never ensues and plenty crops become insurgent The frame work of sacrifices spoken as such, becomes laudable as compared with components.

सर्वं स्थपतिना ज्ञेयं तत्त्वज्ञैर्ब्राह्मणैः सह।
एकाशीतिपदेनैव यज्ञभूमिं तु मापयेत्।।२८।।

All should be learnt by the Architect along with Brāhmaṇas knowers of realities. By 81 squares he may organise the measurement of sacrificial landscape.

निवेशं शिबिरस्याथ कथयामोऽङ्गमष्टमम्।
यदा तु नृपतिः स्थानात् स्वाद् यात्राभिमुखो भवेत्।।२९।।

The venue of the army camp, we shall talk of as the eighth component when the king from his own capital, may be such as facing a march or a sojourn.

शिबिरस्य निवेशं च तत्त्ववेत्ता परीक्षयेत्।
अर्थशास्त्रविधिज्ञो वा स्थपतिर्वा प्रकल्पयेत्।।३०।।

The knower of the reality may examine the spot suitable for the Army camp. The one conversant with the science of polity and economic measures or even an architect may take up the plan outlay norm.

शिबिरं चतुरश्रं स्याद् वृत्तं वृत्तायतं क्वचित्।
चतुरश्रायतं वापि विषमं वाक्व चिद् भवेत्।।३१।।

The army camp may be square normed and globular or globular and long somewhere or rectangular as such and square normed and longer one or uneven structured somewhere, may it be created as such.

भूमिभागवशात् कल्पं(ल्प्यं)महारथ्योभयान्वितम्।
शिबिरस्य तु चत्वारि कुर्याद् द्वाराणि यत्नतः।।३२।।

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[1] V.S. Apte, p. 569.

Under exigency of the land, it may be created as endowed with huge lanes on both sides of the army camp, One may create the gates four as such with great effort.

रथ्या सार्धा तु सेनायाः पुररथ्याप्रमाणतः।
मित्रे स्थानं नरपतेः कार्यं पृथ्वीधरेऽपि वा।।३३।।

As compared with the extent of town-lanes the army camp lanes are half in size enjoined as such. The king's station is on the Mitra pada or Pṛthvīdhara pada.

आर्यम्णे वा विधातव्यं पदे वैवस्वतो(ते)ऽथवा।
निवेशो मन्त्रिणां कार्यः पश्चिमो(मे) राजवेश्मनः।।३४।।

Or even on the Aryaman pada or even Vaivasvata pada. The ministers should be allocated on the rear or western part of the kings' abode.

पुरोहितस्योत्तरतो बलाध्यक्षस्य पूर्वतः।
अन्तःपुरं दक्षिणतो भाण्डागारं तथैव च।।३५।।

Of the chaplain on the north and that of the army-in-chief on the eastern side. The harem is allocated on the south and likewise the storeroom.

गृहं प्रविशतो राज्ञो न्यस्येद् दक्षिणतो हयान्।
वामे च दन्तिनो न्यस्येदेवं सैन्यं निवेशयेत्।।३६।।

On king entering the abode, the horses may be adjusted on the right or southern side. And on the left side, he may spot out the elephants. This way he may allocate the army.

बाह्यतः परिखां तस्य कारयेद् राजवेश्मनः।
हस्तांस्त्रींश्चतुरो वापि पञ्चहस्तानथापि वा।।३७।।

From the exterior of the king's palace, a moat he may ordain or dig out to the extent of the four or five hastas i.e. Cubits.

चतुष्षष्टिपदाख्येन विभाज्यं शिबिरं बुधैः।
निवेशः शिबिरस्योक्तो दुर्गकर्माथ कथ्यते।।३८।।

By the nomenclature of sixty-four padas or squares, the camp deserves to be distributed by the experts. The enclosure of the camp has been detailed. Now the fort founding is being allocated.

दुर्गं तु षड्विधं प्रोक्तं राज्ञां तु विजिगीषताम्।
अब्दुर्गं पङ्कदुर्गं वा वनदुर्गैरिणे तथा।।३९।।
पार्वतीयं महादुर्गमिति कल्प्यानि पार्थिवैः।
सर्वेषामेव दुर्गाणां पार्वतीयं प्रशस्यते।।४०।।

The fort is called as of six types for kings desiring victory. The water fort, the slime fort, the forest fort, the desert fort likewise. The mountain or Hill fort of a huge norm, this way should be created by the kings. Of all the forts the Hill fort is acclaimed as best.

दुर्गस्थानविभागोऽत्र षोडशाख्येन कीर्तितः।
मध्ये तु ब्रह्मणः स्थानमसम्बाधं विधीयते॥४१॥

The division of the space of a fort stands allocated by the enumeration of sixteen (padas) or (squares). In the centre is the abode of Brahmā unobstructed as such.

ब्रह्मस्थानं समारभ्य हर्म्यं पञ्चशयाः स्मृताः।
उपरथ्या त्रिहस्ता तु शेषास्तु द्विशयाः स्मृताः॥४२॥

Having started from the Brahmasthāna the house is remembered as having Five Śayas (cubits) or having five beds. The side lanes being of three cubits and remaining parts as of two cubits or beds.

सन्निकृष्टा विधातव्या दुर्गा(र्ग)रथ्या समन्ततः।
द्वारं रथ्याप्रमाणेन कार्यं नात्यन्तमुच्छ्रितम्॥४३॥

Closely connected should be created the fort lanes all around. The door or gate should be created as per size of the lane and not much elevated.

परचक्रसमं (मसं)बाधं सुरक्षं तत् सदा भवेत्।
दुर्गेश्वरगृहस्थानं ब्रह्मणः परितो भवेत्॥४४॥

Having the blockade for the enemy forces and secure as such my it be. The abode of the commander of the fort may be such as having surroundings all over Brahma.

वैवस्वतेऽथवार्यम्णो मैत्रे पृथ्वीधरेप्रपि वा।
यथा पुरे पुरा प्रोक्तं स्थानं दुर्गेऽपि तत् तथा॥४५॥

In the Vaivasvata or in Aryaman in Maitra or Pṛthvīdhara, the way it has been talked of regarding the town or capital, in the fort also the abode of fort superintendent may be there.

वीराः शुभा ह्यदोषाश्च भूमिपालस्य संमताः।
धनुर्वेदविधिज्ञाश्च कृतास्त्राः शास्त्रपारगाः॥४६॥

The sentinels faithful and flawless of a king (the protector of the Earth, have been appreciated thoroughly conversant with the lore of archery having missiles mastered and gone beyond the intricacies of theoretical treatises.

दुर्गे स्थाप्याः सुरूपाश्च बहवश्च वरस्त्रियः।
अन्तःपुरं च कोशं च कुमारांश्चात्र वासयेत्॥४७॥

In the fort are to be stationed lovely formed and innumerable concubines and the harem as well as the treasure along with princes, he may habitate.

एवं दुर्गविधानस्य समासोऽयमुदाहृतः।
इत्यष्टाङ्गो वास्तुशास्त्रस्य सारः संक्षेपेण स्पष्टमस्माभिरुक्तः।
यत्र ज्ञाते शिल्पिवद् वास्तुविद्यापाथोनाथं सन्तरन्त्यप्रयासात्।।४८।।

This way succinctly has been illustrated the provision of a fort. This way the eight normed essence of the science of Architecture in brief has been dilated upon by us wherein knowledge having been assumed, those endowed with the art ferry across the ocean in the form of the Science of Architecture without any difficulty.

इति महाराजाधिराजश्रीभोजदेवविरचिते समराङ्गणसूत्रधारापरनाम्नि वास्तुशास्त्रे
अष्टाङ्गलक्षणं नाम पञ्चचत्वारिंशोऽध्यायः।

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CHAPTER 46

Toraṇabhaṅgādi Śāntikaḥ

The pacificatory Rite on the collapse of an arched portal.[1]

पुरातनं नवं वापि कृतं वाथर्धनिर्मितम्।
देवतानां नृपाणां च तोरणं निपतेद् यदि।।१।।

Older one or dilapidated one or a newly constructed one, or even one having been created half way, the arched portal of gods or kings if may collapse.

भज्यते दह्यते वाथ नमते सज्जतेऽथवा।
दवविद्युज्जलाद्यैर्वा हन्यते तत् कदाचन।।२।।

Gets broken or burnt or even bends down or gets clung over or entangled or gets trimmed[2] or is demolished or struck against by forest conflagration, lightning sometimes.

तत्र दोषान् प्रवक्ष्यामो दोषप्रशमनानि च।
तोरणं निपतेत् सर्वं शिरो वास्य कथञ्चन।।३।।

Therein I shall illustrate the damages or defects as also their pacifications. The arched portal way fall down fully or its top may collapse somehow.

राज्ञां सेनापतीनां च प्रतीहारपुरोधसाम्।
प्रधानाश्वगजानां च विप्रपौरजनस्य च।।४।।

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[1] Dr. D.N. Shukla's edition has it as chapter 37. Text pp. 180-183. Hindi Translation, pp. 183-185.

[2] V.S. Apte, p. 577.

Of kings, army chiefs, door-keepers or chaplains of Pradhānas or chief functionaries of state, of horses or elephants of Brāhmaṇas and citizen folk.

तत्र मृत्युभयं विद्याद् दुर्भिक्षं चापि निर्दिशेत्।
तस्मात् प्रशमहेत्वर्थं विधिं कुर्यादिमं बुधः।।५।।

Therein a death danger one may presume and may even foresee a famine. On that account for the sake of pacification the wise one may take to the ritual of this norm.

ऋत्विग्भिर्ब्राह्मणैर्धीरः स्थपतिः सपुरोहितैः।
रात्रौ होमबलिं कुर्यान्नगरे तु चतुर्दिशम्।।६।।

By the Priests officiating at a sacrifice and Brāhmaṇas the valiant or Heroic architect accompanied by chaplains at night may offer offering at a sacrificial performance in the capital in all the four quarters.

कर्णचत्वरशृङ्गाटेष्ववनीपालवेश्मनि।
स्थानेष्वेतेषु विप्राद्यैर्वेदिं निष्पाद्य साक्षताम्।।७।।

On the corners, squares quadrangles[1] within the palace of the protector of the Earth i.e. King on such spots by Brāhmaṇas and others, having got erected a raised platform or enclosed pavilion, (decked or sprayed over) by unhusked rice grains.

कलशैर्द्रव्यगन्धैश्च श्वेतमाल्याम्बरैर्वृताम्।
तत्र होमं प्रकुर्वीत शान्तिकं बलिमेव च।।८।।

With pitchers and with materials and scents or scented materials, screened all over by white wreaths and cloths, there he may organise a sacrificial ritual as also an offering meant for a pacificatory rite.

एवं प्रशमयेत् सर्वं यत्किञ्चिद् दुरितोत्थितम्।
तोरणं भज्यते चेत् तद्राष्ट्रभङ्गं विनिर्दिशेत्।।९।।

This way he may pacify all that may be such as erupted from a sin or an evil omen. In case an arched portal gets broken or gets collapsed then the disintegration of the country he may predict.

अस्य प्रशमहेत्वर्थं पूर्वोक्तं कारयेद् विधिम्।
तदेवैकं प्रदह्येत तोरणं नगरे र्य(य)दि।।१०।।

For the acquiescent of this fact, he may take to the ritual as closely suggested. And that very way in a town or a capital, if an arched portal may get incendiarised.

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[1] शृङ्गाटम् a place where 4 roads meet V.S. Apte, p. 561 or a triangular place MW, p. 1087.

तदा वह्निभयं ब्रूयाद् राष्ट्रस्य नगरस्य च।
सबाह्याभ्यन्तरं विप्रैर्विधिमेनं प्रयोजयेत्।।११।।

Then dangers of fire one may pronounce for the country as well as for the capital. (Then) he may organise the ritual by the Brāhmaṇas on the outskirts as well as interior areas.

नते वा शीर्णभग्ने वा व्याधिपीडां विनिर्दिशेत्।
होमं बलिं च कुर्वीत पुनःसंस्कारमस्य च।।१२।।

(The arched portal) getting bent or broken or getting torn as under he may enjoin the anguish of disease. (He) may take to the task of sacrificial offering as well as sacrificial ritual and a repeated reconstruction.

वातेन विद्युता वापि तोरणं यदि भज्यते।
तस्मिन् रोगाः प्रवर्तन्ते कुलपीडाधनक्षयाः।।१३।।

In case an arched portal gets collapsed or broken by breeze on squall or lightning, then therein maladies creep in, family predicament and loss of wealth get into being.

शान्तिकर्म प्रकुर्वीत ततः शान्तिकरं भवेत्।
एवमादौ कृते पश्चात् पुनः संस्कारयेद् बुधः।।१४।।

The pacificatory rite he may organise that may create pacification. This way and the like having been done, the wise one may take to reconstruction as such.

पूर्वावयवनिर्माणाद् विशिष्टं रचयेत् पुनः।
दृढसन्धिनिगूढं च दृढद्रव्यसमन्वितम्।।१५।।

From the construction of the first component, the main (component) he may recreate once again well knit by strong joints or ligatures and equipped with strong materials.

विविधं रूपकर्माढ्यं सुसंस्थानं मनोरमम्।
अकुब्जमनतं चैव पूर्वोत्कृष्टतरं तथा।।१६।।

Rich in handy work of varied norm, adjusted on a suitable spot and fascinating as such, unhunched or unhinged or unslumped, unbent, and better refurbished than the earlier (effort).

नियुक्ते तु पुनः शान्तिं ब्राह्मणान् वाचयेत् ततः।
पुराणे वा नवे वाथ कृते वार्धकृतेऽथवा।।१७।।

When erected as such, once again he may arrange the pacifictory rites from the Brāhmaṇas. In case of the new one or old one or having been halfway.

प्रासादे वा गृहे वापि कपोतः प्रविशेद् यदि।
तत्र दोषाः प्रपद्यन्ते शान्तिकर्म तथैव च॥१८॥

In a palace or a house if a pigeon may enter therein defects creep in and a pacificatory rite may be likewise (assumed).

कालमूर्तिः कपोतश्च पापमूलकरण्डकम्।
विहङ्गापशदो हीनः कृष्णचारी विहिङ्गमः॥१९॥

The pigeon is reckoned as a death in corporeal form and a casket having roots for sin or a black coloured pigeon is a casket having roots of sin and a bird of wicked forebodings a levitated dark hovering vertebrate.

चतुर्विधः समाख्यातो मुनिभिः स तपोधनैः।
श्वेतो विचित्रकण्ठश्च विचित्रोऽन्योऽथ कृष्णकः॥२०॥

By sages having richness for penance, that one has been predicted as of four types i.e. white variegated necked, dappled hued and all black.

कपोतो भवने यस्य श्वेतवर्णो विशेत् क्वचित्।
कीर्त्तिविद्याधनं पुण्यं शीघ्रं च नयते क्षयम्॥२१॥

A pigeon in whose house, a white coloured one may enter sometimes then that one quickly spells disaster for fame, education and wealth and sanctity.

नित्यं रोगाः प्रवर्धन्ते शिशुपीडा च जायते।
चित्रकण्ठो हरेज्जायां पुत्रान् सर्वान् विचित्रकः॥२२॥

Perennially ailments or maladies grow forth and trouble for children gets along. The variegated necked may wrest the life of a wife and all the sons wrests a undappled hared.

सर्वाः सिद्धीश्च कृष्णाङ्गः प्रदुष्य च कुलं हरेत्।
रोगाः सर्वेऽपि वर्धन्ते विपदो व्यसनानि च॥२३॥

And a black hued one may wrest all the accomplishments and may wrest whole of the family having created pollution. All the diseases grow along and even all the calamities crop up.

बन्धनानि च जायन्ते प्रविष्टे तु कपोतके।
तस्माद् यत्नपरो भूत्वा प्रायश्चित्तं समाचरेत्॥२४॥

On a pigeon having entered, incarcerations become prominent. On that account having become persevering, he may take to atonement or expiation.

स्नातस्त्रिकालशुद्धात्मा सोपवासो जितेन्द्रियः।
देवपूजार्चनरतो नित्यं दानपरः शुचिः॥२५॥

Bathed and having soul purified in the triad of times having fasting assumed, and senses controlled engaged in adoration of gods, perennially munificent or offering gifts and free from pollution.

यवान्नप्रायभोजी च नित्यं होमपरायणः।
गुरुविप्ररतश्चैव श्वेतमाल्याम्बरस्तथा।।२६।।

Having food merely as barley meal, perennially taking to the act of sacrificial offerings, as also faithful into teachers or elders and Brāhmaṇas having vestments of white costumes and wreaths.

गृही सगृहिणीकस्तु व्रतमेतत् समाचरेत्।
श्वेतके पञ्चरात्रं च चित्रकण्ठे दशैव तत्।।२७।।

The householder along with the housewife may take to such a vow (on the entry) of a white (pigeon) for five nights and on that of a variegated necked for ten days.

चित्रे पञ्चदशाहानि कृष्णे दिवसविंशतिः।
व्रतस्थेन तु कर्त्तव्यमग्निकार्यं मनोरमम्।।२८।।

On the (entry) of a variegated one, for fifteen days and on that of a black one for twenty days by him having stand on a vow, deserves to be taken to the act of fire sacrifices of fascinating norm.

यथालाभं समादाय तस्य देहं सपिच्छकम्।
निकृन्तेत् खण्डखण्डानि विभागाष्टशतानि तम्।।२९।।

Having brought, as per advantage the body of that one along with fledges he may chop off piecemeal into eight hundred parts.

घृतप्लुतानि पुण्यानि मधुलाजान्वितानि च।
पञ्चवारुणसंज्ञेन वह्निकार्ये कृतेऽक्षतैः।।३०।।

Suffused with ghee and sieved, equipped with honey and fried grains, the sacrificial offering having been done with unhusked rice with the help of Pañcavāruṇa chant.

ततश्च मांसं जुहुयाद्धव्यमात्रेण मन्त्रवित्।
हुते क्रव्ये ततः क्षीरं दधिमध्वाज्यमेव च।।३१।।

Then he may offer oblation of meat or flesh with simple ghee being a chanter of chants. The carrion having been consumed subsequently, milk, curd and clarified butter he may offer.

संपूजयेद् ग्रहान् सर्वान् ब्राह्मणान् वाचयेत् ततः।
स्ववित्तपादं श्वेते तु विप्रेभ्यः प्रतिपादयेत्।।३२।।

He may adore all the malignant planets and may make the Brāhmaṇas recite (sacred chants) and personal wealth a quarter of it, unto the Śveta i.e. white pigeon and unto the Brāhmaṇas he may offer.

वित्तार्धं चित्रकण्ठे तु पादोनं सर्वचित्रके।
कृष्णे सर्वधनत्यागः कर्त्तव्यो ब्राह्मणात् पुनः।।३३।।

Half of the property unto the variegated necked one and less by a quarter for the wholly variegated one and in case of a black pigeon, the sacrifice of entire wealth deserves to be done from the Brāhmaṇa again.

एवं शान्तिर्भवेद् गेहे सर्वदोषक्षयावहा।
महतीं श्रियमाप्नोति धनलाभश्च जायते।।३४।।

This way may ensue passivity in the house and bearing the obviation of all the misfortunes one attains to utmost glory and the acquisition of wealth assumes existence.

पुत्रैः पौत्रैर्वृद्धिमाप्नोत्यनन्तामायुर्दीर्घं प्राप्नुयात् संयतात्मा।
एतत् कृत्वा मुच्यते सर्वपापैर्मेघैर्यद्वच्छारदः शीतरश्मिः।।३५।।

One attains to prosperity along with sons and grand sons having no end at all and attains to undecaying age, longer one having self controlled. Having acted this way he attains to obviation of all sins just as the cool rayed one i.e. Moon of Autumn attains freedom from clouds.

इति महाराजाधिराजश्रीभोजदेवविरचिते समराङ्गणसूत्रधारापरनाम्नि वास्तुशास्त्रे
तोरणभङ्गकपोतप्रवेशशान्तिका नाम षट्चत्वारिंशोऽध्यायः।।

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CHAPTER 47

The pre-requisites of a Vedī - An enclosed pavilion or a raised balcony or balustrade[1] or the space between the supposed spokes of a wheel shaped altar or covered verāṇḍaḥ or balcony in a courtyard (shaped like a Vedī and prepared for weddings).

वेद्यश्चतस्त्रो विज्ञेया या पुरा ब्रह्मणोदिता:।
वयं ता: संप्रवक्ष्यामो नामसंस्थानमानत:।।१।।

The Vedīs four as such may be recognised as illustrated earlier by Brahmā or for Brāhmaṇas. We shall now illustrate those as per importance of station or standing and nomenclature.

प्रथमा चतुरश्रा स्यात् सभद्रा च द्वितीयका।
तृतीया श्रीधरी नाम चतुर्थी पद्मिनी स्मृता।।२।।

The first one may be square shaped and the other or second one as endowed with a bhadra[2] or named as Sabhadrā or endowed with an aisle. The third one may be Śrīdharī or having Lakṣmī installed within and the fourth one as Padminī or lotus normed.

यज्ञकाले तथोद्वाहे देवतास्थापनेषु च।
नीराजनेषु सर्वेषु वह्निहोमे च नित्यश:।।३।।

At the time of sacrifice or marriage and during the installation of deities during lustration ceremonies of all types and in the fire offerings of all norms invariably.

नृपाभिषेचने चैव शक्रध्वजनिवेशने।
नृपयोग्या भवन्त्येता वर्णानामनुपूर्वश:।।४।।

During the installation to the throne ceremony of a king or consecration ceremony of a king and during the incorporation of Indra's banner these become (assigned) as suitable for the king as per descending order of orders of society or castes.

चतुरश्रा तु या वेदि नवहस्ता समन्तत:।
अष्टहस्ता प्रमाणेन सर्वभद्रा प्रकीर्तिता।।५।।

The square shaped Vedī normally is allocated the size of nine cubits and the Sarvabhadrā is required to be assumed the structure of eight cubits.

श्रीधरी सप्त विज्ञेया हस्तान् मानेन वेदिका।
षड्ढस्ता चैव शास्त्रज्ञैर्नलिनीह विधीयते।।६।।

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[1] A quadrangular spot in the courtyard of a temple or palace. V.S. Apte, p. 533.

[2] Partico or moulding, EOHA, p.407.

Śrīdharī is to be known as of seven cubits in measurement, being a Vedikā and Nalinī or Padminī here is enjoined as having six cubits, by the experts in architecture.

चतुरश्रा तु कर्त्तव्या चतुरश्रा समन्तत:।
भद्रैस्तु सर्वतोभद्रा भूषणीया चतुर्दिशम्।।७।।

The square shaped deserves to be built as square normed all over and Sarvatobhadrā (lovely on all sides)[1] deserves to be adorned in the four quarters by bhadras or aisles.

श्रीधरी चापि विज्ञेया कोणविंशतिसंयुता।
नलिनीति च विज्ञेया पद्मसंस्थानधारिणी।।८।।

Śrīdharī also deserves to be recognised as equipped with twenty angular norms. The Nalinī deserves to be recognised as one having the basement of a lotus petal.

कर्तव्या: स्वस्वविस्तारादुच्छ्रयेण त्रिभागिका:।
कुर्यान्मन्त्रवतीभिस्ता इष्टकाभिस्तु चाय(यि) ता:।।९।।

Deserve to be created as per individual breadth and by the height as having triangular components and (the architect) may render them brick inlaid having been solemnised by sacred chants.

चतुरश्रा यज्ञकाले विवाहे श्रीधरी स्मृता।
देवतास्थापने वेदीं सर्वभद्रां निवेशयेत्।।१०।।

At the time of the sacrifice (the Vedī) is to be square shaped and at the nuptial tie the Śrīdharī known as such (or having installation of the pedestal of Lakṣmī or shape of Lakṣmī or goddess of fortune). In matter of installation of the god or deity, one may incorporate a Vedī Sarvabhadrā (all beneficent one) or having an equipoised structure.

नीराजने साग्निकार्ये तथा राजाभिषेचने।
वेदी पद्मावती या च तथा शक्रध्वजोच्छ्रये।।११।।

During lustration and the firework or sacrificial offering and likewise during a royal consecration the Vedī may be such as having lotus normed structure and likewise in case of hoisting of the banner of Indra.

चतुर्मुखा तु कर्त्तव्या सोपानैश्च चतुर्दिशम्।
प्रतीहारसमायुक्ता चार्धचन्द्रोपशोभिता।।१२।।

Having four openings equipped with staircases on the four sides provided with a door or a doorkeeper and decorated by a half moon signet.

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1. Sarvatobhadra (Pratimā or vedī) EOHA, p.567.

चतु:स्तम्भसमायुक्ता चतुष्कुम्भविराजिता।
काञ्चनै राजतैस्ताम्रैर्मृन्मयैः कलशैस्तथा।।१३।।

Enclosed by four pillars or poles and decorated by four domes as also by golden, silvery, copper hued or clay built ewers.

कोणे कोणे तु विन्यस्तैर्वल्गुवानरभूषितैः।
स्तम्भप्रमाणं वेदीनां कार्यं छाद्यवशेन च।।१४।।

Adjusted on every corner bedecked by attractive apes[1]. The extent of poles or pillars deserves to be estimated of the Vedīs as per exigency of the thatch or roof (chādya) or covering thatch.

एकेन द्वित्रिभिर्वापि च्छाद्यैः सामलसारिकैः।
स्तम्भमूलानि चाभ्यज्य गुडेन मधुसर्पिषा।।१५।।

With one or two or three coverable amalasārikās[2] or wattle beams and having sprinkled the roots of the pillars with treacle (guḍa) or mollasses, honey and ghee.

परमान्नेन वाभ्यज्य तान् विन्यस्येद् यथातथम्।
देवताः पूजयित्वा तु ब्राह्मणान् स्वस्ति वाचयेत्।।१६।।

Having sprayed with Paramānna[3] he may adjust them as per places proper. And having adored the deities he may proclaim ''Hail'' (Svasti) from the Brāhmaṇas.

चतुर्विमितीरितं यदिह वेदिकालक्षणं
समग्रमपि वर्तते मनसि यस्य तच्छिल्पिनः।
स याति भुवि पूज्यतामवनिभोक्तुराप्नोति च
श्रियं स्थपतिसंसदि स्फुरति चास्य शुभ्रं यशः।।१७।।

Four normed that definition of Vedikās that has been illustrated hue, the entire one that remains speculated within the mind of which architect, that one attainment honour on the Earth and obvious the glory of an enjoyer of the Earth and in the consumably of the Architects his fame flares up, refulgent as such.

इति महाराजाधिराजश्रीभोजदेवविरचिते समराङ्गणसूत्रधारापरनाम्नि वास्तुशास्त्रे
वेदीलक्षणं नाम सप्तचत्वारिंशोऽध्यायः।।

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1. V.S. Apte, p. 496 – वल्गु।
2. Gadrooned or fluted oblate spheroid resembling an āmalarka fruit (a fruit of ebabelie myrobalan); which resting on a Dado (kaṇtha or beki) forms the crowning element of Nāgara and Rekha temples.
3. Rice boiled with milk or rice porridge (V.S.Apte, p.317).

CHAPTER 48

The observations on the defects of building constructions[1]

अतः परं गृहादीनामप्रशस्तसमुच्छ्रितम्।
क्रियते कथितं यस्मादेकत्र सुसमं भवेत्।।१।।

After this we shall dilate upon the eruption of indecent norms of the buildings and the like whereby is being given an account the way it may assume a temperate norm.

रक्षोम्बुनाथकीनाशमरुद्दहनदिक्प्लवा।
मध्यप्लवा च भूर्व्याधिदारिद्यमरकावहा।।२।।
वह्निप्लवा वह्निभिये मृतये दक्षिणप्लवा।
रुजे रक्षःप्लवा प्रत्यक्प्लवा धान्यधनच्छिदे।।३।।

Nairtya,Vāruṇa, Yāmya, Vāyavya, Āgneya quartered land when sunken low i.e. the south western, western, southern, the north western and the south eastern quartered land if sunken low and also the one sunken low in the central part bears forth disease, indigency or penury and epidemics : the one having south eastern sinking becomes a harbinger of incendiarisation and one having southern part sunken brings death and the south western when sunken brings disease and the western land sunken brings destruction of crops and wealth.

कलहाय प्रवासाय रोगाय च मरुत्प्लवा।
मध्यप्लवा तु भूमिर्या सर्वनाशाय सा भवेत्।।४।।

The north western land when sunken or low lying is meant for dispute, exile and disease. And the land that is low lying in the middle spells disaster in all respects.

तुषास्थिकेशकीटत्व(क्)शङ्कुभस्मोषरान्विताम्।
कर्पराङ्गारिणीं दुष्टसत्त्वानार्यजनां त्यजेत्।।५।।

Brimful or overspread by chaff, bones, shags, worm skin or insect hide, spikes, ashes and sterile one, full of potsherds or skulls and charcoals, being one predominating in wild beasts and demoniacal men, becomes avoidable.

चैत्रे शोककरं वेश्म ज्येष्ठे मृत्युप्रदायकम्।
पशुनाशनमाषाढे शून्यं भाद्रपदे कृतम्।।६।।

In Caitra a generator of grief the house built as such and an afforder of death in Jyeṣṭha, a destroyer of cattle in Āṣāḍha and in Bhādrapada becomes rendered desolated or tenant less.

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[1] This forms chapter 38 in Dr. D.N. Shukla's text pp. 184-193. Hindi translation pp. 186-195.

आश्विने कलहाय स्यात् कार्त्तिके भृत्यनाशनम्।
माघे चाग्निभयाय स्यान्मासेष्वेषु न कारयेत्।।७।।

In Āśvin, it becomes instrumental for disputes and strifes or quarrels and in Kārttika a demolisher of servants (it becomes). In Māgha it is (built) only for incendiarisation danger. (Therefore) during these months (a house) one may not arrange to be built.

पावकस्य पदे पृष्ठवंशस्यापि च पश्चिमे।
पुरप्रासादकर्णे च कीलादि प्राक् प्रयोजयेत्।।८।।

In the south east direction (Vahni pada)[1] as also and on the rear of the upper storey of the house[2] and on the side flank of a town palace, a wedge[3] or a pillar and the like, one may dig in the east.

पूर्वपश्चिमदिङ्मूढं वास्तु स्त्रीनाशकृद् भवेत्।
उदङ्मूढं न निष्पत्तिं याति सर्वं च नाशयेत्।।९।।

A house indiscretely created in eastern western quarter, may be a creator of the loss of a spouse and one sullied in the north, may not attain to completion and may devas flute all.

यत्तु दक्षिणदिङ्मूढं जायते मरणाय तत्।
प्राग्वास्तुनि(तु) कुर्वीत् प्रासादं मन्दिरं पुरे।।१०।।

That which is sullied by the southern quarter, that may be meant for a death. In a town one may create a building or a temple in the eastern structure.

वलितं चलितं भ्रान्तं विसूत्रं च समुत्सृजेत्।
यत् स्यान्मुखविनिष्क्रान्तं वलितं तत् प्रकीर्तितम्।।११।।

One may evade the bent low, or wrinkled one quaking one, revolving one reft of a measuring tape norm one may leave aside. And that may be such as started off from an opening wedge that is called as wrinkled.

चलितं पृष्ठनिष्क्रान्तं दिङ्मूढं भ्रान्तमुच्यते।
विसूत्रं कर्णहीनं स्यात् फलमेषां प्रचक्ष्महे।।१२।।

The quaked one, having foundation from the rear block and one sullen within the quarters or delirious in the quarters is called as Bhrānta or revolved one. The one reft of

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1. V.S. Apte, p. 76. आग्नेयी पावकस्य पदे SSD, p. 258, verse 8 pāda 1.
2. V.S. Apte, p. 348. MW. p. 648 पृष्ठवंशवास्तु (Kīla)
3. V.S. Apte, p. 495.

corners or flanks may be Visūtra (disordered or disconcerted)[1] one. Now we talk of the outcome of these or impact of these.

वलिते चलति स्थानं चलिते विग्रहो भवेत्।
भ्रान्तं योषिद्विनाशाय विसूत्रं भूरिशत्रुकृत्।।१३।।

On a wrinkled one, the earthquakes along and on a quaked norm may creep in strife or disputes. The revolved one may be for the demise of a woman and the disordered one may be for inveterate foemen.

मूषकोत्करवल्मीकप्रान्ता वक्रा भुजङ्गवत्।
छिन्ना भिन्ना विकर्णा च न वास्तुनि शुभा क्षितिः।।१४।।

A land sprayed over by the secretion of rats (a mole hill)[2] or having a pile of rubbish excavated by rats,[3] having anthills or dunes at the corners or flanks, and crooked like a serpent broken, shattered or cleaved and having no flanks is not salubrious (lit. auspicious) in architecture.

मूषकोत्करवत्यर्थं हन्ति वल्मीकिनी सुतम्।
विकर्णा कुरुते कर्णरोगं छिन्ना विनाशिनी।
भिन्ना भेदं करोत्युर्वी कुटिला मतिवक्रताम्।।१५।।

A land cornerless creates auricular pain and one cleaved as such is a source of devastation. The isolated one or deserted soil, creates disruption or dissension and an uneven one (lit. crooked or encurved one or circuitous one) becomes (a source) of mental derangement.

सपादं सत्रिभागं वा सार्धं द्विगुणमेव च।
यत् स्यान्मुखायतं वेश्म तदनिष्टफलप्रदम्।।१६।।

Square or quarter normed or even of three parts one and a half or even double that house may have a length at the opening that is afforder of an evil fruit.

यद् द्विशालं त्रिशालं वा चतुःशालमथापि वा।
मूषया रहितं वेश्म तदनिष्ठफलप्रदम्।।१७।।

That may be a two roomed set or three roomed set or even four roomed set having no Mūṣā or round windows or air holes[4] that (too) is a bringer of evil result.

पुरतः पृष्ठतः पार्श्वे यदि वालिन्दवर्जिता।
गृहे न शस्यते शाला देवागारे तु शस्यते।।१८।।

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[1] MW, p. 1000.

[2] V.S. Apte, p. 445 मूषिकोत्कर-स्थलम्। MW, p. 827.

[3] Mṛcchakaṭika III p. 112, L-11.M.R. Kale ed.

[4] MW, p. 827. Mūṣā.

In front as well as in the rear if reft of balconies or verāṇḍāha, within a house, a room is not deemed laudable and in a temple it is belauded.

अन्यपृष्ठस्थितद्वारं वेश्म खादकमुच्यते।
परस्परविरोधाय तद् वेश्म गृहिणोस्तयो:।।१९।।

A house having a door opening towards the rear of anothers' house is termed as "Khādaka" i.e. a devourer or consumer meant for hostility of mutual norm for the two house-holders.

सशल्यं पादहीनं च समसन्धि शिरोगुरु।
वेश्मनामिदमुद्दिष्टं मर्मदोषचतुष्टयम्।।२०।।

Saśalya (equipped with spikes or nails or prickles, pādahīna having no pedestal or basement) having similar joints or conjunctive corners and raised at the top or top elevated ones, the defect tetrad of the buildings has been illustrated or vulnerability spots have bell enunciated.

वास्तुक्षेत्रस्य यत्राङ्गे यस्य वर्त्म प्रवर्तते।
तदङ्गं वास्तुनस्तस्य च्छिन्नं तेनेति निर्दिशेत्।।२१।।

Within the area of the building wherein within any component, whose passage becomes viable, that component of that house may be declaimed as truncated.

छिन्नाङ्गं विकलं तत् स्याद् भीतिदं सर्वदोषकृत्।
तद्भर्तुर्भज्यतेऽङ्गं तद् वेधस्तस्याफलोऽन्यथा।।२२।।

The truncated limed one that, enlamed, that one terror provoking may be a generator of all vulnerability. That breaks or fractures the limb of an owner. That obstruction then becomes such as having no resultant out come.

स्वगृहद्वयमध्येन निर्वाहो यदि वर्त्मन:।
द्वारवेधोदितान् दोषांस्तदा प्राप्नोति निश्चितम्।।२३।।

By the middle of the two houses of an owner, if there is the development of a passage or route, that inculcates, surely, the defects creeping from the obstruction of gates.

मार्गश्चैको यदा गच्छेदुभयोर्गृहपार्श्वयो:।
मार्गवेधस्तदा स स्याच्छोकसन्तापकारक:।।२४।।

In case within the both flanks of two buildings a single passage passes through the obstructive norm of the passage that one may be a generator of grief and torment.

उत्सङ्ग: पूर्णबाहुश्च हीनबाहुस्तथापर:।
प्रत्यक्षाय इति प्रोक्तं प्रवेशानां चतुष्टयम्।।२५।।

The Utsaṅga i.e. overlapping in the middle, the truncation of side norms (lit. arms) (hinabuhuḥ) and the other one even arms-shorn, is meant for a visual perception, the fourfold division of entries or gates.

गृहस्य सम्मुखं यत्र द्वारं भवति वास्तुनः।
उत्सङ्ग इति स प्रोक्तः पूर्णवाहुः प्रदक्षिणः।।२६।।

Facing a house where in an architectural structure, a door faces the frontal side, that is called ''Utsaṅga'' the central curvature the full armed one a clockwise quartered one or circumambulatory normed one.

वामतो हीनबाहुः स्यात् प्रत्यक्षो वा (क्षो य)स्तु पृष्ठतः।
चतुर्थो ऽयं समुद्दिष्टः प्रवेशो वास्तुनो बुधैः।।२७।।

From the left side having no flanks that may be perceptible or not so from the rear, this fourth one is then termed as the door, by the experts.

उत्सङ्गाख्ये प्रवेशे स्यात् प्रजाहानिः कुटुम्बिनः।
धनधान्यक्षयो वास्य मरणं वा ध्रुवं भवेत्।।२८।।

In case of a praveśa or gateway named Utsaṅga (one being at the middle portion) then may ensue a harm to the house owner or even a loss of property and food stuffs and even a death may become certain.

पूर्णबाहौ पुत्रपौत्रा धनधान्यसुखानि च।
भवन्ति वसतो नित्यं गृहिणस्तत्र वास्तुनि।।२९।।

In case of Pūrṇabāhu (Praveśa) for a house owner, there become perennial the wealth, foodstuffs and comforts or amenities while residing in that house.

अल्पमित्रो गृही हीनबाहावत्यल्पबान्धवः।
स्याद् वाल्पवित्तो जीयेत स्त्रीभिः पीड्येत वामयैः।।३०।।

A householder in a ''Hinabāhu'' (Praveśa) residence becomes such as having few allies and few kindreds or may become such as having little of wealth may subsist upon women and may get tormented by ailments.

प्रत्यक्षाय प्रवेशस्तु विहितो यत्र वेश्मनि।
तस्मिन् निवसतां पुंसां निश्चितः स्याद् धनक्षयः।।३१।।

The Pratyakṣāya Praveśa wherein becomes enjoined in whichever an accommodation to men living in that one, the loss of property may be a certain fallacy.

मूषास्वस्थानयुक्तासु शालाभेद इति स्मृतः।
प्राप्नोति तत्र निवसन् मृत्युं दुःखं सरोगताम्।।३२।।

The air holes or round windows maladjusted on improper spots, become instrumental in segregation of the room sites or types or a perforation of the compartments, wherein living (a person) attains to death, grief along with diseased health.

उदग्दक्षिणशालासु पुर्वापरगतासु च।
अन्यथा वा स्थितं द्वारं वधबन्धनकारकम्।।३३।।

In north eastern rooms erected one above the other or facing the east western side, a door carved out otherwise, becomes a source of murder, imprisonment or bondage and the like.

मूषागतान् भ्रमान् कुर्यान्न शालां प्रतिभेदयेत्।
भ्रमभग्नासु शालासु विपद्यन्ते कुटुम्बिनः।।३४।।

One may create rotations circulations susceptible to air holes or round windows but may not perforate the room or but may not expose the house or room to cross ventilation. In rooms or houses having clean wages owing to whirling the house owners or family members meet their doom.

शालाभेदो भवेद् यत्र पृष्ठतः पार्श्वतोऽपि वा।
धनधान्यक्षयस्तत्र गृहिणो जायते ध्रुवम्।।३५।।

The structure fracture wherein may ensue, on the rear or on the flanks the loss of wealth and food grains therein becomes certain.

यत्र प्रत्यङ्मुखे शाले गृहं तत् स्याद् विकोकिलम्।
आयुश्चतुष्पदं धान्यं वसतां तत्र नश्यति।।३६।।

Wherein the two rooms face the west that house may be ''Vikokila'' of these living within, the Age, quadrupeds and food grains meet their exhaustion.

सीमाशालाप्रभिन्नस्य प्रासादस्य गृहस्य च।
अस्थिरा जायते ऋद्धिः स्थितिश्च न भवेच्चिरम्।।३७।।

A house having cracks within the bordering rooms and of a palace the prosperity becomes vacillating or fluctuating and the existence may be short lived.

सर्वदोषकरी ज्ञेया गर्भे चन्द्रावलोकिता।
मूषां विना विनाशाय कामोच्छित्त्यै गवाक्षकः।।३८।।

A creator of all damages or harms may be the (śālā) exposed to moonlight; reft of air holes or round windows may be a window deemed as meant for destruction and for the truncation of physical enjoyments (Kāma).

यदा गण्डोऽथवा कुक्षिः पृष्ठं कक्षाथ भिद्यते।
दारिद्र्यं जायते भर्तुस्तदानीमदुस्सहम्।।३९।।

When a gaṇḍa i.e. a tumoured portion or a cheek region or a flank, a middle or abdominal region a rear portion or an armpit like portion or a side long area, gets cracked, a collateral[1] assumes a form for the owner or a co-sharer gets birth against the owner, that very time, but not difficult of forbearance or penury[2] or indigency creeps in for the owner immediately as highly intolerable.

गर्भादुभयतो गण्डौ कक्षे स्त: कर्णभित्तिगे।
दक्षिणोत्तरयो: कुक्षी पृष्ठत: पृष्ठमादिशेत्।।४०।।

On both the sides from the central part, the two tumours or eruptions and the two side flanks may be such as gone within the wall of the corners and in south northern points, the two Kukṣis or hollows from the back of the rear stand as enjoined.

स्थापितद्वारसंरोधे गृहिणो जायतेऽश्मरी।
द्वारे तु विहिते तस्मिन्ननर्थस्तस्य जायते।।४१।।

In case of an obstruction over the door carved out as such for the house owner, strangury becomes (a disease) and a window created within that becomes meant for a heinous catastrophe.

पूर्वद्वारनिरोधं तु नवमार्गं कदाचन(?)।
श्रोत्ररोधेऽश्मरीदोष: कृत्तश्रोत्रेह्यनम्यता(?)।।४२।।

To a new passage having a hurdle within the eastern or primary gate the ear-deafness and the strangury inflammation, the ear-dissection and insensate norm (are the outcome).

कृत्तानि यत्र चीयन्ते गवाक्षालोकनानि च।
तत्र प्रसूतिर्न भवेन्निष्पन्नापि विनश्यति।।४३।।

Wherein the windows and ventilators are brick-lain truncated as such, therein progeny may never come into being and even when accomplished gets into doom.

चीयमाना यदा भित्तिर्दक्षिणा स्याद् बहिर्मुखी।
तदा व्याधिभयं विद्यान्नृपदण्डभयं तथा।।४४।।

Being brick-lain when the wall south sided may be having opening outside then one may predict the disease and danger and likewise the danger of Royal punishment.

यदा तु पश्चिमं कुड्यं प्रयाति बहिरग्रत:।
धनहानिं विजानीयाच्चौरेभ्यश्च भयं तदा।।४५।।

And when a hinder wall or a Western Wall vends its way on to exterior in front, loss of wealth and pilferage from thieves one may predict.

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1. दारिद्र्यं जायते भर्तु: तदानीमदुस्सहम्। GOSE XXXVIII.39, pāda 3, p. 260.
2. Dr. D.N. Shukla's Text p. 186 verse 39 pāda 3-4 has दारिद्र्यं जायते भर्तुस्तदानीमतिदुस्सहम्।

उत्तरं तु यदा कुड्यं चीयमानं बहिर्व्रजेत्।
गृहभर्तुश्च कर्तुश्च व्यसनं स्यात् तदा महत्।।४६।।

The northern wall when being brick-lain if may bend outside, then to the landlord, may lurk along amighty calamity as also for the builder or architect.

यदाग्रं चीयमानाया: पूर्वभित्तेर्बहिर्व्रजेत्।
तदा गृहपतेस्तीव्रं राजदण्डभयं भवेत्।।४७।।

When the frontal portion or top of the wall being brick-lain in the eastern direction, may converge on the exterior, then one may predict for the Lord of the house a terrific Royal Indictment.

प्राग्दक्षिणो यदा कर्णश्चीयमानो बहिर्व्रजेत्।
तत्राग्निभीतिरतुला संशयश्च प्रभोर्भवेत्।।४८।।

The east southern flank being brick-lain, when may converge outside, therein incendiary danger and an uncomparable suspicion may creep in for the landlord.

बहिर्मुखो यदा गच्छेत् कर्णो दक्षिणपश्चिम:।
कलहोपद्रवस्तत्र स्याद् भार्यायाश्च संशय:।।४९।।

When the south-western flank[1] may open facing the exterior, the effervescence of disputes may there be along with a suspicion or danger to the life.

यत्रोत्तरापर: कर्णश्चीयमानो व्रजेद् बहि:।
पुत्रवाहनभृत्यानां भवेत् तस्मिन्नुपद्रव:।।५०।।

Wherein north-western flank when being brick-lain, may vend its way outside there may be the calamity pending for sons, vehicles and servants.

यदा प्रागुत्तर: कर्णो बहिर्गच्छति वेश्मन:।
तदा गवां वृषाणां च गुरूणां च क्षयो भवेत्।।५१।।

When the east-northern flank may vend way on the exterior of a building then for kine and bulls and of elders, a demolition may ensue.

चतस्रो भित्तयो यस्य बहिर्निर्यान्ति वेश्मन:।
चीयमानास्तदत्रोक्तं मन्दिरं मल्लिकाकृति।।५२।।

The four walls of which building issue out on the exterior, when being brick-lain, that house is termed as Mallikā Kṛti having the shape of a Mallikā[2] i.e. a lamp-stand or an

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1. D.N. Shukla edition p. 187 verse 49 has बहिर्मुखोयदा गच्छेत् कर्णोदक्षिणपश्चिम: । pādas 1-2.
2. V.S.Apte, page 428.

earthen vessel of a particular type.

तादृग् गृहे न तत्रायो व्ययो भवति यादृशः।
कर्शितोऽस्यैव दोषेण तस्य भर्त्ता पलायते।।५३।।

In a house of that type, where income and expenditure may not be at par with each other rendered indigent by the defection of that one, the landlord becomes fugitive or runs away.

संक्षिप्यते तु यद् वेश्म चीयमानं समन्ततः।
संक्षिप्तमिति तज्ज्ञेयं तत्र राजभयं भवेत्।।५४।।

The house that gets encrouched while being brick lain, on all sides, ''Saṅkṣipta'' this way that may be known. Therein there may be the danger of Royal (punishment).

यत् स्यादन्तेषु संक्षिप्तं विस्तृतं चापि मध्यतः।
मृदङ्गाकृतिसंस्थानं तत्र व्याधिभयं भवेत्।।५५।।

That may be suppressed or compressed or encrouched on the corners and wider at the central parts, the one being an Institution of having shape of a tabor, therein there may be a danger of disease.

आद्यन्तविस्तृतं यत् स्यात् संक्षिप्तं चापि मध्यतः।
मृदुमध्यं तदुद्दिष्टं क्षुद्भयं तत्र जायते।।५६।।

That one which may be wider at the opening and end, and compressed at the centre, that is declared as ''Mṛdumadhya''. There in a danger of hunger prevails.

विषमैरुन्नतैः कर्णैर्धनक्षयकरं गृहम्।
भित्तिवच्चापि कर्णेषु प्रागुक्तं फलमादिशेत्।।५७।।

The house of corners elevated and unevened, may be one as the wrester of wealth. And at corners having a wall like structure, that may declare the fruit as declared earlier.

मध्ये द्वारं न कर्त्तव्यं मनुजानां कथञ्चन।
मध्ये द्वारे कृते तत्र कुलनाशः प्रजायते।।५८।।

In the centre a door deserves not to be created for men by any means. The door having been raised in the centre, an extinction of the family gets in.

द्वारं द्वारेण वा विद्धमशुभायोपपद्यते।
अनिष्टद्रव्यसंयुक्तं धनधान्यविनाशनम्।।५९।।

A door entangled within a door becomes one for an inauspicious norm and one equipped with not required materials becomes a destroyer of wealth and corn.

नवं पुराणसंयुक्तमन्यं स्वामिनमिच्छति।
अधोग्रं राजदण्डाय विद्धं द्वारं विगर्हितम्।।६०।।

The newly built gate entwained by an old gate, looks for another owner and the one having elevation from below to the top, becomes instrumental for a royal punishment and a door entwined as such is despicable.

नवं पुराणसंयुक्तं द्रव्यं तु कलिकारकम्।
न मिश्रजातिद्रव्योत्थं द्वारं वा वेश्म वा शुभम्।।६१।।

A new material mixed up with old material is a source of dispute and in no way a house created out of miscellaneous normed material or even a gate, is quite inauspicious.

गृहस्थानेषु यद् द्रव्यमधिवास्य प्रतिष्ठितम्।
तच्चालनेन चलनं गृहभर्तुः प्रजायते।।६२।।

In spots of a house, the material that is utilized having been perfumed, by a quaking of that one the dislocation of the owner comes about.

अन्यवास्तुच्युतं द्रव्यमन्यवास्तौ न योजयेत्।
प्रासादे न भवेत् पूजा गृहे च न वसेद् गृही।।६३।।

A material residual from a different house, one may not employ in a different house. (In such a case) in the house there may not be possible any worship nor does an owner get established therein.

द्रव्येण देवदग्धेन भवनं यद् विधीयते।
न तत्र वसति स्वामी वसन्नपि विनश्यति।।६४।।

By the material burnt by Deva (Indra or rain god or thunderbolt) or (lightning) a house that is created therein no owner happens to settle down and even when settled gets bedoomed.

सूर्योद्भवा द्रुमच्छाया ध्वजच्छाया च गर्हिता।
द्वारातिक्रमणादेताः क्षुद्व्याधिकलिकारकाः।।६५।।

The shadow of tree born of Sun (shine), and the shadow of a flag is detestable. By that going beyond the gate they are generators of hunger, disease and disputes.

प्रासादशिखरच्छाया ध्वजच्छायेति कीर्तिता।
त्रिपञ्चसप्तमी भर्तुर्गृहतारा न शोभना।।६६।।

The shadow of the pinnacle of a mansion is termed as Dhvajacchayā or a shadow of the flag. The third, fifth and seventh star of a house is not auspicious for the house owner.

निम्नोन्नतं करालं च सम्मुखं पृष्ठदेशगम्।
वामावर्तं च न शुभं द्वारमग्रतरं गृहे।।६७।।

Sunken and elevated, hideous one, frontal one and gone over to the rear portion, and having a wrinkle towards the left, a door in the vanguard is no auspicious one in a house.

निम्ने स्यात् स्त्रीजितो भर्ता दुर्जनस्थितिरुन्नते।
सम्मुखे सुतपीडा स्यात् पृष्ठगे चपला: स्त्रिय:।।६८।।

(The door) being sunken, the owner becomes one as won over by a wife and one being elevated becomes a cause of malefied intentions or depraved norms or badly disposed. In a door facing the front a trouble to the son creeps in and when gone over to the back side, the ladies become frivolous.

वामे वित्तक्षयो द्वारि(रे)भवत्यग्रतरे प्रभो:।
द्वारं तस्मात्र कर्तव्यमीदृग्रूपं विचक्षणै:।।६९।।

The door being to the left there ensues the loss of wealth as also in case of one being on the frontal portion the owner perishes. The door, therefore, should not be created of this norm by the experts.

नागदन्ततुलास्तम्भभित्तिमूषागवाक्षका:।
द्वारमध्ये न दातव्या न चैते विषमस्थिता:।।७०।।

Pegs, beams, poles, walls and round windows or air holes and ventilators deserve not to be carved out at the centre of the door nor even unevenly built.

इतिहासपुराणोक्तं वृत्तान्तप्रतिरूपकम्।
निन्दितं च गृहे नेष्टं शस्तं देवकुलेषु तत्।।७१।।

Guided by Itihāsa (chronicles) and Purāṇas (The Ancient Lore) the pictures chart of the accounts being abhorrable is not desirable in a house but is deemed as laudable in temples.

यानीन्द्रजालतुल्यानि यानि मिथ्याकृतानि च।
भीषणानी च यानि स्युर्न कुर्यात् तानि वेश्मसु।।७२।।

Those that may be compeers to magical feats and those created by farcical norms and those that may be fierce looking or horrifying these one may not create in the houses.

स्वयमुद्धाटितं द्वारमुच्चाटनकरं भवेत्।
धनहृद् बन्धुवैरं स्यादथवा कलिकारकम्।।७३।।

Automatically opened apart or carved out a door may be a creator of expulsion or exorcism (by way of a magical charm a wrester of wealth) a creator of enmity among kinsfolk, or a creator of strife.

स्वयं तत् पिहितं द्वारं तद् भवेद् बहुदु:खदम्।
सशब्दं भयकृत् पादशीतलं गर्भपातनम्।।७४।।

A door that gets enblocked automatically, that may be a bestower of utmost woe and a creaking one may be fear provoking, creator of cold in the feet and one effecting abortions.

द्रव्यं नाधोमुखं कार्यं प्रत्यग्याम्याननं न च।
पश्चिमाग्रे परिक्लेशो दक्षिणाग्रे तु शून्यता।।७५।।

The material need not be placed as having face upside down and even having opening towards the west and south; when having face to the west, it may spell disaster and the south faced one voidness or desolation or ruin.

स्तम्भद्वारं च भित्तिं च विपरीतं न कारयेत्।
अमीषां वैपरीत्येन दोषाः स्युर्बहवो नृणाम्।।७६।।

The door adjoining the pillars and a wall one may not create in a reverse order. By the reversal of these there may ensue many troubles for men.

मूलसूत्रानुसारेण कर्तव्या भूमिकोपरि।
उपर्युपरि यद् वेश्मसमं संतापकारकम्।।७७।।

A storey above or at the roof deserves to be created in line with the fundamental measuring tape. Over and above that comes parallel to the mansion that may be torment affording.

अधोभूमौ क्षणा ये स्युस्तत्समांश्चोर्ध्वभूमिषु।
परित्यजन्नपहिता(?) न कुर्वीत यथोत्तरम्।।७८।।

On the ground floor whichever dimensions there may be, leaving aside all those similar to those on the upper storey one may not create as distinct as per subsequent norm.

शाला निम्ना भवेद् यस्मिन्नलिन्दस्त्वधिको भवेत्।
निधनं जायते तत्र सदा शोकभयानि च।।७९।।

A room low lying may there be in whichever house, and the balcony or veranda may be in elevation, a death invariably happens there and perennial sorrows and dangers may crop up.

मूलद्वारानुसारेण द्वाराण्युपरिभूमिषु।
कुर्याद् भयप्रदानि स्युर्विहितान्यन्यथा पुनः।।८०।।

In line with the doors at the root the doors may be in that line over the upper storeys and created as such quite otherwise, those may be horror provoking ones.

क्षुद्भयप्रदमाध्मा नं(तं) कुब्जं कुलविनाशनम्।
अत्यर्थं पीडितं पीडां करोत्यन्तनतं क्षयम्।।८१।।

A bloated or bulged out door, is a creator of hunger and fears, and hunch backed as the destroyer of the lineage. Highly compressed causes pain and one bent at the end, a demolition.

प्रवासो बाह्यविनते दिग्भ्रान्ते दस्युतो भयम्।
मूलद्वारं क्षयं कुर्याद् विद्धं द्वारान्तरेण यत्॥८२॥

Exile comes off when bulged out and when rotated in directions, may bring danger from dacoits. The fundamental gate may create demolition which one gets entwined by a different gate.

प्रवासो भृत्यजो द्वेषो विद्धे चत्वररथ्यया।
नाशं द्रव्यं ध्वजाविद्धं वृक्षेण शिशुदूषकम्॥८३॥

In case of a gate entangled within a lane leading to a square, there ensues an exile and antipathy born of attendants. The one flag entwined destroys the equipage or wealth and one entwined by a tree, brings ailments for children.

पङ्कविद्धे भवेच्छोकः सलिलस्राविणि व्ययः।
कूपेन विद्धेऽपस्मारो विनाशो दैवतेन च॥८४॥

By a door slime-soaked, there may spell out grief and one trickling down water, may involve expenditure when entangled within a well, epilepsy it may create, and destruction when entangled by a temple.

स्तम्भेन दूषणं स्त्रीणां ब्रह्मणा तु कुलक्षयः।
मानादभ्यधिके द्वारे राजतो जायते भयम्॥८५॥

Pole contaminated it causes misconduct in women and entangled within a Brahma or sacred or mystic syllable, the door of the lineage comes off. In a door carved out in excess of the measurement due, there ensues the danger from the king.

व्यसनं मानतो हीने चौरेभ्यश्च भयं भवेत्।
व्याधयः श्वभ्रविद्धेन धनस्य च परिक्षयः॥८६॥

In case of one lesser in extent than the (required) measurement, there may be danger from the thieves. By one having the defect of a hole or crevice, there may be diseases, and loss of property.

देवध्वजेन बन्धः स्यात् सभयैश्वर्यसंक्षयः।
सन्निपातभयं वाप्या तुल्या दृष्टत्वमाकृते(?)॥८७॥

By the Devadhvaja or Indramaha or Indra's festival there may be incarceration, fear along with the loss of supremacy. By the obstruction of an oblong tank, there may be the danger of an onslaught and by a balance the facial disappearance.[1]

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1. GOSE verse 87, pāda 4 has तुल्या दृष्टत्वमाकृते as an obscure reading.

हृद्रुक् कुलालचक्रेण दारिद्र्यं वारिणा भवेत्।
व्याधिरुक् कचकूटेन आपाकेन[१](?) सुतक्षयः।।८८।।

By a potter's wheel, there may be heart disease and by water, penury. By a Kucakūṭa (a shag heap) the disease and fever and by Āpāka (tavern or water shed) the loss of a son.

निश्च(स्स्व)तोदूखलेन स्याच्छिलया चाश्मरी भवेत्।
तोयभाण्डेन दुर्मन्त्री भस्मना चार्शसो गृही।।८९।।

By a mortar, penury and by a boulder or stone slab, there may be strangury. By a water vessel, a bad minister and by ashes the owner gets afflicted by piles[2] or hemorrhoege.

दारिद्र्यं छायया विद्धे भवेद् द्वारे कुटुम्बिनः।
स्थलस्यन्दनवल्मीकैर्विदेशगमनं भवेत्।।९०।।

When adumbrated by a shadow, the gate, there may crop up poverty for the owner, a terrestrial vehicle, and an anthill or a dune, there may be a journey to the foreign soils.

कृशं विकृतमत्युच्चं करालं शिथिलं पृथु।
वक्रं विशालमुत्तानं शू(स्थू)लाग्रं ह्रस्वकुक्षिकम्।।९१।।

Very lean ugly or disfigured highly elevated, hideous, flaccid, and even flatulent, circuitous, broad, stretched or spread out having top equipped with a trident or spike and having smaller abdominal spot.

स्वपादचलितं ह्रस्वं हीनकर्णं मुखानतम्।
पार्श्वगं सूत्रमार्गाच्च भ्रष्टं द्वारं न शोभनम्।।९२।।

Mobile in personal pedestal, shorter one, having no flanks and stooped down at the opening. Sick tracked and deranged from the passage of measuring tape, a door is not an excellent one.

तत् करोति क्षयं घोरं विनाशं स्वामिसम्पदः।
वसतां कलहं नित्यमतस्तत् परिवर्जयेत्।।९३।।

That spells horrible disaster and a loss to owner's properties for those residing herein and may create constant disputes. Such a ones may evade.

अन्तर्द्वाराद् बहिर्द्वारं नोच्चं कुर्यान्न सङ्कटम्।
उच्चं विसङ्कटं वापि तच्छिवाय न जायते।।९४।।

From an inner door, an outer door neither very high nor very dingy one may get into

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1. May be Āpāna- a tavern or water shed (EOHA, p.62).
2. V.S.Apte, p.55- अर्शस- Afflicted with piles.

being. Lofty and frightful or dreadful[1] one may not create. That is not auspicious one or beneficial (for the owner).

पट्टसन्धिर्यदा मध्ये द्वारस्य स्यात् कथञ्चन्।
कर्तुस्तदा विनाशः स्यात् कुलस्य च परिक्षयः॥९५॥

A plate like knot if there may be in a door's centre somehow, then there may be the doom of the Architect and a dissolution for the lineage.

तुला उपतुला वा स्युर्द्वारि तिर्यग् यदा कृताः।
दारिद्र्यव्याधिसन्तापा भवन्ति स्वामिनस्तदा॥९६॥

When a superior cross beam and upper rafter[2] or beam and minor beam[3] may be placed horizontally on a door, then penury, disease and torment are the outcome for the landlord.

अनुवंशमनुप्राप्ता जयन्त्यो यदि मन्दिरे।
वित्तायुषोस्तदाल्पत्वमनारोग्यं च जायते॥९७॥

In case in a temple, the flags follow the trail of a diagonal then of Age and wealth a paucity ensues and loss of health likewise.

उदुम्बरे(वि)निहिता(नि?)ललाटी नाम सा तुला।
दूषणं मरणं वापि कन्यानां विदधाति सा॥९८॥

Adjusted or fixed on the threshold and the upper block[4] that beam named Lalāṭiī brings in defilement or death for the maidens.

उत्तराङ्गोदरे न्यस्ता ललाटेन समा यदि।
तुला ललाटिका सापि कुलक्षयकरी भवेत्॥९९॥

Adjusted within the interior of the Uttarāṅga (a back spot) when it may be similar to that of a pate or forehead, the beam Lalātikā that even may be a destroyer of the family circle.

तुलापिण्डेन विन्यस्ता ज्ञेया यज्ञोपवीतिनी।
वसतो व्यसनं कुर्यात् कुटुम्बस्यासुखं च सा॥१००॥

Fixed with a beam clod, the beam may be called Yajñopavitini i.e. an investiture thread normed as such. For the resident it may create a calamity and there may be the discomfort for the family.

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1. V.S. Apte, p. 525.
2. IASITBSOVM, p. 381.
3. Bṛhat Saṁhitā 53.30, p. 460.M.R.K. Bhat ed. Part I.
4. Bṛhat Saṁhitā 53.26, p. 458, Part I, M.R.K.Bhat ed.

यदि भारतुलैकापि मध्ये विद्धा कथञ्चन।
तदा वराङ्गं भज्येत धनं च परिहीयते।।१०१।।

In case an architrave[1] solitary one stands obstructed in the middle somehow, then the Varāṅga (the body of the bridegroom) gets fractured and the money becomes lost.

भित्तिभेदो न कर्त्तव्यस्तुलाग्रैरखिलैरपि।
कुर्याद् ब्रह्मपदन्यस्तो भारपट्टः कुलक्षयम्।।१०२।।

By the tips of the beams, the truncation of the wall deserves not to be done. A bhārapaṭṭa i.e. an architrave plank adjusted on the Brahmapada may cause the dissolution of the family.

अयुक्तयोर्युक्तयोर्वा सन्धिश्चेद् भारपट्टगे।
सन्धौ स्यात् तत् सुतो ज्येष्ठः कर्त्तुश्चापि विनश्यति।।१०३।।

When there may be a knot between the fixed one and the unfixed one, in an architrave log in the event of the knot, the eldest son of the architect meets doom.

अनुवंशं न भुञ्जीत न शयीत कदाचन।
भुञ्जानस्यार्थनाशः स्याच्छयानस्य महारुजः।।१०४।।

In line with the diagonal beam, one may neither dine nor sleep any time. Of one taking food the loss of wealth and of one sleeping mighty maladies creep in.

नाशोऽनुवंशं रोगाः स्युस्तिर्यक्स्थे रक्षसो भयम्।
शयनागारविन्यस्ते मरणं नागदन्तके।।१०५।।

Inline with the diagonals destruction and ailments, and in case of its lying horizontally, there may be danger of demons. The peg having been fixed in a sleeping lounge brings forth demise.

कर्णावात्(?)पक्षिराड्घण्टाध्वजच्छत्रकुमारकान्।
सिंहकर्णकपोतालिं गृहेषु परिवर्जयेत्।।१०६।।

The sidelong squall (Karṇāvāta), the birds lord (i.e. Garuḍa) a bell, a flag, an umbrella, the princes, Siṁhakarṇa or a lion's ear, an array of pigeons or dove cot or scaffold or an

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1. IASITBSOVM, p. 381 भार तुला Also p. 112 Sambodhi Vol. XxII 1998-1999, L.D. Institute of Indology, Ahmedabad. Dr. N.M. Kansara - The Vāstu Vidyā of Varāhamihira as per Bṛhat Saṁhitā 53-30.
स्तम्भसमं बाहुल्यम् भारतुलानामुपर्युपर्यासाम् भवति तुलोपतुंलानाममूनं पादेन पादेन। The thickness of the main Architrave is equal to that of the pillar; above this the there are beam and minor beams whose thickness is three fourths of that of the immediately preceding one. M.R.K.Bhat ed. p. 460.

aviary, or frieze or cornice[1] one may evade in houses.

इन्द्रकीलं शुक्रं तुम्बीमर्धवंशं च वेश्मनि।
न कुर्यात् तत्र विहिता: सर्वदोषावहा यत:।।१०७।।

A flag of Indra, a parrot, a gourd, and a half diagonal within a house, one may not create because adjusted therein they carry all types of harms.

अतिक्षिप्रचिरोत्पन्नं कृशद्रव्यमपाहितम्।
अप्रतिष्ठितसंस्थानं गृहं नमति पञ्चधा।।१०८।।

Highly hasty and amalgamated after long, having scant material and even handled miserably. A house having a spot not well groomed, bends down in five modes.

अतिस्थूलेन ह्रस्वेन शरीरेण यथा नर:।
विरूपो दुर्वलश्चैव तथा द्रव्येण मन्दिरम्।।१०९।।

By a highly flatulent and tiny body the way a man is ugly and weak, by that type of a material the temple or a house.

जीर्णं घुणकृ(क्ष)तं मिश्रं हीनं वक्रं विधिच्युतम्।
चण्डं तुण्डं वक्रकोणं सन्धिविद्धाल्पमूलके।।११०।।

Dilapidated and eaten by worms, miscellaneous, deficient, curved, deranged from the proper order, sharper, snout like, having slant flanks or corners, and knot obstructed within a shorter pedestal.

वज्रमध्यं स्थूलमूलं कुक्षिभिन्नं च दारु यत्।
भिन्नमूलं कूर्मपृष्ठं पक्षहीनं च वर्जयेत्।।१११।।

Having cemented centre flatulent rooted, scratchy within the interior a wood that may be having root cracked, tortoise backed void of wings or sides one may evade.[2]

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1. MW, p. 251, Kapotapāli (V.S.Apte, p.133).
2. Dr. Ajaya Mitra Sastri quoting Varāhamihira 79.32-37, pp. 735-736, M.R.K.Bhat edition Part II illustrates the timber with perforations or profusion of holes and knots as unfit for all purposes. IASITBSOVM p. 251 III.7 and in fn. 1 names the holes of vairous shapes as Niṣkuṭa i.e. a hole hollow in the middle and narrow at the mouth.
2. A hold of the size of niṣpāva or black grains and blue in colour was called कोलाक्षा
3. Śūkara nayana was uneven, colourless and extends over 11 joints.
4. Vatsanābha devoted of a breach covering one point.
5. Kālaka - the black hole.
6. Dhundhuka also dark and cut.
7. But a hole of the same colour as wood was not deemed as inauspicious.

पातितान् वर्जयेद् वृक्षान् द्विपाश्वाग्निजलानिलैः।
प्रभूतपक्षिनिलयान् काककौशिकसेवितान्।।११२।।

One may evade the trees felled by elephants, horses, fire and breeze as also water having got nestled by many birds and waited upon by crows and owls.

मधुग्रहपिशाचाहिदुष्टांश्चैत्यश्मशानजान्।
चतुष्पथत्रिकमहानदीसङ्गममार्गजान्।।११३।।

Those rendered polluted by libations of honey,[1] goblins, and snakes and those grown within a burial ground or a cemetery and even the sanctuaries; the squares or quadrangular roads and spots of triangular roads, big rivers confluences and those grown on the roads.

देवतायतनेजातानूर्ध्वशुष्कान् क्षतच्छदान्।
वल्लीपिनद्धान् सुषिरकोटरग्रन्थिसङ्कुलान्।।११४।।

Those grown within the temples of gods, desiccated at the top and having leaves perforated (lit. damaged) entwined by creepers and those abounding in holes, hollows, knots.

याम्यापराशापतितांस्त्यजेत् कण्टकिनोऽपि च।
कपित्थोदुम्बराश्वत्थशिरीषवटचम्पकान्।।११५।।

One may discard even those fallen on the south-western direction or those fallen in southern and western quarters and those being thorny ones Kapittha, Udumbara, Aśvatha, Śiriṣa, Vaṭa and Campaka trees.

कोविदारधवारिष्टश्लेष्मातकविभीतकान्।
किञ्च सप्तच्छदक्षीरिफलदांश्च द्रुमांस्त्यजेत्।।११६।।

Kovidāra, Dhava, Ariṣṭa, Śleṣmātaka and Vibhitaka, and added to that Saptacchada, Kṣiris, the fruit bearing ones, these trees are may discard.

मर्माणि यत्र पीड्यन्ते द्वारैर्भित्तिभिरेव वा।
दारिद्र्यं कुलहानिं वा गृहिणस्तत्र निर्दिशेत्।।११७।।

निष्कुटमथ कोलाक्षं सूकर श्यनं च वत्सनामं च। कालकमन्थदधुन्धुकमिति कथितश्छिद्रसंक्षेपः।। ७९.३२
घटवत् सुषिरं मध्ये च निष्कुटं छिद्रम्। निष्पावमाषयात्रं नीलं छिद्रं च कोलाक्षम्। ७९.३३
सूकरनयनं विषयम् विवर्यमध्यर्धपर्व दीर्घ च। वामावर्तं भिनां पर्वमितं वत्सनाभाख्यम्। ७९.३४
कालकसञ्ज्ञं कृष्णम् धुन्धुकमिति यद् भवेद्विनिमि नाम।। ७९.३५
दारुसवर्णम् छिद्रं न तथा पापं समुद्दिष्टम्। निष्कुटसञ्ज्ञे द्रव्यक्षयः तु कोलेक्षमे कुलध्वंसः।
शस्त्रमयं सूकरके रोग भयं वत्सनामाख्यो। कालकधुन्धुकसंज्ञं कीटविद्धं च न शुभदं छिद्रम्।
सर्वग्रन्थि प्रचुरं सर्वत्र न शुभदं दारु।। ७९.३६-३७ (pp. 485,486, Achyutanand Jha Sharma edition)

[1] V.S. Apte, p. 421, MW, p. 779. मधुग्रहः।

The vulnerable points wherein are bruised, or acrimonised by door and walls likewise, one may declare there the penury and loss of lineage of the house-holder.

स्तम्भैर्विनश्यति स्वामी तुलाभिः स्त्रीवधो ध्रुवम्।
सङ्ग्रहैर्बन्धुनाशः स्याज्जयन्तीभिः स्नुषावधः॥११८॥

Owing to acrimonisation by the pillars, the householder becomes bedoomed and by acrimonisation of beams the murder of a women results and by store rooms acrimonisation of vulnerable points the loss or extinction of kindreds results and by Jayantis (i.e. Flags) the murder of a daughter-in-law results.

मर्मस्थानस्थितैः कायैर्भर्तुः कायो निपीड्यते।
मर्मस्थैः सन्धिपालैस्तु सुहृद्विश्लेषमादिशेत्॥११९॥

By the torsos or trunks stationed within the vulnerable points, the body of the owner becomes compressed or tortured and by the Sandhipālas (The joint preservers) one may indicate the death of allies.

गृहपीडा नागदन्तैर्नागपाशैर्धनक्षयः।
कापिच्छकैस्तु प्रेष्याणां क्षयं मर्मस्थितैर्वदेत्॥१२०॥

By pegs' obstruction of vulnerable points there ensues trouble to the house, and by snake-snares, the loss of wealth and by Kapicchakas[1] entangling the vulnerable points result in the loss of servants.

षड्दारुकान्यनुसरागवाक्षालोकनानि च।
मर्मस्थाननिविशनि जनयन्ति महाभयम्॥१२१॥

Ṣaḍdārukas (i.e. six knotted foggot) Anusaras (patches) or cracks and lattices and ālokanas (apertures) incorporated within the vulnerable points generate mighty terror.

स्तम्भैर्वा द्वारमध्यैर्वा तुलाभिर्नागपाशकैः।
वातायनैर्नागदन्तैर्द्वारमध्ये निपीडिते॥१२२॥

The door abdomen gone obscured by poles, or by dvāra madhyas (panel depressions) by beams or snake coils (magical nooses used in battles for entangling an enemy)[2] by windows or ventilators or pegs.

व्याधयः संप्रवर्धन्ते धननाशः कुलक्षयः।
राजदण्डभयं च स्यादपत्यानां च पीडनम्॥१२३॥

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1. कपिच्छक has been taken by Dr. D.N. Shukla as Kapikṣaka may be a variant for Kapikacchus. कपिकच्छुरात्मगुत्पा कण्डुरा दुरभिग्रहा अजहामर्कटी व्यण्डा कच्छुरा कपिकच्छुरां। Nighaṇṭu Śeṣa III.300, p. 163.
2. V. S. Apte, p. 283.

The malad i.e., get multiplied, loss of wealth and family demolition and there may even be the fear of royal punishment and even torment of the children.

षड्दारुकाणां मध्येषु द्वारमध्येषु वा पुनः।
कर्णद्रव्यादिभिर्विद्धेष्वेतदेवादिशेत् फलम्।।१२४।।

In the centres of the Ṣaḍdārukas and even in the door abdominal, becoming obstructed by Karṇadravyas (the sidereal knots or extra fungus or fungi) the same outcome may one enunciate.

संविद्धा नागदन्तैर्या स्तम्भैर्वातायनैस्तथा।
शय्या शस्त्राद् भयं भर्तुः कुर्यात् तस्करतोऽपि वा।।१२५।।

The couch contaminated by projecting pegs, by poles and by ventilators, may entail danger from weapon or even by thieves or smugglers.

गृहमध्ये कृतं द्वारं द्रव्यकोशविनाशनम्।
आवहेत् कलहं भर्तुर्भार्यां वास्य प्रदूषयेत्।।१२६।।

A door created in the centre of a house, is the destroyer of wealth and treasury and may carry out a quarrel with the owner or may result in the unchastity of his wife.

द्रव्येणैकोत्तरेणापि महामर्मणि पीडिते।
सर्वस्वनाशो गृहिणो मरणं वा ध्रुवं भवेत्।।१२७।।

The broader vulnerable points gone obstructed by an additional material becomes instruments in the destruction of everything of the householder or even the certainty of death.

द्वारस्तम्भतुलालिन्द श्च(च)यदोषैः समीरितैः।
विसूत्रे नागदन्तेऽपि तच्छून्यं जायते गृहम्।।१२८।।

The door, pole, beams and balconies or verandahs, having the defects of brick laying developed and the peg having no thread, that house becomes a desolate spot.

विभागपदहीनेषु रूपस्थानेषु वास्तुषु।
यक्षमातृक्रियाद्येषु रोगान्मृत्युर्न संशयः।।१२९।।

In architectures reft of dividing planks, and those having superimposed spots, having technicalities of Yakṣas and mātṛkās a death caused by disease is there.

कटुकण्टकिदुर्गन्धिगुह्यकाद्याश्रयान् द्रुमान्।
न धारयेत् समीपस्थान् पुरप्रासादवेश्मनाम्।।१३०।।

Bitter or sour, thorny reeking foul with smell, or giving out foul smell, and the trees resorted to by Guhyakas and the like, one may not tolerate when grown situate to the houses and mansions.

बदरी कदली चैव दाडिमी बीजपूरिका।
प्ररोहन्ति गृहे यत्र तद् गृहं न प्ररोहति॥१३१॥

The jujube, plantain and pomegranate and the citron-trees wherein a house grow that house does not flourish.

द्रव्यं द्रव्याधिकं हन्ति कुलमायामतोऽधिकम्।
उच्छ्रयाभ्यधिकं पूजां सन्ततिं विस्तराधिकम्॥१३२॥

A material excess in quantum destroys the wealth and a lineage gone beyond the limited ex tent. The excess of height, adoration and breadth destroy the progeny.

स्तम्भाङ्गैर्भित्तिभिः पट्टैः शीर्षकैर्भवनैस्तथा।
आलोकनातोरणाद्यैश्छाद्यकैः कन्दकूटकैः॥१३३॥
हीरशाखोत्तमाङ्गैश्च तुलाभिः सन्धिपालकैः।
अर्गलाग्रैर्वेदिकाभिर्व्यालैर्जालैश्च नूतनैः॥१३४॥

By the parts of poles walls, platforms or planks, by turrets and rooms, apertures, arched portals, and the like the thatch and Kandakūṭakas (i.e. the heaps of bulbous roots) serpents, branches and tops, by beams by knot preservers latch-tips, and by neck chains of the elephants by serpents or elephants or fresh nets or snares.

घातितैः पातितैर्नष्टैर्जायते गृहिणो ध्रुवम्।
व्याधिदारिद्र्यदुःखार्तिर्निर्धनत्वं च जायते॥१३५॥

Clashed and crumbled down, and destroyed there comes about ascertain disease, penury, grief, torment and even death.

उच्चच्छाद्यं छिद्रगर्भं भ्रमितं वमितं मुखे।
हीनमध्यं नष्टसूत्रं शल्यविद्धं शिरोगुरु॥१३६॥

Having elevated thatch having hole in the centre, rotated, bulged out at the opening having centre defective, having thread bare lost, pierced by a spike and heavy at the top.

भ्रष्टालिन्दकशोभं च विषमस्थं तुलातलम्।
अन्योन्यद्रव्यविद्धं च कुपदप्रविभाजितम्॥१३७॥

Having the grace of balcony depleted, stationed on an uneven spot, beam plank and mutually entwined by a material and divided in the bad spot.

हीनभित्त्युत्तमाङ्गं च विनष्टं स्तम्भभित्तिकम्।
भिन्नशालं व्यक्तकण्ठं निष्कन्दं मानवर्जितम्॥१३८॥

Having inferior wall and pinnacle, having poles and walls dilapidated, having rooms dislocated, having neck deprived of, having no bulbous roots and void of measurements.

विकृतं च गृहं भर्तुरनिष्टफलदायकम्।
तस्माद् दोषानिमांस्त्यक्त्वा गृहं कुर्याच्छुभावहम्।।१३९।।

Disfigured as such the house of a house owner becomes such as affording uncherished ends. Therefore, having ended these defects one may build a house endowing bliss.

एवंविधं दोषकरं गृहं स्याद् भर्तुश्च कर्तुश्च यतस्तदेते।
ज्ञेयाः सदा शिल्पिभिरप्रमत्तैस्त्याज्याश्च दोषाः शुभकीर्तिकामैः।।१४०।।

A house of such a normed defects may be for the owner and builder (harmful as such). Such ones deserve to be understood by the Architects gone undelinquent and the defects may be ended by those cherishing fame

इति महाराजाधिराजश्रीभोजदेवविरचिते समराङ्गणसूत्रधारापरनाम्नि वास्तुशास्त्रे
गृहदोषनिरूपणं नामाष्टचत्वारिंशोऽध्यायः।।४८।।

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CHAPTER 49

The definition of Prāsādas such as Rucaka

त्रिदशानां नृपाणां च वर्णिनां च विशेषतः।
उत्पत्तिप्रसृतिं ब्रूमः प्रासादा यस्य ये मताः।।१।।

Of Gods and Kings, as also of Varṇis (the four orders of society or painters or scribes, writers, religious students or Brahmacārins)[1] or celibates in particular, we now) talk of birth and growth as also of the Prāsādas or temples and mansions which are calculated or stipulated in light of which one.

पुरा ब्रह्मासृजत् पञ्च विमानान्यसुरद्विषाम्।
वियद्वर्त्मविचारीणि श्रीमन्ति च महान्ति च।।२।।

Earlier Brahmā created five vimānas (balloons or heavenly cars moving through the skies or a palace with seven storeys - Saptabhūmī Prāsāda)[2] or aerial chariots[3] of the

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1. V.S. Apte, p. 494.
   ब्रह्मचारी गृही वानप्रस्थो भिक्षुरिति क्रमात् चत्वारः आश्रमाः तत्र वर्णी स्याद् ब्रह्मचारिणि। Abhidhāna Cintāmaṇi III.472, p. 200. MW, p. 925.
2. V.S. Apte, p. 517.
3. दिव्यस्त्री भूतगन्धर्व विमानाद्भुतदर्शनम्। ग्रहनक्षत्रताराणां दर्शनंच दिवाम्बरे।। Bṛhat Saṁhitā 46.90, p. 392. Part I, M.R.K. Bhat ed. Reprint ed. 1986, 1992, 1995, MLBD, Delhi.

enemies of demons i.e. gods, promenading through the aerial routes endowed with glory and of huge structure.

तानि वैराजकैलासे पुष्पकं मणिकाभिधम्।
हैमानि मणिचित्राणि पञ्चमं च त्रिविष्टपम्।।३।।
आत्मनः शूलहस्तस्य धनाध्यक्षस्य पाशिनः।
सुरेशिने च विश्वेशो विमानानि यथाक्रमम्।।४।।

Those were named, Vairāja[1], Kailāśa,[2] Puṣpaka[3] and Maṇika,[4] made of gold variegated with gems and the fifth one is Triviṣṭapa[5].

One having structure like that of one having trident in hand (Śiva, Brahmā) or a lancer of Kubera and Varuṇa[6] and Viśveśa for Sureśin (i.e. Indra) are the aerial cars in descending order.

बहून्यन्यानि चैवं स सूर्यादीनामकल्पयत्।
विशेषाय यथोक्तैस्तान्याकारैः प्रतिदैवतम्।।५।।

And this way he created many others of Sun and others particularly in shapes as described in case of every god.

प्रासादांश्च तदाकाराञ् शिलापक्वेष्टकादिभिः।
नगराणामलङ्कारहेतवे समकल्पयत्।।६।।

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[1] Vairāja - belonging to Brahman, V.S. Apte, p. 535. Vairāja - like the imaged Brahmā, Kailāśa mountain, a wheel or a vessel of iron and water jar or pitchers.
Also a class of buildings square in plan and named as follows-
1. Meru, 2. Mandara, 3. Vimina, 4. Bhadra, 5. Sarvatobhadra, 6. Rucaka, 7. Nandika, 8. Nandivardhana and 9. Śrivatsa (EOHA, p.577).

[2] Kailāśa - An aerial car of the shape of Kailāśa mountain.
Kailāśa including nine kinds-
1. Valaya, 2. Dundhubha, 3. Padma, 4. Mahāpadma, 5. Vardhanā, 6. Uṣṇiṣi, 7. Śaṅkh, 8. Kalaśa and 9. Guvāvṛkṣa (EOHA, p.372).

[3] Puṣpaka - a small earthen fire place or furvo or wheels. V.S. Apte, p. 344. MW, p. 640.
Puṣpaka being rectangular- non valabhi, Gṛharīja, Śālāgṛha mandira, viśāla Brahma mandira, Bhavana uttambha and śinkaveśma (EOHA, p.372).

[4] Manikā - a water jar or pitcher a vimāna of the shape of a pitcher. MW, p. 775. Four aerial cars or seven storeyed mansions.
Manikā is oval having Gaja, Viṣobha, Haṁsa, Garutman, Ṛkṣanāyaka, Bhūṣaṇa Bhūdara, Śrījaya and Pṛthvīdhara (EOHA, p.370).

[5] A class of buildings octangular in plan and called- 1. Vajra, 2. Cakra, 3. Svastika, 4. Vajrasvastika, 5. Citra, 6. Svastikokhḍga, 7. Gadā, 8. Śrīkaṇṭha and 9. Vijaya (EOHA, p.239).

[6] V.S. Apte, p. 335.

The Prāsādas (the palaces) of these very shapes by (materials) such as stones and baked bricks and the like for the purpose of decoration or ornamentation of the towns he built as such.

वैराजं चतुरश्रं स्याद् वृत्तं कैलाससंज्ञितम्।
चतुरश्रायताकारं विमानं पुष्पकं भवेत्।।७।।

Vairāja may be a square shaped and Kailāśa may be globular in structure, square and rectangular or oblong the aerial car or a palace may be the Puṣpaka (by name).

वृत्तायतं च मणिकमष्टाश्रि स्यात् त्रिविष्टपम्।
तद्भेदाञ् श्रीमतोऽन्यांश्च विविधानसृजत् प्रभुः।।८।।

The Maṇika may be globular and oblong and octangular[1] may be called as Triviṣṭapa. The types of that one of different norms of the glorious one, he created manifoldly.

ये यत्र विहिता भेदाः पूर्वं कमलयोनिना।
सर्वांस्तानभिधास्यामो नामसंस्थानमानतः।।९।।

Whichever were the types provided for which one, earlier by the lotus embryoed one, all those we shall talk of by name, place and measurement.

रुचकश्चित्रकूटश्च तृतीयः सिंहपञ्जरः।
भद्रः श्रीकूट उष्णीषः शालाक्षो गजयूथपः।।१०।।

Rucaka and Citrakūṭa and the third one Siṁha pañjara; Bhadra; Śrīkūṭa Uṣṇīṣa, Śālākṣa and Gajayūthapa.

नन्द्यावर्तोऽवतंसाह्वः स्वस्तिकः क्षितिभूषणः।
भूजयो विजयो नन्दी श्रीतरुः प्रमदाप्रियः।।११।।

Nandyāvartta and Avatamsāhva, Svastika, Kṣitibhūṣaṇa, Bhūjaya, Vijaya, Nandī, Śrītaru and Pramadā Priya.

व्यामिश्रो हस्तिजातीयः कुबेरो वसुधाधरः।
सर्वभद्रो विमानाख्यो मुक्तकोणश्च नामतः।।१२।।
चतुर्विंशतिरुद्दिष्टाः चतुरश्राः समासतः।
वृत्तांस्तथाभिधास्यामः प्रासादानपरानपि।।१३।।

Vyāmiśra, Hastijātiya, Kubera and Vasudhadhara Sarvabhadra and one named Vimāna and Muktakoṇa named. Twenty four have been illustrated as the Prāsādas of square shapes and likewise we shall talk of the globular normed ones or circular ones.

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[1] V.S. Apte, p. 67. MW, p. 117.

वलयो दुन्दुभिः प्रान्तः पद्मः कान्तश्चतुर्मुखः।
माण्डूकाख्योऽथ कूर्मश्च तालीगृह उलूपिकः॥१४॥
इति वृत्ताः समासेन प्रासादा दश कीर्तिताः।
चतुरश्रायता ये स्युः कथ्यन्ते तेऽपि नामतः॥१५॥

Valaya, Dundubhi, Prānta, Padma, Kānta and Caturmukha, one named Māṇḍuka and Kūrma, Tāligṛha and Ulūpika. This way round orbed ten Prāsādas have been named quite briefly. And whichever are the square oblong ones or rectangular ones they are also being talked of by name.

भवो विशालः साम्मुख्यः प्रभवः शिबिरागृहः।
मुखशालो द्विशालश्च गृहराजोऽमलो विभुः॥१६॥

Bhava, Viśāla, Sāmmukhya, Prabhava and Śivirāgṛha, Mukhaśāla, Dviśāla gṛharāja, Amala and Vibhu.

एवमेते समुद्दिष्टाश्चतुरश्रायता दश।
अथ वृत्तायतान् ब्रूमः प्रासादानभिधानतः।१७॥
आमोदो रै तिकस्तुङ्गश्चारुर्भूतिर्निषेवकः।
सदा(?)निषेधः सिंहाख्यः सुप्रभो लोचनोत्सवः॥१८॥

This way, therefore have been enumerated ten square oblong normed or rectangular (mansions). Now we shall talk of the round and oblong ones the Prāsādas by name. Āmoda, Raitika, Tuṅga, Cāru, Bhūti, niṣevaka, Sadā niṣeva, one named Siṁha or Siṁhākhya Suprabha and Locanotsava.

एते वृत्तायताः प्रोक्ताः प्रासादा नामतो दश।
अष्टाश्रीणां च नामानि कथयामि समासतः॥१९॥
वज्रको नन्दनः शङ्कुर्मेखलो वामनो लयः।
महापद्मश्च हंसश्च व्योमचन्द्रोदयाविति॥२०॥

These are ones circular oblong ones have been illustrated as Prāsādas ten by name. Now I shall dilate upon the octagonals, names quite succinctly. Vajraka, Nandana, Śaṅku Mekhala, Vāmana and Laya Mahāpadma and Haṁsa, Vyomacandra and Udaya.

अष्टाश्रय इमे प्रोक्ताः प्रासादा दश संख्यया।
भवन्त्येवं चतुष्षष्टिर्लक्ष्मैषामधुनोच्यते॥२१॥

The octagonals these have been illustrated the Prāsādas in counting ten as such. All these now come to sixty four.[1] Now their pre-requisites are being fold.

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[1] मेरुमन्दरकैलासविमानच्छदनन्दकाः समुद्रपद्मगरुडनन्दिवर्धनकुञ्जराः गृहराजो वृषोहंसः सर्पतोभद्रको घटः।

संस्थानमानविन्यासैर्भद्रस्तम्भादिसख्ययो।
एषां विशेषा वक्ष्यन्ते पृथक् पृथगनुक्रमात्।।२२।।

By the counting of measurement and foundations bhadras[1] (projections) or portieos, pillars and the like the specialities of these shall be talked of quite distinctly in descending order.

ज्येष्ठो भागश्चतुर्हस्तः सार्धहस्तत्रयोऽपरः।
कल्पनीयः कनीयांस्तु हस्तत्रितयसम्मितः।।२३।।

The larger portion is to be of four cubits and the other one of three and a half cubits deserves to be created the smaller one as of three cubits.

ज्येष्ठमध्यकनीयोभिरेवं भागैर्विभाजिताः।
भवन्ति सर्वप्रासादा ज्येष्ठमध्याधमक्रमात्।।२४।।
चतुरश्रीकृते क्षेत्रे चतुर्भागविभाजिते।
कुर्यात् स्वारोहकाश्वासं पीठमंससमुद्धतम्।।२५।।

Divided therefore, by larger, middling and smaller parts, are existent all the Prāsādas in line with the large, middling and small structure in descending order. In a plot divided into four segments, cut out into a square shape, one may create a Svārohakāśvāsa Pīṭha truncated by a fraction.

तथा तस्योपरि स्थाप्या हंसपृष्ठी समन्ततः।
हस्तमात्रोच्छ्रिता वृत्ता जलनिर्गमभूषिता।।२६।।

Then over that one is to be adjusted the Haṁsa Pṛṣṭhi all around decorated by a water evacuator, circular and high only a single cubit.

ततः पीठस्य तस्यान्तर्द्विभागाय(या)मविस्तृतिः।
प्रासादो रुचकः कार्यो भागत्रितयमुच्छ्रितः।।२७।।

Then within the pedestal of that one there is the breadth and length of two parts. The Prāsāda Rucaka deserves to be created having height of a triad of parts.[2]

सिंहो वृत्तश्चतुष्कोणः षोडशाष्टा श्रयस्तथा। इत्येते विंशतिः प्रोक्ताः प्रासादाः संज्ञया मया यथोक्तानुक्रमेणैव लक्षणानि वदाम्यतः।। Bṛhat Saṁhitā 56.17-19 p.540- 541. M.R.K. Bhat's edition, MLBD, Delhi.

[1] Bhadra- a type of partico; a moulding, the general epithet of chariots, a type of building. (EOHA p.370 and p.407)

[2] Rucaka - समचतुरस्रोरुचकोवजोऽष्टश्रिदिवज्रको द्विगुणः द्वात्रिशेता तु मध्ये प्रलीनिको वृत्तः इति वृत्तः। Bṛhat Saṁhitā 53.28, p. 459, Part I, M.R.K. Bhat ed. and 35 p. 401.
प्राक्पश्चिभावलिन्दावन्तगतौ तदविस्थितौ शेषौ।

सार्धभागेन संछा स्यात् सार्धभागस्तु योऽपर:(?)।
छाय(द्य)त्रयं सकण्ठं स्यात् तेन सामलसारकम्।।२८।।

By a half of the portion there may be a Saṁchā (a covering) or an enclosure and the half portion that is the other one, the coverage triad or a roof triad with a neck may be there accompanied by an ''Amalasāraka[1]''.

द्वारं भागोच्छ्रितं तस्य कार्यं भागार्धविस्तृतम्।
सप्राग्रीव: स कर्तव्यश्चतुर्दशधरावृत:।।२९।।

The door of that one should be created having height of one portion and having breadth of half a part equipped with an entrance hall that should be created covered by fourteen dharās.

ससौधालिन्दकक्ष्यारुरूर्ध्वच्छाद्योपकर्षवान्।
क्रियतेऽत्र यदा स्तम्भा(म्भै:)द्वाविंशत्या समावृत:।।३०।।

Lovely having the balconies and chambers having the open space with upper roofs when it created with pillars thirty two forming an enclosure.

सप्राग्रीवपरिष्कारो भागिकालिन्दशोभित:।
मध्यप्रदेशे रुचक: प्रासाद: परिकीर्तित:।।३१।।

Having polish of entrance halls equipped with sidereal balconies in Madhya Pradeśa the palace is declared as Rucaka (the popular one).

रुचक:।
कर्णप्राग्रीवकै श्चित्रै: सप्राग्रीवश्च यो वृत:।
द्वाभ्यां द्वाभ्यां गवाक्षाभ्यां चतुर्दिशमलङ्कृत:।।३२।।

By varied normed flanked entrance halls that which stands surrounded by entrance halls, decked by two windows on the four sides each.

कपोतालीपरिक्षिप्त: शोभितो द्वारसम्पदा।

रुचके द्वारे न शुभदमुत्तरतोऽन्यानि शस्तानि। Bṛhat Saṁhitā (53.35)

In the building known as Rucaka the eastern and western verandahs touch the ends in the south and north and touching these two internally there are two more. In this building an entrance in the north is not auspicious while in the other, quarters they are good. P. 461, M.R.K. Bhat. Dr. N.M. Kansara says - Rucaka having two terraces touching the ends in the west and east and touching these two internally two more and one door on each side except in the north. Sambodhi p. 113, Vol. XXII, 1998-99. L.D. Institute of Ịdeology, Ahmedabad.

[1] Amalasāraka- Fluted oblate splendid resembling an Āmalaka fruit which resting on a dado (Kaṇṭha or bekī) forms the crowning element of Nagara and Rekhā temples.

तदानीं चित्रकुटाख्यः प्रासादः सोऽभिधीयते।।३३।।

Covered by dove cots and englamoured by the glory of doors then that Prāsāda is defined as one having name Citrakūṭa.

चित्रकूटः।
अयमेव पुनः षड्भिः स्तम्भैरपि चितो यदा।
प्राग्रीवकविहीनश्च स भवेज्जालरूपकः।।३४।।
सिंहपञ्जर इत्युक्तः प्रासादः स तदा शुभः।
सिंहपञ्जरः।
कर्णप्राग्रीवकौ द्वौद्वावस्यैव भवतो यदा।।३५।।

This very one when brick-lain by six poles or pillars or columns again, and divested of entrance halls that may be one having superimposition of networks then that Prāsāda may be called as "Siṁha Pañjara", the auspicious one. And the sidereal entrance halls two each when there assume existence.

अलिन्दकगतिस्थित्या तदा भद्रः प्रकीर्तितः।
भद्रः।
स्याच्चित्रकूट प्राग्रीवैश्चतुर्भिर्दिक्चतुष्टये।।३६।।

By the adjustment of the structuring of balconies or verandahs, then it may be called as Bhadra. The Citrakūṭa equipped with four entrance halls is in the four quarters having four gates inside and outside or exterior and interior ones, then it may be named as Śrīkūṭa.

बहिरन्तश्चतुर्द्वारः श्रीकूट इति नामतः।
श्रीकूटः।
षड्दारुकसमायुक्तप्राग्द्वारस्त्वयमेव चेत्।।३७।।

And if this very one has eastern gates equipped with Ṣaḍdārukas (Grills) the Prāsāda having columns inside grilled as such, then it is called Uṣṇiṣa.

प्रासादस्तम्भगर्भः स्यात् तदोष्णीषोऽभिधीयते।
उष्णीषः।
चतुरंशकविस्तीर्णं षडंशविहितायति।।३८।।
पीठं शालागृहस्योक्तं सशालानिर्गमं शुभम्।
मध्यादपरतस्तस्य द्विभागायतविस्तृतम्।।३९।।

Having breadth of four fractions and having length of six fractions, the pedestal of a Śālā gṛha (compartmental building) is declared as such having door way to the compartments, auspicious as such from the centre of the other side or west of that one, having breadth and length of two parts.

विधेयं गर्भभवनमलिन्दकपरिष्कृतम्।
कार्या तस्याग्रत: सीमा भागद्वितयमायता।।४०।।

Deserves to be built a structure belonging to the centre or an interior structure of central structure, polished by balconies or verandahs or terraces and deserves to be created a terminus or terminal spot or boundary having length of two parts.

भागमेकं च विस्तीर्णा चतु:स्तम्भोपशोभिता।
तदग्रतोऽपरा सीमा कार्या भागान् षडायता।।४१।।

Having breadth of one part, and englamoured by four pillars another Sīmā (a boundary), deserves to be created in the frontal region in line with the components, having length of six (such components).

तिर्यक्स्था भागविस्तीर्णा प्रवेशद्वयशोभिता।
एष शालागृह:(?) स्तम्भैर्द्वाविंशत्या समावृत:।।४२।।

Horizontally established broad only by a single part, decked by an entrance twain or door way twain, this building having rooms deserves to be enclosed by pillars or columns of twenty two (cubits).

प्राग्रीववेदिकाजालपक्षसोपानकै: शुभै:।
पञ्चभागोन्मितव्यासे क्षेत्रभागाष्टकायते।।४३।।
पीठं कुर्यादुभयत: ससोपानं शिलाचितम्।
मध्यादपरभागेऽस्य देवागारं निवेशयेत्।।४४।।

Entrance hall, a raised pavilion or a lattice, and flanked staircases, of auspicious norm, within a breadth of five parted circumference having length of octagonal space, a pedestal are may create on both sides accompanied by a rundle stone inlaid. From the centre of this one on the opposite sides one may create a temple of god.

वि(द्वि)भागायामविस्तारं चतुरश्रं सुसंहितम्।
पादोनभागविस्तारमध्यर्धं भागमुच्छ्रितम्।।४५।।
तस्य कार्यं मुखं मध्ये पार्श्वतष्टयशोभितम्।
सचया निर्गता सीमा द्वौ भागौ त्रींस्तथायथा(ता)।।४६।।

Having breadth and length of part twain square shaped well endorsed of ¾ parts breadth and half a part in height, the doorway of that one deserves to be created in the centre, decked by a brick lining from the flanks. A boundary enunciated having brick linings adjusted having two parts (breadth) and three parted length.

चतुरश्रा चतु:स्तम्भा तदग्रे भागविस्तृता।
पञ्चभागायता तिर्यक् कार्या सीमा तथापरा।।४७।।

Square shaped, four columned, having breadth of apart in front of that five parted in length and horizontal deserves to be created another boundary.

द्वात्रिंशदत्र कर्त्तव्याः स्तम्भाः सर्वैक्यसंख्यया।
बहिःपरिसरो गर्भात् ससीम्नो भागविस्तृतः।।४८।।

By the counting of a uniform norm, 32 columns are to be created herein and on the outside, an enclosure from the centre along with the boundary broad by a part.

एवं स्याद् वेदिकाजालरूपादिभिरलङ्कृतः।
बहिर्व(श्च)योच्छ्रितश्चैष प्रासादो गजयूथपः।।४९।।

This way may there be decorated by a Vedikā (raised platform or a pavilion) and latticed frameworks having height brick lined on the outside, this Prāsāda Gajayūthāpa.

गजयूथपः।

षड्भागभाजिते क्षेत्रे चतुरश्रे समन्ततः।
गर्भो द्विभागिकः कार्यो द्वारं भागसमुच्छ्रितम्।।५०।।

In an area divided into six parts, square shaped all around, a central part of two divisions deserves to be created and a doorway having height of a part.

भागार्धं द्वारविस्तारः प्रासादस्योच्छ्रितिं पुनः।
कुर्वीत चतुरो भागाञ् छादयेच्चित्रकूटवत्।।५१।।

The doorway breadth being of a half fraction and that very way the height of his Prāsāda, then may create and may cover up four parts like the Citrakūṭa (type).

कार्या द्विभागिकाः शालाः सालिन्दास्तस्य बाह्यतः।
बहिर्भित्तिपरिक्षिप्ताश्चतुर्भागायताः शुभाः।।५२।।

The rooms deserve to be created as having two compartments equipped with balconies on the exterior of that enclosed by outside ramparts or walls having length of four parts as such (quite) auspicious ones.

द्वौ द्वौ गवाक्षकौ स्तम्भाः प्रतिशालं भवन्ति षट्।
चतुःस्तम्भधृतैर्युक्ताः कार्या वा धार्मिकालयैः।।५३।।

Two windows each and the columns in every room are six normally or may be created as endowed with four columned roofs or architraves or beam or cron beams through the religious sanctuaries.

नन्द्यावर्तोऽयमेवं स्यात् सप्राग्रीवचतुष्टयः।
प्रागु(?)द्वारक्षणोपेतः प्रासादः शुभलक्षणः।।५४।।

Nandyāvartta[1] the this very may be such having tetrad of entrance halls equipped with eastern gate and a grill, the Pāsāda called Kṣana of good ensigns.

नन्द्यावर्तः।

क्षेत्र(त्रे)षड्भागविस्तारे दशभागकृतायतौ।
मध्यादपरभागेऽस्य देवकोष्ठं निवेशयेत्।।५५।।

In an area of six parted breadth, and having length created by ten parts, from the centre, in the opposite side, of this one may create a temple chamber.

चतुरंशप्रतिन्यासं चतुरश्रं समन्ततः।
द्वारं तस्य विधातव्यं भागमध्यर्धमुच्छ्रितम्।।५६।।

Having a counter assortment of four parts and square normed all around the doorway of that one deserves to be created having height of one and a half part.

पादोनं भागविस्तारं सिंहवक्त्रविभूषितम्।
सीमा तस्याग्रतः कार्या देवकोष्ठेन सम्मिता।।५७।।

3/4th of a part the breadth, decorated by a lion's face, the boundary in front of that is to be created equipped with a temple chamber.

स्तम्भैः षोडशभिर्युक्ता भागद्वितयमुच्छ्रितैः।
ससीम्नो देवकोष्ठस्य समन्ताद् भित्तिवेष्टितः।।५८।।

Equipped with sixteen columns having height of part twain, surrounded by a wall all around the temple chamber, having a boundary.

अलिन्दो भागिकः कार्यो गवाक्षैरुपशोभितः।
(तत्)सीम्नोश्चाग्रतः पार्श्वे षड्दारुकयुता बहिः।।५९।।

A balcony having a single component deserves to be created decorated by windows and on the situate situation of the front of the two boundaries, equipped with latticed screen or grill on the outskirts.

कार्या द्विरंशाः प्राग्रीवा भागिकालिन्दवेष्टिताः।

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1. नन्द्यावनर्त्तमलिन्दैः शालाकुड्यात् प्रदक्षिणान्तयतैः। द्वारं पश्चिममस्मिन् विहाय शेषाणि कार्याणि।। Bṛhat Saṁhitā 53.32, pp. 460, M.R.K. Bhat ed. A house which has verandahs starting from the walls of the halls and going to their respective extremities from left to right is termed Nandyāvritta which should have only three doors leaning off the western one. Dr. N.M. Kansara says in Sambodhi XXII, 1998-1999, p. 112 - Nandyāvartta a structure, with verandahs starting from the wall of the hall and going to the extremity from left to light with a door on each side except in the west based on Ajay Mitra Sastri IASITBSOVM, p. 383 (Nandyāvartta).

द्विद्विस्तम्भधृताः सर्वे पार्श्वतश्चयशोभिताः॥६०॥

Deserve to be created entrance halls of two parts surrounded by fractional balconies propped up by two columns each, all decorated by brick linings from close quarters or on the flank.

अलिन्दास्तु चतुःस्तम्भाः कार्याः प्राग्रीवकाग्रतः।
अवतंसक इत्येषः सर्वलक्षणसंयुतः॥६१॥

The terraces or balconies deserve to be created as having four columns (supporting them) from the front of the entrance halls - Avataṁsaka this way is this one as equipped with all the qualities.

प्रासादः कथितः सम्यक्
अवतंसः।
स्वस्तिकः प्रोच्यतेऽधुना।
चतुरश्रीकृते क्षेत्रे षड्भागप्रविभाजिते॥६२॥

The Prāsāda Avataṁsa, has been illustrated quite suitably ''Svastika'' Prāsāda is being illustrated within an area created square shaped as such, divided into six parts.

प्रासादं कल्पयेन्मध्ये द्विभागायामविस्तृतम्।
द्वारपाशोऽस्य भागार्धविस्तृतो भागिकोदयः॥६३॥

One may create the mansion in the centre, having breadth and length of two parts or cubits. The door lock of this one or the gate latch of this one having breadth of half a part and having an elevation of a fraction norm.

गर्भवेश्म चतुःस्तम्भमलिन्दो भागिको बहिः।
तस्य स्युर्द्वादश स्तम्भा भागिकोऽलिन्दकोऽपरः॥६४॥

The central chamber having four columns and the balcony of a fractional constitution on the outside. Of that the columns may be twelve and a balcony of an extra normed fractional competence.

विंशतिस्तम्भसंयुक्तो विधातव्यः समन्ततः।
चयावृतश्च पुरतो भागो वाष्टधरान्वितः॥६५॥

Equipped with twenty columns deserves to be created all around, covered by brick lining from the front, the segregated portion endowed with eight dharas.

भागमेकैकमुत्सृज्य कर्णाभ्यां भागविस्तृतौ।
भागिकोच्छ्रायनिष्कासौ कार्यौ प्राग्रीवकौ पुनः॥६६॥

Having spared one part each, by the two Karṇas, in the breadth of a part, having exits of fractional heights, two entrance halls deserve to be created.

वाह्यतो भित्तिसंश्लिष्टौ त्रिदिशं सगवाक्षकौ।
स्वस्तिकोऽयं समाख्यातः प्रासादश्चित्रलक्षणः॥६७॥

From the outside enclosed by walls and having windows on three sides, this type of Prāsāda is called "Svastika" of varied pre-requisites.[1]

स्वस्तिकः।
अथाभिधीयतेऽधुना प्रासादः शुभलक्षणः।
षड्भागभाजिते क्षेत्रे चतुरश्रे समन्ततः॥६८॥

Now is being defined the Prāsāda of auspicious ensigns or (Śubhalakṣaṇa) by name. In the area or field divided into six segments, square shaped all around.

द्विभागायामविस्तारं मध्ये गर्भगृहं भवेत्।
भागद्वयोच्छ्रितैः स्तम्भैर्युतं व्यक्तैः सलक्षणैः॥६९॥

Having breadth and length of two segments there may be a central hall within the centre equipped with columns having height of two segments of apparent qualities.

निष्क्रान्तेषु वहिर्भागे गर्भपादेषु योजयेत्।
तोरणानि मनोज्ञानि ककुप्सु चतसृष्वपि॥७०॥

On the outer side also the internal pedestals projected as such, one may fix up arched portals gorgeous ones in the four quarters.

गर्भस्तम्भप्रमाणेन तानि स्तम्भद्वयेन वा।
समुत्क्षिप्तानि युक्तानि कलशैः रविमण्डलैः॥७१॥

By the extent of the central column those ones or by a column twain, elevated as such and equipped or fixed with ewers of the circular orb of the norm of sun.

पल्लवैः पत्रजात्यादिविन्यासैश्चाप्यनेकशः।
भूषितास्ये पुनर्मूर्ध्नि मकराणां मुखैरपि॥७२॥

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[1] In the Svastika type of mansion the western verandah should extend from the left hall to the right one. The other two verandahs (southern and northern) originating from the western verandah should touch the ends in the east, and the fourth one (i.e. eastern one) is held between their bounds. Such a mansion with only an eastern entrance is beneficial (i.e. Svastika).
अपरोऽन्तगतोऽलिन्दः प्राणन्तगतौ तद्रुत्थितौ चान्यौ तदवधिविधृतश्चान्यः प्राग्द्वारं स्वस्तिके शुभम्॥ Bṛhat Saṁhitā 53.34, p. 461, M.R.K. Bhat ed. N.M. Kansara says as Bṛhat Saṁhitā 53.34 - A Svastika mansion is such as having one having an entrance in the east and a continual western verandah at the ends whereof, begin two other verandahs, (southern and northern) going from west to east, and between the extremities of the latter, having the fourth terrace eastern. Sambodhi Vol. XXII, pp. 112-113. Also IASITBSOVM, p. 383.

And by sprouts i.e. leafy designs having adjustments or designing of the pattern of leaves, even manifoldly; and again on the top having mouth decorated even by the alligators' faces, within.

स्तम्भयोरन्तरे दद्यादुभौ मकरपूरिमौ।
अन्योन्याभिमुखे श्लिष्टे कुर्यान्मकरयोर्मुखे।।७३।।

The space of the columns one may bear forth both the alligator shaped facets. The facets of mutually facing having been demarcated, one may create on the face of an alligator.

चतुर्णामपि निर्दिष्टस्तोरणानां मया विधिः।
अलिन्दो भागिकश्चान्यो बहिर्भागे प्रकीर्तितः।।७४।।

Of four arched portals by me has been enunciated the designing. A balcony or a verandah is defined as a fractional part created on the exterior portion.

स्युर्भागिकान्यलिन्दान्ते धार्मिकायतनानि च।
वेष्टितानि बहिर्भित्त्या सम्मुखानि परस्परम्।।७५।।

And proportional religious shrines should be there at the end or corner of the balcony surrounded by an outer wall facing mutually.

धार्मिकालयभित्तीनां भूमिर्या बाह्यतो भवेत्।
तस्याः षड्दारुकाणि स्युर्भागमात्रोच्छ्रितानि च।।७६।।

Of the walls of the religious sanctuary, the storey or land that may be there on the exterior of that one the grills (Ṣaḍdārukas) may be simply of the height of one fraction.

प्राग्रीवकैः ससोपानैर्दिक्चक्रैस्तानि भूषयेत्।
अपरस्याः पुनर्भित्तेर्भागद्वयविनिस्सृतम्।।७७।।

By the entrance hall equipped with stairs revolving in the quarters, one may decorate them. Of another wall then, projected by a part twain.

मध्ये द्विभागविस्तीर्णं देवकोष्ठं निवेशयेत्।
द्वारपाशं च कुर्वीत् तस्योकुं(र्ध्वं) भागमुच्छ्रितम्।।७८।।

In the centre broad by a part twain, one may introduce the temple of a god. A door latch one may fix upon the top of that one, having a height of one part.

तथा भागार्धविस्तारमित्येष क्षितिभूषणः।
प्रासादः कीर्तितः सम्यक् सर्वलक्षणलक्षितः।।७९।।

That very way the breadth of a half part, this way is called ''Kṣitibhūṣaṇa'' the palace quite suitably endowed wit all the good marks or auspicious ensigns.

क्षितिभूषणः।

क्षेत्रस्य चतुरश्रस्य भागान् द्वादश कल्पयेत्।
मध्ये गर्भं चतुःस्तम्भं तस्य कुर्याद् द्विभागिकम्।।८०।।

(The architect) may carve out twelve segments of a square shaped field. In the middle, he may carve out a four columned lying in chamber or an inner chamber or an inner apartment or a central hall[1] and of that he may create a Bisection.

तद्बहिर्भागिकोऽलिन्दो द्वादशस्तम्भवान् भवेत्।
मध्येऽपरस्यां यौ स्तम्भौ ताभ्यां कुर्वीत् तोरणम्।।८१।।

On the exterior of that a single normed balcony or verandah may there be having twelve columns. In the western quarter the two columns that may be, by those two he may create an arched portal.

अलिन्दो भागिकः कार्यो भित्त्या भागिकया वृतः।
प्राच्यां षड्दारुकं मध्ये गर्भव्यासोन्मितायति।।८२।।

Surrounded by a segmental wall, a balcony or verandah of a single segment is required to be created and in the eastern side, a grill (Ṣaḍdāruka) may there be having length equal in extent to that of the central hall.

तृतीयो भागिकोऽलिन्दः स्याद् भित्त्या परिवेष्टितः।
चतुर्भागायतं भूयस्तत्र षड्दारुकं भवेत्।।८३।।

The third segmental balcony may there be surrounded or engirt by a wall and having length of the one fourth segment or segment of 4 parts, a Ṣaḍdāruka or grill may be there, a hefty one.

प्राग्रीवं भागविष्कम्भं कुर्याद् भागद्वयायतम्।
अग्रतः स्तोभितं स्तम्भैर्भागान्तस्थचयावृतम्।।८४।।

An entrance hall (Prāgriva) having a dividing latch may be created having length of two segments having been obstructed or covered up by columns engirt by brick lining lined up inside within a single segment.

यथा प्राच्यां तथोदीच्यां याम्यायामपि कीर्तितम्।
दिशि प्रतीच्यां तु पुनर्द्वितीयालिन्दकाद् बहिः।।८५।।

Just as in the Eastern, that very way in the northern, and even in the southern, and again in the western direction, beyond the range of the second balcony.

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[1] Any inner apartment : a lying in chamber, V.S. Apte, p. 183.

द्विभागायामविष्कम्भं देवकोष्ठं निवेशयेत्।
सपक्षद्वारकं श्रीमद् द्वारपाशोपशोभितम्।।८६।।

Having an enclosure of the length of two segments, he may incorporate temple of god having a side door equipped with glory or grandeur, decorated by a door bolt.

भागिकोऽलिन्दकस्तस्माद् बहिर्भित्त्याभिवेष्टित:।
बहिश्श्रयावृतो वा स्याद् गवाक्षैर्वा विभूषित:।।८७।।

A segmental balcony beyond the range of that one, engirt by a wall, or even having a lining of brick lining on the outer range or even decorated by windows.

पृथ्वी विजयते यस्मात् तेनासौ पृथिवीजय:।.
भूजय:।
यदा पृथ्वीजयस्यैव कर्णप्राग्रीवकावुभौ।।८८।।

By which one the Earth gets won over, on that account that is called Pṛthvī Jaya (Bhūjayaḥ). And when of the Pṛthvījaya, the two entrance halls on the flanks do exist.

कोणेषु भागिकौ स्यातां विज्ञेयो विजयस्तदा।
विजय:।
अयं समन्तादुक्षिप्तो बाह्यालिन्दं विना यदा।।८९।।

On the corners may have two segments then that may be declared as Vijaya. This very one when stands erected or raised, without the external balconies.

मध्यमालिन्दसौधस्थं(स्थ)कर्णप्रासादकैश्रित:।
प्रथमालिन्दगर्भौ च समुत्क्षिप्ततरौ तत:।।९०।।

Brick lined by the flanked chambers built over the stuccoed structure of the central balcony, and having lying in chambers having balconies in the centre, having greater elevation.

स्यातां छाद्यद्वयच्छन्नौ तदा नन्दोऽभिधीयते।
नन्द:।
चतुरश्रीकृते क्षेत्रे दशभागविभाजिते।।९१।।
चतुरश्रो भवेन्मध्ये देवकोष्ठो द्विभागिक:।
द्वारबन्धोऽस्य भागोच्च: कार्यो भागार्धविस्तृत:।।९२।।

May be covered by a roof twain then it is termed as ''Nanda''. In the field carved out a square shaped, divided into ten segments there may be a Devakoṣṭha (a temple of god) in the centre square shaped and of segment twain. The door enclosure of this one may be having a segmental height and should be created as having breadth of a segmental half.

स्याद् बहिर्द्वादशधरोऽलिन्दको देवकोष्ठत:।
भागिक: स च विज्ञेयो भित्तियुक्तस्ततोऽपर:।।९३।।

From the exterior of the Devakoṣṭha i.e. temple of god, there may be a balcony or verandah of twelve dharas or landscapes, the segmental one that may be known as joined by a wall, a different one from that one.

अयं द्विभागिकैर्युक्त: प्राग्रीवैर्भागनिर्गमै:।
तथा तृतीयोऽलिन्द: स्यात् समन्ताद् भित्तिवेष्टित:।।९४।।

Equipped with bi-segmental entrance halls, having exit of a segmental norm, there may be a third balcony or verandah, all around enclosed by a wall.

प्राग्रीवकैश्चतु:स्तम्भै: सप्रवेशैर्विभूषित:।
भागिकी स्याद् बहिर्भित्तिरितरा तु धरै: समा।।९५।।

Decorated by entrance halls of four columned supports, having doors along side, a segmental wall may there be an external one, the different one equal in extent to the dharas (the land grafts). इत्येष श्रीतरुर्नाम प्रासाद: परिकीर्तित:।

श्रीतरु:।
अस्यैव स्तम्भगर्भस्य द्वितीयालिन्दभित्तिषु।।९६।।
षड्दारूणि विधेयानि पूर्वरूपव्यवस्थिते:।
द्वौ द्वौ प्राग्रीवकौ कार्यौ तृतीयालिन्दकाद् बहि:।।९७।।

This way this Prāsāda is termed as Śrītaru within the walls of the balconies of this very one, deserve to be created Grills (Ṣaḍdārukas) in line wit the structure of an earlier nor. Entrance halls two each deserve to be carved out beyond the range of the third balcony or verandah.

तौ च द्वि(भागा)न्तरितौ सर्वतो भागनिर्गतौ।
एवं पञ्चाशता(?) स्तम्भैर्द्वाभ्यां च परिवेष्टित:।।९८।।

And these two covered by two segments, all around projected by a segment, this way engirt by two with the help of fifty columns.

चतु:स्तम्भै: सप्रवेशै: समन्तादुपनिर्गमै:।
प्रासादोऽयं समाख्यातो नामत: प्रमदाप्रिय:।।९९।।

(Equipped with) Four columns having gateways all around having sidereal exits, this Prāsāda or house, is called by name as Pramadāpriya.

प्रमदाप्रिय:।
भागविस्तारविष्कम्भमस्य प्राग्रीवकं यदा।

भिन्नालिन्दाग्रतस्तिर्यग् द्वे शाले तन्मुखं शुभम्(?)॥१००॥

When the entrance hall of this one is having a latch of a segmental breadth, having the frontal part equipped with separated balconies or verandahs horizontal as such along with two compartments facing that being of auspicious norm.

द्वितीयालिन्दकस्थाने कर्णप्रासादकैर्युतः।
एवं व्यामिश्रसंज्ञोऽयं प्रासादः परिकीर्तितः॥१०१॥

In place of the second balcony or verandah, equipped with flanked apartments, this very Vyāmiśra named as such, this mansion stands baptised.

व्यामिश्रः।
विजयस्यास्य च यदा कर्णलाङ्गलकैर्युता।
भवेद् भित्तिस्तदा हस्तिजातीय इति कथ्यते॥१०२॥

And of this one being Vijaya when there maybe a wall joined by corner lying lāṅgalas or ploughshares shaped beam[1] then (the Prāsāda) is named a ''Hastijātīya''.

हस्तिजातीयः।
सीमाप्राग्रीवभूमीषु यदा स्युः पृथिवीजये।
द्विभागाश्चाभितोऽलिन्दास्तिर्यक्शालामुखेषु च॥१०३॥
अलिन्दे पश्चिमा शाला सर्व(र्वा)शालोकना शुभा।
षड्दारुकं तथैवात्र चतुर्भागायतं भवेत्॥१०४॥

When in Pṛthvījaya, in the storeys, entrance halls and boundaries or in the storeys or basements or ground floors having entrance halls and boundaries, there may be two divisions and balconies all around and on the doors of the horizontal halls or compartments and in balcony there are apartments on the western side or rear side, the Śālokanas (the hall enclosures) are auspicious. The Grill that very way there may be longer to the extent of four parts.

पूर्ववत् सर्वमन्यच्च कुबेरः स तदा भवेत्।
कुबेरः।
प्रासादः कथ्यतेऽन्यश्च सम्प्रतीह धराधरः॥१०५॥

All as such the way dictated earlier, that may be Kubera house. Now Dharādhara or Pṛthvīdhara Prāsāda is being defined.

कुबेरोपत्तरोक्षिप्तः(?) कर्णप्रासादभूषितः।
मध्यद्वारान्वितः श्रीमान् धराधर इति स्मृतः॥१०६॥

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[1] V.S.Apte, p.479 (Lāṅgala).

Adorned by a sidereal hall having northward elevation, is Kubera and one equipped with a central door the glorious one is Dharādhara know as such.

वसुधाधर:।
यत्राग्रतश्चित्रकूटस्तस्माद् य: सर्वतोदिशम्।
धराधरतदम्भास:(?) सर्वतोभद्र उच्यते।।१०७।।

Where on the front side is Citrakūṭa from that which stands on all the sides, dharādhara's replica as such that is called Sarvatobhadra.

सर्वतोभद्र:।
कर्णप्राग्रीवकौ द्वौ द्वौ शालाप्राग्रीवकाअ(व)पि।
स्यातां यदास्य प्रोक्तोऽसौ विमानाख्यस्तदा शुभ:।।१०८।।

Two sidereal entrance halls within each of the two as also entrance halls of the house as such, then may it be called as Vimāna the auspicious one.

विमानाख्य:।
विमानपीठे निर्मुक्त: शालाभि: सर्वतो वृत:।
अन्योन्यशालासम्वन्धे विमानो न्यस्यते यदा।।१०९।।

Released over the roof of he Vimāna mansion surrounded on all sides by rooms in line with the (description of) as connected mutually or closer to the other or joined by the other when an aeroplane is adjusted.

कर्णप्रासादकोपेत: कोणै: शालोज्झितैर्युत:।
स विमुक्तकोण स्यात् प्रासादोऽत्यर्थशोभित:।।११०।।

Equipped with flanked compartments and joined by corners having severed away the rooms, the one may be "Vimuktakoṇa" a house highly glamorous as such.

मुक्तकोण:।
प्रासादाश्चतुरश्रा: स्वैर्विशेषैर्वर्णिता: पृथक्।
इदानीमभिधीयन्ते वृत्ता: स्वै: स्वैर्विशेषणै:।।१११।।

The square shaped mansions have been described separately along with individual specialities. Now are being talked of the Vṛttas or globular in shape along with their pre-requisites.

तत्रादौ वलयाकारो वलय: स च कथ्यते।
समन्ताद् वर्तिते क्षेत्रे चतुर्भागविभाजिते।।११२।।

Therein to begin with the "Valayākāra" (Bracket shaped) the one is called as "Valaya[1]" (the Bracket) all around within a circular norm divided into four parts.

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[1] Valaya- a class of round buildings, p.490 (EOHA by P.K.Ācārya).

कुर्यात् सारोहणं पीठं सार्धभागोच्छ्रितं शुभम्।
परिक्षिप्तं गजमुखैर्मकर(रा)स्याम्बुनिर्गतम्।।११३।।

One may create on the roof having rundles, auspicious one, elevated by half the extent, may be ''Parikṣipta'' having outlet of waters through alligator shaped and tusker shaped (conduits).

बहिर्भागसमोपेतस्तस्मिन् कार्यः सुरालयः।
पादोनविस्तृतिर्द्विघ्नद्वारोच्छ्रायविभूषितः।।११४।।

On the outside, equipped with similar segments therein deserves to be created a temple of god. Having breadth of ¾ cubits decked by the elevation of a gate having a two-panelled structure.

तस्याष्टस्तम्भकोऽलिन्दो बहिर्वलय इत्यसौ।
वृत्तच्छाद्यः सिंहकर्णस्तथा जालकरूपवान्।।११५।।

Of that one, the balcony or verandah having eight columns on the outskirts ''Valaya'' verily or a bracelet as such (having been called) having circular roofs, having lion shaped corners, and likewise having the structure of a network.

प्राग्रीवका(वृतः) स स्याद् यद्वा स्तम्भोच्छ्रयानतः।
तदैष दुन्दुभिः प्रोक्तस्त्रिभिस्तैः प्रान्त उच्यते।।११६।।

That may be covered by the entrance halls, or may be such as having propped up by the elevation of the columns, that same, verily, is called Dundubhi. By a triad of that the one becomes ''Prānta''. भूलवय: ।

अयमेव चतुर्भिः स्यात् पद्मः प्राग्रीवकैः शुभैः।
स्तम्भैश्चतुर्भिस्तस्यैव यदा पश्चान्निवेश्यते।।११७।।

This very one becomes ''Padma'' with four entrance halls of gorgeous or auspicious norm. By four columns of that same one when the rear is incorporated.

मध्यवृत्तौ गर्भकोष्ठो भित्तिश्चोभयतः स्थिता।
स कान्त इति विख्यातः प्रासादो वर्तुलाकृतिः।।११८।।

Circular in centre, having store rooms in the deep recesses[1] and the wall erected on both the sides. That mansion is called ''Kānta'' a mansion of a globular shape.

चत्वारि वलयस्यैव यत्र द्वाराण्यलिन्दकः।
स्याच्चतुर्विंशतिस्तम्भैर्द्वितीयो भागसम्मितः।।११९।।

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[1] V.S. Apte, p. 165.

Four gates wherein may there be of "Valaya" (therein) Alindaka or balcony or verandah may be erected with twenty four columns and another one measuring a single part of that.

प्राग्रीवकाश्च स्तम्भाभ्यां द्वाभ्यां द्वाभ्यां समन्विता:।
चत्वारो यत्र स प्रोक्त: प्रासादोऽत्र चतुर्मुख:।।१२०।।

The entrance halls by two columns each, equipped as such, four (in number) where may they be, the mansion called here is "Caturmukha" (four faced one).

अस्यैवैकं यदा द्वारं प्राग्रीवोऽलिन्दवेष्टित:।
एक एव तथाचान्य: प्राग्रीवस्तस्य चाग्रत:।।१२१।।

Of this very one when there is a single door, and entrance hall surrounded by a balcony or verandah, and one alone, likewise may be the entrance hall on front side.

ख्यातो माण्डूक इत्येष वृत्तप्रासादसत्तम: (वृत्त: ?)।
दिक्कोणेषु यदास्यैव भवेत् प्राग्रीवकल्पना।।१२२।।

"Maṇḍūka" that one is well known as such, is circular mansion the best of all. When in quarter corners, of this very one may be calculated the entrance hall.

प्रासादोऽयं तदा कूर्मसंज्ञ: स्यादपराजित:।
कूर्मस्यैव यदा दिक्षु स्तम्भैरष्टाभिरष्टभि:।।१२३।।

This mansion then "Kūrmasaṁjña" may be one as of unconquered norm when like those of a tortoise in quarters it is supported by eight columns of soap Berry norm or sixty four columns.

प्राग्रीवका: प्रकल्प्यन्ते चत्वारोऽलिन्दवेष्टिता:।
प्राग्रीवकास्तिर्यगग्रे भवन्त्यन्ये तदग्रत:।।१२४।।

The entrance hall four are stipulated engirt by balconies and in front of those, there are other entrance halls being horizontal in the frontal part.

षोडशस्तम्भयुक्तस्य मध्यभागे यदा भवेत्।
जानीयाद्दोषविज्ञेया: प्राग्रीवहरितोत्तम:(?)।।१२५।।

In the central part of the sixteen columned one, when such a situation may crop up then may be understood Prāgriva haritottama.

इति वृत्ता: समाख्याता: प्रासादा नामलक्षणै:।
चतुरश्रायतान् ब्रूम: प्रासादानिह साम्प्रतम्।।१२६।।

This way have been illustrated the mansions of globular shape with names and definitions. Now we shall talk here of square shaped oblong normed palaces.

अष्टभागायते क्षेत्रे चतुरंशकविस्तृते।
द्विभागसार्धभागैकभागोऽयं पीठ इष्यते।।१२७।।

In a field having length of four parts or segments, having breadth of four parts a pedestal or foundation is required as one having two and half part. This one is Bhāgaikabhāga i.e. having division of one part.

पश्चिमं भागमुत्सृज्य देवकोष्ठं द्विभागिकम्।
तस्मिन् निवेशयेत् सीमा स्यादस्याग्रेऽष्टभिर्धरैः।।१२८।।

Having spared the western or rear portion the shrine (lit. compartment) of a god is of a part-twain. IN that one may create or incorporate a Sīmā (boundary) which may be in the front side with eight dharas or dharaṇas (a measure of weight equal to ten palas).

ससीम्नो देवकोष्ठस्य भागिकालिन्दको बहिः।
युक्तो धराणां विंशत्या वेदिकाजालवेष्टितः।।१२९।।

Of a Devakoṣṭha (the god's shrine) equipped with a boundary a proportionate balcony at the outside equipped with twenty dharas (or dharaṇas) engirt by a network of terraces.

प्राग्रीवकस्य तस्याग्रे स्तम्भद्वितयभूषितः।
द्विच्छाद्यच्छादितः श्रीमान् सिंहकर्णैरलङ्कृतः।।१३०।।

In the front of that balcony or verandah, decorated by column-twain, covered by two thatches or roofs, the illustrious one adorned by Siṁhakarṇas the lion's ear like designs.

प्रासादोऽयं भवो नाम विशालः कथ्यतेऽधुना।
यदास्यैव सनिष्क्रान्ते सीमायामे च वर्ध(र्धि)ते।।१३१।।

The Prāsāda (mansion) is one as named ''Bhava'' and now it is also called ''Viśāla'' or a broad one. And when of this one having an exit gate with boundary length elongated or increased.

वलभ्यौ पार्श्वयोः स्यातां विशालाख्यस्तदा भवेत्।
विशालस्य यदा गर्भे भित्तिर्भवति दिक्त्रये।।१३२।।

The roofs may be there on the flanks then it may be ''Viśāla'' one by name. And when within the centre of Viśāla a wall enclosed in the direction triad.

द्वौ द्वौ गवाक्षकौ चापि साम्मुख्यः स भवेत् तदा।
प्राग्रीवास्त्रिदिशं तस्य गर्भकोष्ठायता यदा।।१३३।।

And two windows each, then that may be one named Sāmmukhya. The entrance halls of that one when are within the three directions having length equal in norm to that of the central apartments.

हित्वा वलभ्यौ प्राग्रीवौ विधीयेते तथापरौ।
कर्णेषु भागमेकैकं त्यक्त्वा स्यात् प्रभवस्तदा॥१३४॥

Having held or debarred (Infinitive in tvā from dhā and hā) the roofs, entrance halls, are created quite distinct as such. Having spared one part each in flanks, there may be an outdoor.

एतस्यैव मुखे स्यातां यदा प्राग्रीवकावुभौ।
पार्श्वयोरपरौ द्वौ द्वौ प्राग्रीवौ भवतो यदा॥१३५॥

On the very opening of this one when there may be entrance halls both as such, and on the flanks the other two each, the entrance halls when happen to be.

कर्णेषु भित्तयश्च स्युस्तदा स्याच्छिबिरागृहः।
यदास्यैव मुखे शाला भागद्वितयविस्तृता॥१३६॥

On the flanks the wall may there be and then Śivirāgṛha! An entrenchment for the protection of an army or a Royal camp or a Royal Residence.[1] When on the opening of this very one there may be a Śālā (a Hall) having breadth of part twain.

आयामेन च षड्भागा प्राग्रीवौ द्वौ तदग्रतः।
द्वौ द्वौ गवाक्षकौ स्यातां तद्भित्त्योरुभयोरपि॥१३७॥

In length of six parts, and there may be two entrance halls in front of that windows two each may be there within two walls of that.

सीमायां द्वादश स्तम्भा मुखशालस्तदा भवेत्।
अलिन्दो भागिकः कार्यो विशालस्यैव बाह्यतः॥१३८॥

At the boundary or extremity, twelve columns and then there may be an opening hall. The balcony deserves to be created a single portioned one, on the outskirts of the Viśāla.

प्राग्रीवभूमिषु वृतो भित्त्या च सगवाक्षकः।
अग्रतः सहितः स्तम्भैः षड्भिश्च क्रियते यदा॥१३९॥

On the floors of the entrance halls, surrounded by a wall being such as equipped with windows equipped with columns on the front side, six (in number) when it is created.

द्विशाल इति विख्यातः प्रासादो जायते तदा।
यदास्यैव विधीयन्ते स्तम्भाः सर्वे समन्ततः॥१४०॥

Well known one Dviśālā the mansion then becomes built, as such. And when all around this very one, the columns are erected all as such.

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[1] MW, p. 1072.

प्राग्रीवकौ चोभयतो गृहराजस्तदा भवेत्।
सर्वस्यैव(?) यदालिन्दः स्यादन्यो भागविस्तृतः।।१४१।।

And entrance hall on both sides, then it may become "Gṛharāja". When of the entire one there may be a balcony of additional norm, broad to the extent of one part.

सीमान्तविस्तृते स्यातां वलभ्यौ भागनिस्सृते।
भित्तिर्विधीयते शेषा गवाक्षैरुपशोभिता।।१४२।।

Spread to the corner of the boundary may there be two roofs, broad to the extent of one part, a wall then becomes as the survival part equipped with windows.

मुखे षड्दारुकं च स्यात् तदा स्यादमलाभिधः।
एकादशायते क्षेत्रे तथा षड्भागविस्तृते।।१४३।।

At the opening there may be a grill (Ṣaḍḍākara) and then may be one Amalābhidha in the field having length of eleven the having breadth of six parts.

मुक्त्वा भागद्वयं पश्चाद् देवकोष्ठं निवेशयेत्।
भागं मुक्त्वाग्रतः कुर्यात् सीमां भागचतुष्टयम्।।१४४।।

Having spared the part twain at the rear, one may incorporate a temple of god. Having spared one part in front, one may create a boundary of part quartered or tetrad.

अष्टस्तम्भास्ततोऽलिन्द विंशतिस्तम्भभागिकाः।
भागिकः परितोऽलिन्दोऽशविंष्टातिधरोऽपरः।।१४५।।

Then eight columns having divisions of twenty columns of a balcony and another balcony or verandah of twenty eight dharas or dharaṇas all around having a division as such.

द्विद्विस्तम्भयुताः कार्याः प्राग्रीवाः कोष्ठजास्त्रयः।
सीमासमे वलभ्यौ च प्राग्रीवौ मध्यतस्तयोः।।१४६।।

The entrance halls emanating from the apartments deserve to be created equipped with two pillars eạch and the roofs equal in extent to the boundary having entrance halls in the centre of those two.

द्विद्विस्तम्भौ पुरश्चान्यौ वेदिकाजालशोभितौ।
वेदिकाजालरूपाढ्यः सिंहकर्णोपशोभितः।।१४७।।

Two columns each then in front, the distinct ones, ạdorned by a network of terraces and rich in the network of terraces adorned by Siṁhakarṇa.

प्रासादोऽयं विभुर्नाम कथितो भर्तृनन्दनः।
एवमेते समाख्याताश्चतुरश्रायता दश।।१४८।।

The mansion this one is Vibhu named as such is declared as one a gladdener of the owner or king. This way have been therefore, declared the square shaped oblong or rectangular (palaces) ten in number.

चतुरश्रायतांस्तिर्यगायत्याथापरानपि।
प्रासादानभिधास्यामो नवसंस्थानलक्षणैः।।१४९।।

We shall now describe the Prāsādas (mansions) by marks of nine Institutional categorisation the square oblong normed or rectangular ones and those others having length in a horizontal norm.

द्वौ भागौ विस्तृतिर्गर्भे द्विगुणा तिर्यगायतिः।
मध्ये भागोच्छ्रितं द्वारं तदर्धेन तु विस्तृतम्।।१५०।।

Two portions breadth in the centre and double normed horizontal elongation; and in the middle a door having height of one part having breadth by a half of the extent of that one.

स्तम्भश्चतुर्भिः संयुक्ता सीमा द्वारस्य चाग्रतः।
द्विभागायामविस्तारा तावन्मात्रसमुच्छ्रितिः।।१५१।।

Equipped with four columns the boundary of the gate in front having length and breadth of two parts and having height of the same extent.

तां सीमां गर्भसहितां भागेनान्येन वेष्टयेत्।
भित्तिस्तत्र विधातव्या सगवाक्षा चतुर्दिशम्।।१५२।।

To that boundary having a centre associated, one may enclose by another part. Then wall there deserves to be created having windows attached in four directions.

षड्दारुकयुतो ह्येष प्रासादो भव उच्यते।
अस्यैव भागनिष्कासा शाला मुखचतुष्टये।।१५३।।

Equipped with grills (Ṣaḍdārukas) this palace or mansion or house is known as Bhava. Of this very one a hall having a part normed exit path, on the opening quarter or frontal four parts.

यदा षड्दारुकोपेता विशालः स तदोच्यते।
स्तम्भैर्मुखैर्मुखे षड्भिर्बहिः साम्मुख्य इत्यसौ।।१५४।।

When equipped with grills (Ṣaḍdārukas), then that is called Viśāla (mansion) with columns and openings at the face six in number (when it has) then that becomes ''Sāmmukhya''.

अस्यैव सीमा कर्णस्था द्विद्विस्तम्भयुता यदा।
प्राग्रीवैर्भागनिष्क्रान्ता बहिस्था प्रभवस्तदा।।१५५।।

The boundary of this very one, lying at the flank when is equipped with two columns each, having exit of a part by the entrance halls, stationed outside then it is Prabhava (named as such).

सीम्नोऽग्रतो यदास्यैव स्तम्भद्वययुतो भवेत्।
प्राग्रीवो भागनिष्क्रान्तस्तदा स्याच्छिबिरागृहः॥१५६॥

In front of the boundary whenever, of this very one, it may be equipped with column twain, an entrance projected out half way then it may be Śiviragṛha.

विशालसन्निवेशस्य मुखे शाला भवेद् यदा।
पार्श्वयोश्चोभयोः शाले प्राग्रीवाश्च त्रयो यदा॥१५७॥

When there may be a hall on the opening of the one having a broad establishment or establishment of the Viśāla type, and on the two flanks there are two halls and a balcony triad.

निष्क्रान्तभाग एकैकः स्तम्भद्वितयसंयुतः।
प्रासादः स तदा ज्ञेयो मुखशालोऽभिधानतः॥१५८॥

Having parts projected individually equipped with column twain, that Prāsāda then deserves to be understood as Mukhaśāla by name.

मुखशालाग्रशालाया यदा स्तम्भाश्चतुर्दश।
प्राग्रीवो द्विविधश्चाग्रे द्विशालः स तदा भवेत्॥१५९॥

Of the frontal hall of Mukhaśāla type when there are columns fourteen as such a balcony of two types in front then that may be Dviśāla.

भित्तिस्तदानीं(?) प्रासादो गृहराजः प्रजायते।
गर्भायामसमावग्रपृष्ठयोर्भागविस्तृतौ॥१६०॥

And a wall around that then (created) the Prāsāda Gṛharāja becomes erected. In the front and rear, broad within one part being equal in the length at the centre.

चतुश्चतुर्धरौ यत्र प्राग्रीवौ द्वौ च पार्श्वयोः।
तौ तु द्विद्विधरौ गर्भविस्तारेण तु सम्मितौ॥१६१॥

The balconies therein when may be of dharas or dharaṇas four as such individually and two at the two flanks, those of two dharaṇas each assume a norm equal to the breadth at the centre.

अमलो नाम स प्रोक्तः प्रासादः शुभलक्षणः।
अस्यैव चाग्रे पृष्ठे च द्विद्विस्तम्भयुतौ यदा॥१६२॥

That one is declared as "Amala" the Prāsāda of good ensigns. And in he front and rear of this very one, when they are equipped with two columns each, there.

प्राग्रीवौ स तदा प्रोक्तः प्रासादो दशमो विभुः।
प्रासादान् कथयामोऽन्यान् दश वृत्तायतान् पुनः।।१६३।।

The two balconies, then the Prāsāda he tenth one is known as Vibhu. We shall talk of other Prāsādas now ten circular and oblong ones.

अष्टभागमुखायत्या विस्तृत्या चतुरश्रकम्।
वृत्तायतं प्रकुर्वीत सबाह्याभ्यन्तरं ततः।।१६४।।

By the length of opening having eight parts, and by breadth square shaped, then one may create one as having outside and inside circular and oblong.

गर्भं पश्चिमभागेऽस्य चतुर्भागं समन्ततः।
कुर्यात् तस्याग्रतः सीमां भागद्वितयविस्तृताम्।।१६५।।

The interior as such in the rear portion, of this one, having four parts all around one may create a boundary in front of that having breadth of part twain.

भागत्रयमितां भागेनैकेनान्तरितां च ताम्।
संयुक्तामष्टभिः स्तम्भैः सुदृढैश्चारुदर्शनैः।।१६६।।

Being equal to part triad and covered or interceded by a single part, equipped with or supported by eight columns, stout and good looking.

अलिन्देन परिक्षिप्तां ससीमां देवकोष्ठकम्।
षोडशस्तम्भयुक्तेन कुर्यात् प्राग्रीवमग्रतः।।१६७।।

Encompassed round by a balcony having a boundary as such. A temple normed balcony one may create in front supported by sixteen columns.

छन्नाश्छाद्यद्वयेनायमामोद इति कीर्तितः।
वृत्तायतेषु प्रथमः प्रासादः स्वामिनो हितः।।१६८।।

With two covered up thatches, this one is Āmoda declared as such, the very first one, the Prāsāda, is salubrious for the owner.

समाहितौ यदास्यैव प्राग्रीवौ भागमिश्रितौ।
चतुःस्तम्भै रैतिकस्तु वृत्ताभ्यां तुङ्ग उच्यते।।१६९।।

Well combined the two balconies when there are if this very one, combined by a part, with four columns of this typed one is called Raitika and Tuṅga in light of two globular (columns).

यदा सीमावधिर्भित्तिर्गवाक्षैरुपशोभिता।

वृत्तप्राग्रीव एकोऽन्ये(?) तदा चारुरुदाहृत:।।१७०।।

When the wall has the relegation upto the boundary decorated by windows, having a globular balcony in front[1] then ''Cāru'' Prāsāda stands enunciated.

सीमामध्ये विधातव्यौ प्राग्रीवौ भागविस्तृतौ।
विस्तारसदृशायामौ दक्षिणेति (?) त्रिषु त्रय:।।१७१।।

Two balconies or verandahas deserve to be created having breadth of one part in the centre of the boundary having lengths at par with the breadth and within the three right directions[2] there.

कार्या: प्राग्रीवकास्ते च गर्भकोष्ठेन सम्मिता:।
भूतिरित्येष (सं) प्रोक्त: प्रासाद: शुभलक्षण:।।१७२।।

Deserve to be created the balconies or verandaha and those are such as having the measurement of the central hall. Bhūti this way stands enunciated the Prāsāda of good marks.

मुखायता स्याच्चतुरो भागान्यत्तिर्यगायतान्(?)।
क्षेत्रवृत्तं तत: कुर्यात् तन्मध्ये गर्भवेश्म च।।१७३।।

There should be four parts oblong ones at he front side horizontal and long or straight. Then one may create a circle of the field and within the centre of that the central hall or mansion.

चतुर्भागायतं तत् स्याद् भागद्वितयविस्तृतम्।
अलिन्दो बाह्यतस्तस्य द्वादशस्तम्भसंयुत:।।१७४।।

(The garbha veśma) may be such as having length of four parts and breadth of part twain a balcony on the outside of that equipped with twelve columns.

भागद्वितयविस्तार: प्राग्रीवश्चांशनिर्गत:।
निषेध इति वि(वक इति) ख्यात: प्रासादोऽयं पुरातनै:।।१७५।।

Having breadth of part twain a balcony or verandaha projected out to a fractional extent, this Prāsāda is declared as ''Niṣedha'' by the Ancient experts.

यदा(?) निषेध: स्यादस्य पुर: प्राग्रीवको यदि।
चतुर्द्वारपरिक्षिप्तोऽलिन्देनाष्टधरेण वा।।१७६।।

And when Niṣedha one is such as having a balcony in front, then encompassed by four gates, or by a balcony of eight Dharas or Dharaṇas.

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[1] GOSE, p. 285, verse 170, pāda 3 should be वृत्त प्राग्रीव एकोऽग्रे।

[2] GOSE, p. 285, verse 171, pāda 4 should be दक्षिणेषु त्रिपुत्रय।

अयमेवांशकेन स्याद् यदालिन्देन वेष्टितः।
मुखभागत्रयं मुक्त्वा भित्त्या च परिवेष्टितः।।१७७।।

And this very one when engirt by a balcony and having been spared by the triad of parts at the opening and surrounded by a wall.

यदा च कर्णप्राग्रीवौ प्राग्रीवश्चाग्रतो भवेत्।
विशेषरचना या च द्वाविंशतिधरान्वितौ(?)।।१७८।।

And when two flanked balconies be there and the balcony may be a longer one and the specific construction that may be equipped with twenty two Dharas or Dharaṇas.

गवाक्षैः शोभनैर्युक्तस्तदा सिंहः प्रकीर्तितः।
द्वादशांशायते क्षेत्रे तथा षड्भागविस्तृते।।१७९।।

Equipped with good looking windows (when it may be) then it is declared as Siṁha. In the area having length of twelve parts, and likewise having breadth of six parts.

पश्चादंशद्वयं त्यक्त्वा द्विभागायामविस्तृतः।
देवकोष्ठो विधातव्यस्तद्द्वारं भागमुच्छ्रितम्।।१८०।।

In the backside having spared a part twain, having breadth and length of a part, the Devakoṣṭha or gods' chamber should be created, the door of that being high to the extent of one part.

सीमाग्रे सान्तरा द्व्यंशविस्तृता चतुरायता।
अष्टस्तम्भोऽस्य गर्भो वै षोडशस्तम्भको बहिः।।१८१।।

In front of the boundary having a space of part twain breadth, and having length of four (parts), when eight columned centre of it may be, having sixteen columns at the outside.

अलिन्दस्तस्य पुरतो वृत्तप्राग्रीवकोऽपि च।
सीमाप्राग्रीवकालिन्दकोष्ठान् वृत्तान् प्रकल्पयेत्।।१८२।।

The balcony in front of that and a circular entrance hall even one may create circular balcony segments having boundary entrance hall.

प्राग्रीवौ पार्श्वयोः सीमासमौ भागविनिर्गतौ।
द्वाभ्यां द्वाभ्यां युतौ ज्ञेयौ स्तम्भाभ्यां वर्तुलाकृती।।१८३।।

The entrance halls on the flanks equal in extent to the boundary projected by a part by two columns each may be understood as such having globular shapes.

एतत्सर्वं विधातव्यमलिन्देनाभिवेष्टितम्।
चतुर्विंशधरोऽयं च भागिकोस्य प्रशस्यते।।१८४।।

All this deserves to be created surrounded by balcony. and having twenty four dharas. This one having dimensions of apart is lauded as such.

द्विस्तम्भयुक्तान् प्राग्रीवान् कुर्याद् गर्भस्य दिक्त्रये।
एवमेष समाख्यातः प्रासादः सुप्रभः शुभः।।१८५।।

In the quarter triad of the centre, one may build entrance halls equipped with two columns. This way this stands illustrated a Prāsāda ''Suprabha'' the auspicious one.

भागद्वितयविस्ताराः प्राग्रीवा येऽस्य कीर्तिताः।
चतुरश्रास्त एव स्युर्द्विद्विस्तम्भयुता यदि।।१८६।।

The entrance halls of the one which have been illustrated as having breadth of part twain, the square shaped ones those may be as such if equipped with two columns each.

शेषा भवति भित्तिश्च गवाक्षैरुपशोभिता।
प्रासादोयं तदा ज्ञेयो दशमो लोचनोत्सवः।।१८७।।

The wall remains as the surviving one or exclusive normed as such, decorated by windows this Prāsāda then should be known as the tenth one Locantosava.

अष्टाश्रानथ वक्ष्यामः प्रासादांल्लक्षणैः सह।
चतुर्भागान्विते क्षेत्रे तथाष्टाश्रीकृते पुनः।।१८८।।

Octagonal ones, now we shall talk of the Prāsādas by their pre-requisites within a field equipped with four parts and likewise in the octagonal one.

द्वौ भागौ गर्भकोष्ठः स्यादलिन्दो भागिकस्तदा।
स्तम्भाष्टकमलिन्दे स्यात् प्राग्रीवस्तस्य चाग्रतः।।१८९।।

The two parts and a balcony having a central hall may be one having one part. An octagon of columns may there be in a balcony and an entrance hall in front of that.

द्विच्छाद्यश्छा(च्छा)दितः श्रीमान् प्रासादो वज्रको भवेत्।
अस्यैवाग्रे यदा सीमा चतुरश्रा चतुर्धरा।।१९०।।

Covered by two roofs the illustrious one Prāsāda may be ''Vajra'' and in front of this very one, may be the boundary square shaped and having four dharās.

स्याच्चतुर्विंशतिस्तम्भश्चालिन्दो भागिकोऽपरः।
नन्दनोऽयं समाख्यातः शङ्कुः प्राग्रीवकैस्त्रिभिः।।१९१।।

Another balcony may there be, of a single part having twenty four columns. This one is called ''Nandana'' Śaṅku with three entrance halls.

तस्य भित्तिर्विधातव्या क्षेत्रेऽष्टाश्रियुते बुधैः।

वामनश्च(स्य) पुनर्द्वौद्वौ गवाक्षौ दिक्त्रये मतौ॥१९२॥

A wall of that one is to be created in an octagonal area by the experts of Vāmana then again two each, the windows are considered as such in quarter triad.

अस्यैवाग्रे यदा सीमाभागाद् भागत्रयायता।
द्विभागं विस्तृता त्र्यंशसमुच्छेदाष्टभिर्धरैः(?)॥१९३॥

In front of this very one where boundary having length of part triad (starting from) a single part broad by 2 parts having a truncation of two parts by eight dharas.

अलिन्दावेष्टिता युक्ता प्राग्रीवैर्मेखला तदा।
भित्तिक्षेत्रे यदास्यैव प्राग्रीवाः परिवेष्टिताः॥१९४॥

Surrounded by balconies and joined by entrance halls then the ''Mekhalā'' or the sloppy region or the central part, and in the region of the wall, of this very one, when the entrance halls become circumambiated.

अलिन्देन धरैः षड्भिः षड्भिर्युक्तास्तदा लयः।
अष्टभागमिते क्षेत्रे कृतेऽष्टाश्रिणि सर्वतः॥१९५॥

By a balcony and six dharas, each equipped as such that is ''Layaḥ''. In the field measuring eight parts having been created as octagonal all around.

भागद्वयमितं कुर्याद् देवकोष्ठं मनोरमम्।
चतुर्भिः शोभितं द्वारैर्भागिका(लिन्दवेष्टितम्)॥१९६॥

Measuring by part twain one may create a temple of god (Devakṣoṭha) the fascinating one to the mind decorated by four gates surrounded by a balcony of one part.

अलिन्दस्य विधातव्याः स्तम्भाश्चाष्टौ ततोऽपरः।
स्याच्चतुर्विंशतिस्तम्भो भागिकोऽलिन्दक पुनः॥१९७॥

Of the balcony deserve to be created then the columns eight (in number) and another balcony may there be having twenty four columns and a single parted balcony again as additional.

तथाविधस्तृतीयोऽपि प्राग्रीवाश्च चतुर्दिशम्।
प्रासादोऽयं महापद्मो ब्रह्मणः शङ्करस्य च॥१९८॥

Of that norm, a third one having entrance halls in four quarters. This Prāsāda is Mahāpadma of Brahmā and Śaṅkara.

द्वितीयो(ये)ऽलिन्दक(के)ऽस्यैव प्राग्रीवाः स्युश्चतुर्दिशम्।
अलिन्देन परिक्षिप्तो हंस एष प्रकीर्तितः॥१९९॥

In the second balcony of this very one whichever may there be the entrance halls in the four quarters encompassed by a balcony this one is known as ''Haṁsa''.

प्राग्रीवोऽस्य महापद्मस्यालिन्देनावृतो यदा।
कर्णप्राग्रीवकौ द्वौ द्वौ व्योमसंज्ञस्तदा भवेत्।।२००।।

Of this Mahāpadma, an entrance when is covered by an entrance hall, with sidereal entrance hall two each, then that may be one as named ''Vyoma''.

हंसस्यैव वलभ्यः स्युः प्राग्रीवाणां पदे यदा।
चतुःस्तम्भाः परिक्षिप्ता अलिन्देन चतुर्दिशम्।।२०१।।

Of Haṁsa may there be the roofs of the entrance halls at every step having four columns circumambiated as such by a balcony in four directions.

तदा चन्द्रोदयो नाम प्रासादो जायते शुभः।
एवमेषां चतुष्षष्टिः प्रासादानामुदाहृता।।२०२।।

Then Candrodaya by name the Prāsāda stands created as an auspicious one. This way herein a sixty four (number) of Prāsādas has been illustrated.

इति सुरभवनानां सप्ततिर्दारवाणा-
मिह सदनचतुष्केणान्वितेयं प्रदिष्टा।
जनमयमवकोशानन्दशुभ्रांशुलेखा(?)।
भवति सुविदितैषा शिल्पिनां कामधेनुः।।२०३।।

This way of the temples of gods a seventy (number) made of wood as such, here has been illustrated equipped with Sadana-Catuṣka i.e. the quadrangular courtyards of the palaces having the lunar beams streaks refulgent and pulsating and exhilarating for the people becomes well known this one as the Kāmadhenu (wish granting cow)for the architects.

इति महाराजाधिराजश्रीभोजदेवविरचिते समराङ्गणसूत्रधारापरनाम्नि वास्तुशास्त्रे रुचकादिचतुष्षष्टिप्रासादलक्षणं नामैकोनपञ्चाशोऽध्यायः।।४९।।

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CHAPTER 50

The good and bad indication of Prāsādas

प्रासादानामथ ब्रूमो लक्षणानि भवन्ति ये।
प्रशस्ताश्चाप्रशस्ताश्च तस्मिन्नवनिमण्डले।।१।।

Now we talk of the qualities of Prāsādas that become ostensible laudable or unlaudable on the circle of the Earth.

ये समा: समकर्णाश्च समस्तम्भा: समक्षणा:।
नैवोच्चा नातिह्रस्वाश्च कर्णायामादविह्वला:।।२।।

Those that are equilateral and having similar flanks having similar columns and similar Kṣanas i.e. centres[1] neither very lofty nor very small and undeformed in point of length of the flanks.

असंमूढा विभागेन प्रमाणेन सुसंस्थिता:।
ऊर्ध्वाध: कर्णपादीभिरुपेता: सलिलान्तरै:।।३।।

Unfragile in divisions in extent well laid, in upper and lower flanked pedestals equipped with water channels or outlets.

असङ्कीर्णोदयैश्छाद्यै: स्वमानपरिकल्पितै:।
सुविभक्ता: सुसंस्थाश्च रम्यैरविकलै: कृता:।।४।।

Having coverage or roofs having no elevations of undingy norms created as per their individual stature nicely divisioned nicely laid and created by handsome ones and undisturbed ones.

समभागविभक्तैश्च युक्ताश्चालिन्दकै: समै:।
स्वजातिपरिवेषाद्या नान्यजातिप्रदूषिता:।।५।।

Equipped with equal balcones divided into similar parts having priority for the residence of persons of individual castes and undefiled by other castes.

असङ्कीर्णा: शरीरेण संस्थानेन सुसंस्थिता:।
केवला जातिशुद्धाश्च प्रासादा: शुभदा नृणाम्।।६।।

Formidable in framework or structure and well established by location solitary ones and sanctified by castes the Prāsādas are the bestowers of beneficence for men.

सुदृढैर्मूलपादैश्च दृढाश्चामूलमस्तकम्।
नाधरोत्तरयुक्ताश्च सुश्लिष्टद्रव्यसन्धिभि:।।७।।

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1. V.S. Apte, p. 170.

By the roots and feet very stout, or having strong foundations, and very strong in roots and crests, neither equipped with inferior or superior parts, owing to well laid ligatures of the materials.

देव(श)जातिप्रसिद्धैश्च भूषणैः सुविभूषिताः।
प्रासादाः शुभदा नित्यं पूजासंस्कारवर्धनाः॥८॥

Well decorated by the ornaments, well known as the types of divinities, the Prāsādas are perennially bestowers of beneficence the augimentors of honour and sacraments.

कर्ता कारयिता चैषां परां वृद्धिमवाप्नुयात्।
अधमानपि वक्ष्यामः प्रासादानवलक्षणैः॥९॥

The builder and the one arranging the building act, of these may attain to utmost propriety. Now we shall talk of even the inferior ones the Prāsādas by inferior merits.

विषमाः कर्णहीनाश्च क्लेशबन्धभयावहाः।
स्तम्भैः क्षणैश्च विषमैः स्वामिनो मृत्युहेतवः॥१०॥

Uneven and flank divested ones are the foreboders of fright, bondage and chagrin owing to uneven columns and central poles, the sources of death for the owner.

अत्युच्चैः स्याद् भयं राज्ञो ह्रस्वैः सेना च मथ्यते।
कर्णायामेन विकलाः प्रासादाः स्युर्भयङ्कराः॥११॥

By highly high or elevated ones there may be a danger to the king and by the lower ones the army gets churned up i.e. annihilated. Deficient in sidereal length the Prāsādas may be such as affording danger.

विभागेन विहीनास्तु दारिद्र्यभयदाः स्मृताः।
नष्टाभिः कर्णपादीभिरुद्वेगजनना नृणाम्॥१२॥

Divested of divisibility they may be such as ensuring penury and by plinths on the flanks devastated, may be creator of dismay for men.

छाद्यैः सङ्कीर्णकैर्हीनैः कुलक्षयकराः स्मृताः।
दुर्विभक्ताः कुसंस्थाश्च द्रव्यैर्विकलसंयुतैः॥१३॥

By roofs inter-twined and maimed, they are known as lineage annihilators. Badly segregated badly adjusted owing to the equipment of materials of deficient norm.

रोगं क्लेशं च मृत्युं च क्रमशो वितरन्ति ते।
विषमैर्भागहीनैश्चाप्यलिन्दैर्व्याधितो भयम्॥१४॥

They spell (lit. distribute) disease, affliction and death quite serially and with balconies unequalled divested of flank, there may be fear of mental affliction or disease

पराजयं परिवृतैरन्यजातिप्रदूषितैः।
ये परावृतयो ये ऽन्यसङ्कीर्णा येऽन्यविग्रहाः॥१५॥

Bring defeat by globular all around, and by those maligned by other castes, those that have a reversed structure and those that are dingy by different sources, and those that have frameworks of a foreign norm.

कर्तुः कारयितुर्नैते नन्दका वापि चात्मनः।
दुर्बला मूलपादेन विश्लिष्टैः पीठसन्धिभिः॥१६॥

For the builder as well as the building organiser, they are no glee giving as also for the self, weaker ones by foundation plinths owing to dislocated joints of the pedestals.

अल्पायुषस्ते प्रासादा भवन्ति च भयावहाः।
अधरोत्तरगैः श्लिष्टैर्विज्ञेया व्याधिकारिणः॥१७॥

Short lived as such those Prāsādas are horror provoking and owing to glued ones in basement and adjoining norms, they are malady mongering ones.

आदेशैर्भूषणैर्युक्ताः प्रासादा न सुखावहाः।
ये कीर्त्तिमिच्छन्ति जयन्ति भूतान् कुर्यः शुभैर्लक्ष्मभिरन्वितांस्ते।
प्रासादमुख्यानितरे तु वर्ज्यास्तेजो यशःश्रीविजयादिकामैः॥१८॥

Those equipped with ornaments, prohibited or illegal ones the palaces are not bliss endowning ones. Those who cherish fame and win over beings they may make them endowed with auspicious marks. the principal mansions others are to be evaded by those cherishing fame, glory and victory.

इति महाराजाधिराजश्रीभोजदेवविरचिते समराङ्गणसूत्रधारापरनाम्नि वास्तुशास्त्रे प्रासादशुभाशुभलक्षणं नाम पञ्चाशोऽध्यायः॥५०॥

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वर्ग संख्या R 720-9:54 SHA-S
आगत संख्या 167236
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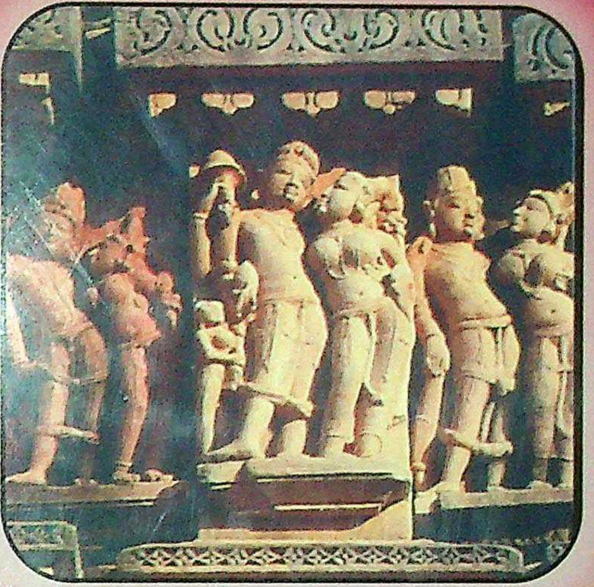

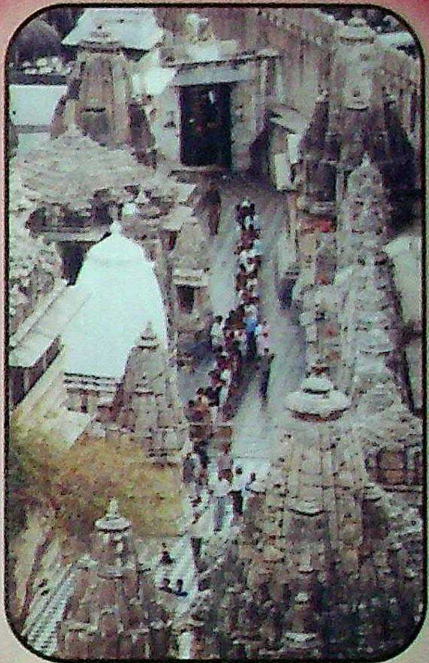

Parimal Publications
Office : 27/28, Shakti Nagar, Delhi - 110007
Retail Outlet : 22/3, Shakti Nagar, Delhi - 110007
e-mail : parimal@ndf.vsnl.net.in
url : http://www.parimalpublication.com

ISBN 81-7110-302-2
9 788171 103027
Rs. 1600.00 (Set of 2 Vols.)